



BIBLE WINES

By: WILLIAM PATTON, Editor Dr. Rex Duff, JD, D.Min

Introduction: As I offer for all to read, a revision, expansion, and update of the great book entitled, Bible Wines, by William Patton, written in 1871, I am more than ever reminded of the need for all professing Christians to read this book. I have tried to update words and phrases, not common to, today's average reader. New material has been added to bring this great book into the 21st century. Please note, that all quotes of ancient writers, even ancient English writers, have been updated, and obsolete words have been changed, so the average reader can understand the quote.

The last two assemblies I was in, at the publishing of the revision of this great book, I was horrified, not to find any elder, who believed the Bible taught abstinence from Alcohol. The sad truth was that, these were in very conservative Churches, from 2008-2014.

My wonderful wife being a native Russian, I have tried hard to find a Christian European, Slavic, or Russian Church, who didn't drink. Even the

Evangelical Churches all drink, and when they immigrate to the US, they all continue to drink, in their Churches. Don't be fooled, serving Alcohol in the Lord's Supper, is social drinking in the Church. What a child learns in the Church, he will do in excess as an Adult!

The issue of social drinking, in or out of the Church, is probably the second most important subject, after one has been Biblically Born Again, or Saved! The first most important subject being, what version is the Word of God? The only place it is not an issue, is in most American Independent Baptist Churches, but the number gets smaller all the time.

Just because the majority of professing Christians are doing it, doesn't make it right. As I write this introduction, I am also aware that a majority of professing Christians in the US, also now favor homosexual equal rights. Soon a majority will favor Abortion rights. Just where is it going to end? Therefore, it is with great pleasure, I offer to you the serious reader, this revision of William Patton's book, "Bible Wines". (Dr. Rex Duff, J.D., D.Min) Bible Wines: or, The Laws of Fermentation And Wines of the Ancients by William Paton, D.D., 1871.

A. AN OUTLINE OF THIS BOOK, BY Dr. Stanley B. Niles, of Oklahoma City... date unknown?

1. The walk down Walnut Street, that resulted in a Sermon. (Pages 8-9)
2. The Bible justification for those who want to drink alcohol – insisting that the Bible approves it, (pages 9-12)
3. All Bible passages where wine or drinking alcohol is mentioned, fall under 3 headings.
 - a. Where wine is merely mentioned
 - b. Where wine is spoken of as a cause of misery, and the symbol of punishment and eternal wrath.
 - c. Where wine is mentioned as a blessing, along with grain and bread and oil.
4. This brought the author to the point where he discovered that there were two kinds of wine in the Bible. This book is written to show that this is true. (Pages 11-13)

B. THE LAWS OF FERMENTATION (Making the grapes an Alcoholic beverage.

1. Fermentation requires the presence of sugar, a temperature above 50 degrees, the correct consistency of the liquid, and the presence of the right amount of yeast (pages 13-16).
2. Palestine or Israel, is a naturally hot country where, because of the heat, it is difficult to keep grape juice from fermenting, and becoming alcoholic. This fact alone, indicated a wide desire of the ancients, to keep their grape juice (wine), sweet and unfermented, the natural taste (pages 16-20).
3. There were four methods the ancients used to keep grape juice from becoming fermented, thus alcoholic. (Pages 20-32)

C. ANCIENT PRACTICES

1. Unfermented (non-alcoholic) beverages existed and were a common drink among the ancients.
2. To preserve their sweet juices in a hot climate, the ancients used boiling and other proven methods.
3. These non-alcoholic beverages were called wines, and were used and highly desired.
4. Bible honesty, demands that we interpret the Bible with the eye, and the taste, and the usages of the ancients, and not with the eye, the taste and the usage of the 21st Century, drunken world (pages 32-41)

D. The Bible (pages 41-103)

1. When the 1611 King James Version was translated, alcoholic drinking was universally practiced and accepted. Therefore, it was believed that there was no need to make a difference between sweet and fermented (alcoholic) wine in the translation, and the translators didn't. Honest Bible students, must remember that the original Hebrew and Greek text are inspired, not its translations (page 41)

2. On pages 42-49, we find a study of GENERIC WORDS, from the Greek, Latin, and Hebrew languages, as they apply to beverages.
3. Bible passages which refer to wine AS BAD! (Pages 49-53)

Proverbs 4:17, 23, 29-31
Habakkuk 2:5,15
Psalms 58:4
Hosea 7:5
I Corinthians 6:10
Psalm 60:3
Psalm 75:8
Jeremiah 25:15
Revelation 16:19
Revelation 14:10
Deuteronomy 32:23,24, and 33
Isaiah 6:12
Isaiah 28:7
Job 6:4
Isaiah 5:22
Isaiah 51:17,22

4. Bible passages which refer to wine as GOOD (page 53)
Numbers 28:12
Nehemiah 10:37,39

5. Bible passages listing wine as a blessing, a comfort, a necessity of life
(pages 53-57)

Genesis 27:28,37
Deuteronomy 11:14
Isaiah 24:7-11
Isaiah 65:8
Judges 9:13
Psalm 54:14-15
Psalm 4:7
Deuteronomy 7:13
Proverbs 3:10
Joel 3:18
Zechariah 9:17

6. Bible passages which call wine a, SPIRITUAL BLESSING

(Pages 57-58)

Isaiah 55:1

Judges 9:13

Psalm 104:15

Proverbs 9:2

7. Bible passages which call wine the symbol of the blood of the atonement (page 58)

Matthew 26:26-28

Mark 14:22-24

I Corinthians 10:16

8. The Wine of Egypt (page 59)

9. New Wine And Old Wineskins (60)

10. Christ drinking in the Bible (pages 62-63)

Matthew 11:18-19

Matthew 21:33

Matthew 24:38,44

11. The Lord's Supper (pages 64-70)

Matthew 26:26-27

12. Three verses the social drinkers always quote (page 70-73)

13. The Wedding wine at Cana (pages 73-77)

John 2:1-11

Acts 24:25

I Thessalonians 5:7

Romans 13:13

14. Bible passages which refer to wine as a stumbling block (Pages 77-79)

Romans 14:13

Matthew 18:7

I Corinthians 8:12

Romans 15:1-3

Luke 7:1

15. Bible passages on Expediency (pages 79-84)

I Corinthians 8:13

Romans 14:14-21

I Corinthians 8:4-13

I Corinthians 10:23-24

I Corinthians 9:19-23

Romans 15:1-3

16. Other New Testament passages concerning Wine (84-99)

I Corinthians 6:9-11,12

I Corinthians 11:20-34

Galatians 5:19-24

Ephesians 5:18

Titus 1:6

1 Peter 4:4

Philippians 4:5

Colossians 2:16

I Thessalonians 5:7

I Timothy 3:2-3, 8, 11

I Corinthians 8:4-13; 10:23; 33; 9:19-23

E. The Conclusion

WINE IS A MOCKER.... This is God's Word. The author adds – "There were, therefore, 2 kinds of wine in ancient use. One was sweet, pleasant, refreshing, and non-alcoholic, (unfermented); the other was unrestrained, inflaming, alcoholic, (fermented), thus intoxicating. Each of these was called wine in the Bible.....

FOREWARD

Many religious people acknowledge the Bible's condemnation of drunkenness and strong drink. At the same time, honest questions are raised about what one should conclude about Jesus being called, A WINE BIBBER, (Matthew 11:18) and Jesus changing water into wine, at the marriage feast in Cana (John 2:1). What is the correct understanding of Paul's advice to Timothy in I Timothy 5:23? "No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities."

Dr. William Patton seeks to answer some of these questions in this book. He gives a scholarly analysis of the use of the word WINE as found in the Bible and in history. The manner in which he deals with such subjects as the Wedding, Wine at Cana, New Wine and Old Bottles, and not, given to Wine, is very enlightening. In his effort to destroy the supposed shelter some take in support of drinking alcoholic wines based on the Bible, he explores the evidence in both sacred and secular history.

Because of the help it affords in the interpretation of certain New Testament passages and because of the scholarly information it provides in this area, this book is being printed in a new revised addition. It is hoped that it will help someone understand the many warnings of God against drinking alcohol, in any amount. Even though the words of this book are more than 140 years old, they are timelier today than when first written. This book should be read by any person who wants God's view on righteousness.....Charles L. Williams

INTRODUCTION

My purpose is not to be original. It is to collect and so to arrange the facts and arguments, under their proper headings, as to make the investigation as concerning wine, and to produce the clearest and most sure conviction in your soul.

The proofs are stated on the authorities to which they are credited, and who are to hold responsible for their accuracy. Many of these authorities I have verified by my own personal examination, and to these authorities I have added new ones.

The use of facts with their conclusions, connected with them, is the author's. The exposition of the many Bible verses, is also the author's. My simple aim is to present this important subject in a manner so plain that all readers of the Bible, may understand what the Bible declares on the issue of drinking no alcohol at all, and particularly the use of the word wine in the Bible.

It can hardly be expected that the views stated in this book, will satisfy everyone. But all will bear me witness that my reasoning's are conducted fairly, and with due respect to those from whom I am forced to differ. Their

views are carefully stated in their own words, and their authorities are carefully quoted. When their conclusions are ridiculous, no suspicion of motives has been stated.

Truth gains nothing by being dishonest, while being closed-minded never produces growth. A new interpretation of a given passage of Scripture, is no proof that it is not true. Remember, only the original Greek and Hebrew text, is INSPIRED. No bias translation, much less any mere human interpretation, is absolute authority.

As all wisdom has not died with those who have done their work on earth and gone on to heaven, so there is the possibility that a clearer understanding of the Bible, may yet be expounded, which will give a more consistent interpretation of the Word of God, with Itself. Remember, the Bible never contradicts Itself; the fault is with our understanding and interpretation of Scripture.

Every honest explorer should be hailed as a helper. The truth will bear searching after, and when found, it will liberally reward the most diligent and patient research. We should all desire to know the truth. The truth may stir up controversy. If we approach the Bible with an attitude of love, with a teachable character, than the truth discovered will certainly bless many. Any controversy will require a more careful study of the Bible, a complete understanding of the laws of nature, as well as the usages of the ancients. The truth will thus be discovered, and will ultimately triumph.

The Hebrew and Greek words, for the benefit of the general reader, are written with English letters. Where the original is quoted, a translation is also given.

To encourage more research, and to verify the quotations made, the authors and their pages are quoted.

A free use has been made of the London edition of Dr. Nott's Lectures on Biblical Temperance (The Drinking of NO Alcohol), printed in 1863. This edition was published under the careful revision of Dr. F.R. Lees, who had added footnotes and five very valuable and critical footnotes. Professor Tayler Lewis, L.L.D., of Union College, also accompanies it with a scholarly introduction. If this volume were published in the U.S., it would aid in the understanding of the Bible's condemnation of Alcoholic beverages.

The Temperance Bible Commentary, by F.R. Lees and D. Burns, published in London, 1868, has been of great service to me. I am happy to publicly acknowledge my indebtedness to it, for its much-needed critical information. Every person should have a copy of this great work.

HISTORY

My interest in the cause of temperance (drinking no alcoholic beverages) was awakened by the evidence, which overwhelmed me, as a pastor in the city of New York, of the abundance of alcohol for sale. The use of alcoholic beverages was then universal. Alcohol was sold by the glass at almost every corner. It was, and is now, on the billboards, magazines, and television today, it was urged upon every person. It was spread upon every table, and abounded at all social gatherings. It was, and is now sold in grocery stores, gas stations, and sporting events. It found its way at nearly every funeral. It was consumed in the work place. It was offered at the office parties, and given to the best customers. It was offered at supper meals in homes, even to children, and was, and is now offered even in family restaurants. It was, and still is, even given to small children in conservative Churches at the Lord's Supper. Men and women in all professions, fell by this destroyer. These and other facts so impressed my mind that I was determined to make them the subject of a sermon. Accordingly, on a Sunday evening of September 17th, 1820, I preached on the subject from Romans 12:2, "Be not conformed to this world", etc. After a statement of the facts, which proved the great overflow of alcohol, I branded alcohol beverages as a poison because of the effects upon the human mind and body. I urged that the selling and drinking of alcohol be stopped. The sermon stated that, "while the drunkard is a guilty person, the retail seller is more guilty, the wholesaler is still more guilty, and the distiller who converts the staff of life, the wonderful gift of God, into the arrows of death, is the most guilty". Then followed an appeal to those who claim to be Christians, engaged in the alcohol business, to abandon it.

These positions were treated with much hatred and anger. A portion of the retail sellers of alcoholic beverages, threatened personal violence against me, if I dared speak again on this subject.

During the week, a merchant who had found one of his employees in a bar, in a short paragraph in a daily new paper, challenged employers, and store owners to look into Walnut Street, in particular Corlaer's Hook, and see where their employees were spending Saturday nights. This publication challenged me, with about 12 mature Christian men, to explore the degree of sin on Walnut Street, Corlaer's Hook. This we did on Saturday night, September 23rd, 1820. We all walked that short street for two hours, from 10 to 12 am. On our return to my study, we compared notes, and became agreed upon of the following facts. On one side of Walnut Street, were 30 alcoholic

bars. There were also 11 nightclubs. We counted on one side of side of the street, 210 women. On the other side of the street were 87 women, for a total of 297 women. Their ages varied from 14 years old to 40 years old. The men far outnumbered the women, being a mixture of Americans and foreigners. Many of them, both men and women, were very drunk, and all were clearly under the influence of alcohol. We were deeply saddened at the sight of so many young men, young employees. The scenes of that night made a permanent impression on my mind. They confirmed my purpose to do all in my power to deliver people from the terrific influences of alcoholic drink.

I began promptly, and incorporated in a sermon, the above and alarming statistics of that night on Walnut Street, which I preached on the evening of Sunday, September 24th, 1820, notice having been published on the subject of Alcoholic drink. The text was Isaiah 58:1, “Cry aloud, spare not: Lift up your voice like a trumpet:” etc. My first point was the duty of ministers fearlessly to cry out against prevailing evils. My second point was the sins of the day, particularly Sunday desecration and alcoholic beverages, with all the consequences. After a statement of facts and other arguments, my appeal was made to the Bible, which was decided and outspoken against drinking alcohol. The church was crowded with very attentive listeners. No disturbance took place. When a sincere expression of beliefs, is made in the spirit of love and without name-calling, it will cause an audience to listen and hear the argument or appeal.

However, I soon discovered that the majority opinion, even among ministers of the Gospel, was that the Bible approved the taking of alcoholic drink, and all drinkers of alcohol, churches, venders, and producers of alcoholic beverages relied upon this opinion. This compelled me, thus early, to study the Bible patiently and carefully, to know for myself Its exact teaching on Alcohol. I collected every passage, and found that they could be arranged under three headings.

1. Where wine is merely mentioned.
2. Where wine is spoken of as the cause of misery, and the symbol of punishment and eternal wrath.
3. Where wine is mentioned as a blessing, along with grain and bread and oil – as the symbol of spiritual mercies and of eternal happiness.

These results deeply impressed me, and forced upon me this question, “Must there not have been 2 kinds of wine in the Bible, one alcoholic, and the other sweet non-alcoholic grape juice?”

So novel to my mind was this thought, and finding no confirmation of it in the commentaries to which I had access, they all being influenced by an alcoholic culture, I held my findings to myself, looking for more light.

More than 35 years since then, after revising my study of Hebrew with Professor Seixas, an eminent Hebrew scholar, I submitted to him the accumulation of Bible texts in the various groupings, which I had made, with the request that he would give me his honest opinion. He took my research, and a few days afterwards, returned it to me with this statement, “Your findings are accurate; they denote that there were 2 kinds of wine in the Bible, and the Hebrew Old Testament justifies this view”. Thus now confident, I hesitated no longer, but with sermons and speeches, made known what my Bible convictions were now. At that time, I was not aware of anyone else who held my view on alcohol. There may have been others more competent to state and defend them, and I would have gladly sat at their feet with great joy, and learned from them, but I knew not of them. Such was not my privilege. From that day to this day, though great men and popular Bible teachers have confronted me on my teaching against alcohol from the Bible, I have never waived on my Bible convictions.

Years later, the publication of Bacchus and Anti-Bacchus greatly cheered and strengthened me. So also did lectures from minister President Nott, with the letter from Professor Moses Stuart, approving my teaching against alcoholic beverages from the Scriptures. From these and other works, I learned much, as they made me acquainted with authorities and proofs, which I had not previously known.

THE QUESTION

True philosophy is based upon well-determined facts. As these never change, so the philosophy based upon them must be permanent. The laws of nature are facts always and everywhere the same. Not only are the laws of gravitation and evaporation the same everywhere in all parts of the world, but also in all ages. All the laws of nature are as clearly the expressions of God’s mind, as are the inspired writings. God’s book of

nature, with its wonderful laws, and God's book of revelation, (from Genesis to the end of Revelation), with the Bible's teachings, must always be in agreement, when they deal with the same things. This is why the theory of Evolution, is clearly false.

The sincere Christian has nothing to fear from the discoveries of true science. Though for a time they may seem to conflict with the teachings of the Bible, still, when more clearly understood, it will be found that true science, in all its departments, is the true and faithful companion of revealed truth, as taught in the Word of God. Today we have brilliant Scientific Creationist, holding PHD's, who shown the Bible is true, and Evolution is false.

All the laws, which God has established, whether written on the rocks or in the process of nature, are in exact harmony with the inspired Word of God. This will be made apparent when the interpretation of the Bible, and the facts of true science, and the operation of the laws of nature, is more thoroughly understood.

The advocates of only fermented or intoxicating wines in the Bible, thus state their positions: "When the word is the same, the meaning is always the same; if, therefore wine means intoxicating wine when applied in the case of Noah and Lot, it must mean the same when used by David in the Psalms, and so in the Gospel of John Chapter 2, in the changing of water into wine" "As Noah and others got drunk with yayin (wine), yayin must in every text in the Bible, mean alcoholic liquor". The wine is undeniably applied in the Bible to a drink that intoxicated men: therefore the word always and necessarily means alcoholic liquor". "The juice of the grapes when called wine, was always alcoholic, and being alcoholic, was always intoxicating". "Fermentation (Alcohol) is the essence of wine". "This word (yayin) denotes intoxicating (Alcoholic) wine, clearly in some places of the Bible." "There is but one kind of wine – for wine is defined in the dictionaries as the fermented juice of the grape only."

These statements are clear and dogmatic. But it seems to me that, by a very summary and strange logic, they ignore the whole question, and shut out all discussion. I am not inclined to surrender and argument to such sweeping declarations. At present I quote a few counter-statements.

Dr. Ure, in his Dictionary of Arts, states, “Juice when newly expressed, and before it has began to ferment (turn to alcohol) is called must, and in common language, new wine”, Bible Commentary, 37. Littleton, in his Latin Dictionary (1678), declares, “Mustum vinum cadis recens inclusam. Gleukos, oinos neos. – Must, new wine, closes shut up and not permitted to work”. – Bible Commentary 37.

Chambers Cyclopaedia, 6th edition (1750): “Sweet wine, that which has not yet fermented”. – Bible Commentary, 37.

Rees’ Cyclopaedia; “Sweet wine is that which has not yet worked or fermented.”

Dr. Noah Webster: “Wine, the fermented juice of grapes,”

MUST, “Wine, pressed from the grape, but not fermented (alcoholic),”

Worcester gives the same definitions as Webster. Both of these authorities, substantially follow Johnson, Walker, and Bailey.

Professor Charles Anthon, LL.D., in his Dictionary of Greek and Roman Antiquities, in his article on Vinum states, “The sweet unfermented (non-alcoholic) juice of the grapes called gleukos”.”

One more authority: it is Dr. William Smith’s Dictionary of the Bible, the one published and edited in the US, in the late 1800’s, by Samuel W.

Barnum, of New Haven, Connecticut. In his article Wine, page 1189, he states, “A certain amount of juice taken 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, King James Version, new wine), noted in Acts 2:13”.

Further he states, “The wine was sometimes preserved in its unfermented state (Non-Alcoholic), and drank as must”. Again he states, “Very likely, new wine was preserved in the state of must (Always non-alcoholic wine), by placing it in jars or bottles, and then burying it in the earth.”

These authorities I now use as a sufficient balance, to the unqualified statements already quoted. They prove that there are two sides to this question, if you are willing to be open and listen. Were there among the ancients 2 kinds of wine, the fermented and the unfermented? Further, was Jesus Christ a social party drinker of alcohol beverages, or was He the Lamb of God, without spot or blemish!

FERMENTATION (The making of an alcoholic beverage or sour fruit)

The laws of fermentation are fixed facts, operating always in the same way, and requiring always and everywhere the same conditions. Donovan, in his work on Domestic Economy (in Larner's Cyclopaedia), states,

- “1. There must be saccharine (sugar) matter and gluten (yeast).
2. The temperature should not be below 50 degrees nor above 70 degrees or 75 degrees.
3. The juice must be of a certain consistence. Thick syrup will not undergo producing alcoholic fermentation. An excess of sugar is unfavorable to this process; and, on the other hand, too little sugar, or, which is the same thing, too much water, will be deficient in the necessary quantity of sugar, to produce a liquor that will keep, and the result will be a beverage that will become sour, producing vinegar. Nature does not of itself produce an alcoholic beverage. The grapes left to themselves become rotten and sour, producing vinegar.
4. The quantity of sugar or yeast must also be well regulated. Too much or too little will impede or prevent producing an alcoholic beverage”. – Anti-Bacchus, page 162.

Doctor Ure, the well-known chemist, fully confirms these statements of Professor Donovan. – Anti-Bacchus, page 225.

The required conditions for Alcoholic Wine are the exact proportions of sugar, yeast, and water, with the temperature of the air ranging between 50 degrees and 75 degrees. Particularly notice that a thick syrup, will not undergo the process of becoming an Alcoholic beverage. But the thick syrup will undergo the process of souring, becoming vinegar. This our wives understood. For, when their sweetmeats ferment, they do not produce alcohol, but become rotten, acidic, and sour. This is not a secondary principle, but the first and only law of fermentation. This law states, that where there is too much sugar, and more than 75 degrees of heat, than the alcoholic process, does not take place, but the souring process will certainly and immediately start.

It may be well to notice just here a few items in relation to the production of alcohol.

Count Chaptal, the well-known French chemist stated, “Nature never forms alcoholic liquors; she rots the grape upon the branch; but it is an art

which converts the juice into alcoholic wine”.
Bible Commentary, page 370.

Professor Turner, in his Chemistry, stated concerning alcohol, “It does not exist in any forming plants, but is produced by the process of alcoholic fermentation.” – Bible Commentary, page 370.

Adam Fabroni, an Italian writer, born in 1732, stated, “Grape-juice does not ferment in the grape itself.” – Bible Commentary, page 39.

Dr. Pereira (Elements of Materia Medica, page 1221); speaking of the manufacture of wine, states, “Grape-juice does not ferment in the grape itself. This is owing not solely as Fabroni supposed, to the yeast being contained in distinct cells to those in which the sugar juice is lodged, but to the exclusion of atmospheric oxygen, the contact of which, Gay Lussac has shown, is first necessary to effect some change in the yeast, whereby it is enabled to set up the process of fermentation. The expressed juice of the grape, called must (mustum), does undergo alcoholic fermentation when subjected to temperatures between 60 degrees and 70 degrees. It becomes thick, muddy, and warm, and produces carbonic acid gas”.
--Nott, London Edition, F.R. Lees, Appendix B, page 197.

Professor Leibig, the well-known chemist, remarked, “It is contrary to all honest rules of research, to regard the necessary process of life, of an animal or a plant, as the cause of fermentation. The opinion that they share in the alcoholic process must be rejected as a hypothesis destitute of any support. In all fungi, analysis has detected the presence of sugar, which during their necessary process of life, is not ever produced into alcohol and carbonic acid; but, after their death, from the moment a change in their color and consistency is perceived, the fermentation process sets in. It is the very reverse of the necessary process of life, to which this process must be described as, “Fermentation, decay, and the process of decomposition”. – Bible Commentary, 39.

A WARM CLIMATE AND SWEET FRUITS

We all know that a cold season gives us sour strawberries, peaches, etc., and that a hot season produces sweeter and higher-flavored fruits. The sugar cane will not yield rich, sweet juice in a cold climate, but matures it abundantly in hot countries. Heat is an essential element in the production

of large quantities of sugar. In climates, then, where the temperature at the vintage is above 75 degrees, and the sugar matter surpasses the alcoholic fermentation, if the juice is in its natural condition, it cannot proceed to make alcohol, but the souring must directly start. It is a well-established fact that “the grapes of Palestine (Israel), Asia Minor, and Egypt are exceedingly sweet” – A-B. , Page 203.

Mandelslo, who lived in 1640 AD, speaking of palm wine, stated, “To get out the juice, they go up to the top of the tree, where they make an incision in the bark, and fasten under it a pot, where they leave all night, and after a time it is filled with a certain sweet liquid, very pleasant to the taste. They get some liquid out in the day time also, but because of the great heat, the liquid sours and corrupts immediately; it is good only for vinegar, which is all they make out of it.” – Kitto, vol 1, page 585.

Here, true to the natural law, which God has made, this juice, so largely sugar in this hot climate, immediately turns sour and corrupts.

A Mohammedan traveler in 850 AD, stated “palm wine, if drunk fresh, is sweet like honey, but if kept, it turns to vinegar”. – Kitto, Volume 1, page 686.

Adan Fabroni, already quoted, in discussing Jewish farming, informs us that the palm-tree, which particularly abounded in the vicinity of Jericho and Engedi, also served to make a sweet wine, which is made all over the East, being called palm wine, by the Latins, and syra in India, from the Persian shir, which means luscious liquid or drink. – Kitto, Volume 1, page 588.

Similar statements are made by Captain Cook, Dr. Shaw, Sir. G.T. Temple, and others as quoted by Kitto.

Dr. Mullen, Foreign Secretary of the London Missionary Society, and a long time missionary in Persia, stated at the meeting of the A.B.C.F.M., at Brooklyn, NY, in October, 1870, that the nations draw from the palm-tree the juice, which they boil, and of which they also make sugar.

The Honorable I.S. Diehl, a traveler in Persia and other Eastern lands, at a meeting of ministers in New Haven, Connecticut, stated that the inhabitants made good use of the juice of the palm-tree, which they

collect as above stated, which they boil to preserve it; of it they make sugar, and that the foreigners have taught them how to make an alcoholic beverage.

Doctor Norman Macleod DD, one of the chaplains in Scotland, for the Queen of England, in his “Peeps at the Far East”, on page 27, states, “But Palm toddy, being a genuine product of nature, and the very blood of the tree, would be excepted even by the strictest teetotaler (one who partakes of not even a drop of alcohol), however undesirable it might be to him. A jar is fixed near the top of the tree, just under the great tuft of leaves, and a tube having been inserted through the bark, the juice is then drained off into a jar. This beverage is mostly drunk by all the people”.

PALESTINE (ISRAEL) A HOT CLIMATE

The blessing which the patriarch Jacob pronounced upon Judah contains this remarkable prediction, in Genesis 49:11, “Binding his donkey to the vine, And his donkey’s colt to the choice vine, He washed his garments in wine, And his clothes in the blood of grapes”.

Thus the future territory of Judah’s descendants was to be so bountiful of strong vines, that domestic animals could everywhere be tied to them. The vines were to be so fruitful that the garments of the inhabitants could be washed in their juices. God’s promise to the Hebrews in Deuteronomy 8:7,8 was “For the Lord your God is bringing you into a good land, a land of brooks of water, of fountains and springs, that flow out of valleys and hill; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey”. We also read that Rabshakeh said to the Jews in 2 Kings 18:32 this, “until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards, a land of olive groves and honey, that you may live and not die”

These texts settle the fact that Palestine abounded in sweet fruits – that the Hebrews cultivated the grapes and made new wine (non-alcoholic juice). Dr. Jahn, professor of Oriental languages at the University of Vienna, in his Biblical Archaeology, first published in the US from the Latin abridgment of 1814, stated, “The Hebrews were diligent in the cultivation of vineyards, and the soil of Palestine (Israel) yielded in great quantities the best of wine. The mountains of Engedi in particular, the valley of the salt-pits, and the valleys of Eshcol and Sorek were celebrated for their

grapes”. In Palestine (Israel), even at the present day, the clusters of the vine grow to the weight of 12 pounds; they have large grapes, and cannot be carried far by one man without being injured. (See Numbers 13:24,25) The grapes are mostly red or black; which originated the phrase, “blood of the grapes”. (See Genesis 29:11; Deuteronomy 32:14; Isaiah 27:2) In Numbers 13:23, we read, “Then they came to the Valley of Eshcol, and there cut down a branch with one cluster of grapes; they carried it between two of them on a pole”. Clusters weighing from 20 to 40 pounds are still seen in various parts of Syria. Nau declares on page 458, that he saw in the neighborhood of Hebron grapes as large as one’s thumb. Dandini, although an Italian, was astonished at the large size to which the grapes attained in Lebanon, being he stated on page 79, “as large as prunes”. Mariti, (3, 134) affirms that in different parts of Syria, he has seen grapes of such tremendous size, that a bunch of them would be too heavy for one man. Neitchutz states, he could say with a truth, that in the mountains of Israel, he saw and had eaten from bunches of grapes, that were about 23 inches long, and the grapes were about 3 inches in length. A bunch of Syrian grapes produced at Welbeck, England, sent from the duke of Portland to the Marquis of Rockingham, weighted 19 pounds, its diameter was 19 ½ inches, and its circumference was 4 ½ feet, and its length was nearly 23 inches. It was brought to the Marquis on a staff, by two men. – Bible Commentary, page 46, footnote.

Thomas Hartwell Horne, in his Introduction to the study of the Bible, Volume 3, page 28, states of Palestine (Israel), “The summers are dry and extremely hot”. He quotes Dr. E.D. Clarke that his thermometer, in the shade, remained at 100 degrees. He stated, “that from the beginning of June to the beginning of August, the heat increases, and the nights are so warm that the people sleep on their house-tops in the open air; that the hot season is from the beginning of August, to the beginning of October; and that during the chief part of this season the heat is intense, though not as much at Jerusalem, than in the plain of Jericho: there is no cold, not even at night, so that travelers can pass whole nights in the open air, without being uncomfortable”. J.W. Nevin – Bible Antiquities, and other authorities, agrees to, these statements.

In the summer of 1867, Captain Wilson, being a part of an English exploring expedition in Palestine (Israel) states, “the thermometer after sunset stood at 110 degrees Fahrenheit in July at Aim, the ancient Engedi”. Captain Warren, of the same expedition stated he, “was

compelled by the poor health of his party, during the summer heat at Jerusalem, to retreat to the Lebanon range”. -Advance, February 3rd, 1870.

The Chemical laws of nature, prohibit the alcoholic fermentation of wine, if the temperature exceeds 75 degrees, and guarantees the souring of the wine, if the temperature is above 75 degrees, Also, is the fact that the very sweet juices of the grapes, having an excessive amount of sugar, makes it very unfavorable to produce any alcoholic beverage. But instead, the climate is most favorable to producing sour and rotten wine. The valley of Eshcol and Sorek were famous for their luscious grapes; but the temperature there in the vintage months was 100 degrees.

SWEET IS THE NATURAL TASTE

Any thing sweet is very satisfying to a newborn child. It is loved by youth, by the middle-aged, and by the older people. This taste never dies. In strict keeping with this, we find that the articles, in their many places, which declare the healthful diet of man, are pleasing by reason of their sweetness. Even the meat of fish, birds, and animals, we say, “How sweet”! While this taste is universal, it is intensified in hot climates. It is a well-established fact that the love of sweet drinks is a passion among Orientals. For alcohol, in all its combinations, the taste is unnatural, and completely acquired. To the natural instinct, it is universally rejected and repugnant.

I do therefore most earnestly protest, that it is neither fair, nor HONEST, nor philosophical, to make the acquired taste of this alcoholic age, and in cold climates, the standard by which to test the taste of the ancients who lived in very hot countries, and because this sinful generation loves its alcoholic drinks, to therefore conclude that the ancients, in these hot climates, must have also loved and used them, and only them. It does appear from the Old Testament, that foreign Kings used Alcoholic beverages (See Daniel Chapter 1:5-16). However in Proverbs 31:4-5, the Bible states this, “It is not for kings, O Lemuel, It is not for kings to drink wine, Nor for princes intoxicating drink; Lest they drink and forget the law, and pervert the justice of all the afflicted”.

FRUITS PRESERVED

As grapes and other fruits were so important to the food of the ancients, they would by necessity, invent methods for preserving the fruits fresh. Josephus, in his Jewish Wars, b.8, c. 8, and s.4, makes mention of a fortress in Palestine (Israel), called Masada, built by Herod. He states, "For here was laid up corn in large quantities, and such as would last men for a long time: here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together. These fruits were also fresh and full ripe, and were not inferior to fresh fruits just stored, although they were close to a hundred years, from the storing of these provisions".

In a footnote William Whiston, the translator, states, "Pliny and other confirm this strange paradox, that provisions stored against sieges will continue good a hundred years, as Spanheim also notes upon this place". Swinburn states, "In Spain they also know the secret of preserving grapes, that are sound and juicy, from one season to another.

– Bible Commentary, page 278

Mr. E.C. Delavan states that when he was in Florence, Italy, Signor Pippini, one of the largest wine manufacturers, told him, "that he had in his lofts, for the use of his table, until the next vintage, a quantity of grapes sufficient to make 100 gallons of wine; that grapes could always be had, at any time of the year, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine, free from fermentation (alcohol), in wine countries at any time. A large basket of grapes was sent to my motel, which were as delicious, and looked as fresh, as if recently taken from the vines, though the grapes had been picked for months". – Bible Commentary, page 278.

Dr. H. Duff, in his travels through the South of Europe, most fully affirms this view, -- Nott, London Edition, page 57, note.

FERMENTATION PREVENTED

Professor Donovan, in his work on Domestic Economy, mentioned 3 methods by which all fermentation (producing an alcoholic beverage) could be prevented:

1. Grape-juice will not ferment when the air is completely excluded.
2. By boiling down the juice, or another words, evaporating the water, the product will become a syrup, which if very thick, will not ferment.
3. If the juice is filtered and deprived of its yeast, the production of alcohol will be impossible – Anti-Bacchus, page 162.

Dr. Ure, the eminent chemist, says that fermentation may be slowed down or stopped:

1. By means which render the yeast inoperative, particularly by the oils that contain sulfur, as oil of mustard, as also by the sulfurous and sulfuric acids.
2. By the separation of the yeast, either by filtering or sinking to the bottom.
3. By lowering the temperature to 45 degrees. If the fermenting product becomes clear at this temperature, and is drawn off from the bottom yeast, it will not ferment again, though it should be heated again to the proper temperature – Anti-Bacchus, page 225.

Baron Liebig, in his Letters on Chemistry, states, “If a flask is filled with grape-juice and made air-tight, and then kept for a few hours in boiling water, the WINE will not ferment (turn to alcohol)”. – Bible Commentary, page 38.

Here we have 2 of the methods that were used, the exclusion of air, and the raising of the temperature to the boiling point.

God’s unchanging laws of nature, teach these absolute facts:

1. That very sweet juices and thick syrups will not undergo the production of an alcoholic beverage.
2. That when the temperature is above 75 degrees, as in hot climates, the Sweet juices will ferment and turn sour, and rotten, and never into an Alcoholic beverage.
3. That to make an alcoholic beverage, the temperature must be between 50 degrees and 75 degrees, and that the exact proportions of sugar and Yeast and water must be present.
4. That all fermentation may be prevented by excluding the air, by boiling, by filtration, by sinking the yeast to the bottom, and by the use of sulfur.

DID THE ANCIENTS USE METHODS TO PRESERVE THE JUICE SWEET?

Augustine Calmet, the educated author of the Dictionary of the Bible, who was born in 1672, stated, “The ancients possessed the secret of preserving wines sweet (Non-alcoholic) throughout the whole year”. If they were alcoholic, they would preserve themselves. The main point here, was that they preserved them sweet. Chemistry tells us that the juice loses its sweetness when, by fermentation, the sugar is converted into alcohol. Preserving them sweet throughout the whole year, meant preserving them unfermented (No alcohol at all).

Chemical science instructs us that by reason of the great sweetness of the juice, and the heat of the climate, at harvest time, the production of alcoholic wine, would be precluded, and that unless by some method used, the souring and rotten product, would certainly and quickly start. Four methods were known and practiced by the ancients, which modern science confirms.

BOILING, OR THICKENING

By this process the water is evaporated, thus leaving a large portion of sugar, as to prevent fermentation (turning to alcohol)

Herbert Boerhave, who was born in 1668, in his Elements of Chemistry, states, “By boiling, the juice of the richest grapes, loses the ability for fermentation, and may afterwards be preserved for years without undergoing any further change”. – Nott, London Edition, page 81.

Liebig states, “The property of organic substances passing into a state of decay, is prevented in all cases, by heating the liquid to the boiling point”. Grape-juice boils at 212 degrees; but alcohol evaporates at 170 degrees, which is 42 degrees below the boiling point. So then, if any possible portion of alcohol were in the juice, this process would expel all alcohol. The obvious object of boiling the juice was to preserve it sweet, and fit for use anytime during the year.

Parkinson, in his Theatrum Batanicum states, “The juice or liquid pressed out of the ripe grapes is called vinum (wine). From this juice is made both grape juice or jelly and boiled down unfermented grape wine, (Wycliffe, Acts 2:13, new wine). In English, it is called boiled wine, the grape wine was boiled down to the half, while the grape juice was boiled down to a third”. – Bible Commentary, page 36. This testimony was written around 1640 AD, centuries before there was any view against alcoholic drink.

Archbishop Potter, born in 1674 AD, in his Grecian Antiquities, Edinburgh edition, in 1813, states in volume 2, page 360, “The Lacedaemonians used to boil their wines upon the fire until the 5th part was consumed; then after 4 years had past, they began to drink the wine”. He refers to Democritus, a celebrated philosopher, who travelled over the greater part of Europe, Asia, and Africa, who died in 361 BC, also to Palladius, a Greek Physician, as making similar statements. These ancient authorities called the boiled juice of the grapes, wine, and the educated archbishop brings to us their testimony without the slightest hint, that the boiled juice was not wine in the judgment of the ancients, even though it was not alcoholic.

Aristotle, who was born in 384 BC, states, “The wine of Arcadia was so thick that it was necessary to scrape it from the skin bottle in which it was contained, and to dissolve the scrapings in water”. – Bible Commentary, page 295, and Nott, London Edition, page 80.

Columella and others who were contemporary with the apostles inform us that “in Italy and Greece it was common to boil their wines”. – Dr. Nott

Some of the celebrated Opimian wine mentioned by Pliny, had in his day, 2 centuries after its production, the consistence of honey. Professor Donovan states, “In order to preserve their wines to these ages, the Romans concentrated the unfermented fresh juice or grape-juice, of which they were made, by evaporation, either spontaneous in the air or over a fire, and so much so as to render them thick and syrupy”. – Bible Commentary, page 295.

Horace, who was born in 65 BC, states, “There is no wine sweeter to drink than Lesbian; that it was like nectar, and more resembled ambrosia than wine; that it was perfectly harmless, and would not produce intoxication (alcohol)”. – Anti-Bacchus, page 220.

Virgil, who was born in 70 BC, in his Georgie, lib, 1st line, page 295, states, “Or with the fire boils away the moisture of the sweet swine, and with leaves the residue gradually is removed from the lukewarm kettle”. Translated 1st by Joseph Trapp from Oxford University, and latter by Alexander.

“The Mishna states that the Jews were in the habit of using boiled wine”. – Kitto, Volume 2, page 477.

W.G. Brown, who travelled extensively in Africa, Egypt, and Syria from 1792 to 1798 AD, states that, “the wines of Syria are most of them prepared by boiling immediately after they are expressed from the grape, until they are considerably reduced in amount, then they are put into jars or large bottles and preserved for use”. He also adds, “There is reason to believe that this mode of boiling was the general practice among the ancients”.

Volney, in 1788 AD, in his travels in Syria, Volume 2, chapter 29, states, “The wines are of three types, the red, the white, and the yellow. The white, which is the most rare, is so bitter as to be unacceptable; the two others, on the contrary, are too sweet and sugary. This is caused from their being boiled, which makes them resemble the baked wines of Provence. The general custom of the country is to reduce the fresh juice to 2/3’s of its quantity.” “The best is produced from the hillside of Zouk – it is too sugary”. “Such are the wines of Lebanon, so boasted by the Greek and Roman pleasure seekers”. It is probably that the people of Lebanon have made no change in their ancient method of making wines”.
– Bacchus, page 374, note.

Dr. Bowring, in his report on the commerce of Syria, praises the excellent quality of a wine of Lebanon consumed in some of the convents of Lebanon, known by the name of (vino d’or) – golden wine. Could this be the yellow wine, which Volney states is too sweet and sugary?
Dr. Bowring also adds, “that the practice of boiling wine is almost universal”. – Kitto, 2, page 956.

Casper Neuman MD, Professor of Chemistry, Berlin, Germany, in 1759, states, “It is observable that when sweet juices are boiled down to a thick substance, they not only do not ferment (turn alcoholic), in this state, but are very hard to bring into fermentation when diluted with as much water as was lost in the evaporation process, even putting back the very water that was taken from the juices”. –Nott, London Edition, page 81.

Adams’ Roman Antiquities, first published in Edinburgh, in 1791, on the authority of Pliny and Virgil, states, “In order to make wine keep, they boil the fresh grapes down to ½ the mixture, then it is called defrutum, when it is 1/3 the mixture, it is called sapa”.

Smith's Greek and Roman Antiquities, states, "A considerable quantity of fresh grapes (must) from the best and oldest vines were thickened by boiling, being distinguished by the Greeks under the general name Epsuma or Gleuxis, while the Latin writers have various names, according to how long the evaporation process is carried out; Carrenum is 1/3 removed, defrutum is 1/2 removed, and sapa is 2/3 removed of water" -- Professor Anthon, in his Greek and Roman Antiquities, makes the same statement.

Cyrus Redding, in his history of Modern Wines, states, "On Mount Lebanon, at Kesroan, good wines are made, but they are for the most part boiled wines. The wine is then preserved in jars". – Katto, 2, page 956.

Dr. A. Russell, in his Natural History of Aleppo, considers Helbon wine to have been a type of sapa wine. He states that "the thickened juice of the grape, sapa vina, called here dibbs, is brought to the city in skins and sold in the public markets; it has much the same appearance as coarse honey, and has a sweet taste, and is in great use among all kinds of people".
– Kitto, 2, page 956.

Leiber, who visited Crete in 1817 AD, states, "When the Venetians were masters of the island, great quantities of wine were produced at Rettimo and Candia, and it was made by boiling in large kettles, as I myself observed." – Nott

Mr. Robert Alsop, a minister among the Society of Friends, in a letter to Dr. F.R. Lees in 1861 AD, states, "The syrup of grape-juice is an article of domestic manufacture in most every house in the vine districts of the south of France. It is simply the juice of the grape boiled down to the consistence of sugar". Bible Commentary, page 34.

Dr. Eli Smith, an American missionary in Syria, in the Bibliotheca Sacra, for November in 1846, AD, describes the methods for making wine in Mount Lebanon as numerous, but he reduces them to 3 types

- 1) The simple juice of the grape is fermented (made alcoholic)
- 2) The juice of the grapes is boiled down before becoming alcoholic

3) The grapes are partially dried in the sun before being pressed

With honesty, he states that he, “had very little to do with wines all his life, and that his knowledge on the subject was limited, until he started on the present investigation for the purpose of writing his article”. He further states that the, “statements contained in his article are not full in every point”, and that “it was written in a country where it was very difficult to obtain authentic and exact information”. Of the vineyards, he further states that in “an unbroken space, about 2 miles long by half a mile wide, only a few gallons of intoxicating wine are made. The wine made is an item of little importance, in fact, it is wine of the least important, and of all the purposes for which the vine is cultivated”. He also states that, “the only form in which the unfermented juice of the grape is preserved is that of dibbs (thick syrup), which is also called grape-molasses”. Dr. E. Smith here confirms that the ancients used boiling of the unfermented juice of the grape. The ancients called it wine; the present people call it dibbs; and Dr. E. Smith calls it grape-molasses. It is the same beverage, under all 3 titles. “A rose may smell as sweet by any other name”.

Henry Homes, an American missionary to Constantinople, in the *Bibliotheca Saca* for May 1848, gives the result of his observation. He wrote 2 years, there after to Dr. Eli Smith, and has supplied what was lacking in Dr. E. Smith’s statements, which were, “not complete on every point”.

He did not rely upon information from others, but personally examined the information for himself, and in every case obtained exact and authentic knowledge. He states, “Simple grape-juice, without the addition of anything to neutral the acidity, is boiled from 4 to 5 hours, so as to reduce the liquid to $\frac{1}{4}$ the quantity started with. After boiling, for preserving it cool, and so that it does not ferment, it is put in clay vessels (not wooden vessels), then closely tied over with skin to exclude the air. It ordinarily never has any amount of intoxication, being used freely by both Mohammedans and Christians alike.

Some of this beverage which I had on hand for 2 years has undergone no change”. “The method of making and preserving this unfermented (non-alcoholic) grape-beverage, seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the making of wine”.

“The making of a intoxicating beverage, was never the chief object for which the grape was cultivated among the Jews. Joined with bread, fruits,

and the olive-tree, these three, might well be representatives of the production most essential to them, and at the same time that they were the most abundantly provided for, the support of life”.

Henry Homes mentions 16 uses of grapes, and winemaking being the least important. “I have asked Christians from Diarbekir, Aintab, and other places in the interior of Asia Minor, and all concur in the same statement”.

Dr. Eli Smith, states that, “wine is not the most important, but the least, of all the objects for which the vine is cultivated”. These statements are fully confirmed by Smylie Robson, a missionary to the Jews of Syria, who travelled extensively in the mountains in Lebanon, as may be seen by his letters from Damascus and published in the Irish Presbyterian Missionary Herald of April and May in 1845.

Dr. Jacobus, commenting on the wine made by Christ, states, “This wine was not that fermented (intoxicating) beverage which passes now under that same name. All who know of the wines then used, will understand that it is the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without any alcohol, such as we get in beverages called wines. The boiling prevents the fermentation (alcohol). Those were considered the best wines, which were not alcoholic.”

The ancients had a motive for boiling the unfermented juice. They knew from experience that the juice, by reason of the heat of the climate, and the sweetness of the grapes, would quickly rot and turn sour. To preserve it sweet, they naturally resorted to the simple and easy method of boiling. The art of distillation (the process of brewing, to make high quantities of alcoholic content in the beverage) was then unknown; it was not discovered until the 9th century.

FILTRATION

By filtration, the yeast is separated from the juice of the grape. While the juice will pass through the filtering setup, the yeast will not, and being thus separated, the necessary conditions for fermentation, cannot take place.

Donovan, already quoted, states that, “If the juice is filtered and deprived of yeast, the production of alcohol is impossible”.

Dr Ure, as previously stated, declares that fermentation can be prevented, “by the separation of yeast either by filtering or settling it to the bottom”.

The ancient writers, when speaking of the removal of the potency, or the fermenting ability of the wine, used very strong words expressing the completeness of the process by which all fermentation was destroyed –A.B., page 224.

Plutarch, who was born in 60 AD, in his Symposium, states, “Wine is made weak in strength, when it is often filtered. The strength being excluded, the wine neither inflames the brain, nor infests the mind with its passions, and is therefore much more pleasant to drink”. – Bible Commentary, page 278. In this passage, we are taught, that the filter used, was not a mere strainer, such as milkmaid’s use, but was an instrument that forced the elements of the grape-juice liquid, separating the yeast, and thus taking away the strength of alcohol, which inflames the brain, and causes uncontrolled passions.

Pliny, liber 23, caption 24, states, “The most useful wine, has all its force or strength removed by the filter.” -- Bible Commentary, pages 168 and 211.

Others hold that the true rendering is, “For all the sick, the wine is the most useful, when its forces have been broken or removed by the strainer”.

This does maintain its pureness, for, when the forces of the wine, (which is the alcohol) have been broken, what than is left, but the pure juice. The next sentence of Pliny clearly states that the forces or strength of the wine are produced by fermentation. “We must bear in mind that there is the juice of the plant, which by fermenting, would make the beverage alcoholic, from the fresh grapes.” The fresh grapes having yeast naturally, when the filter separates the yeast, will prevent all fermentation. – Nott, edition by Lees, page 211.

The strainer separates the yeast from the juice; for in no other way can it break the fermenting power.

Smith, in his Greek and Roman Antiquities states, “The use of the juice filter, was believed, to diminish the strength of alcohol. For this reason the filter was used in order that a person might be able to drink a large quantity

of wine, without ever becoming intoxicated”. Again, “A great quantity of sweet wines were manufactured by eliminating the fermentation”

Professor C. Anthon makes a similar statement in his Dictionary of Greek and Roman Antiquities.

Again Pliny, “Wines were rendered old when deprived of all their vigor (alcohol) by filtering – Nott, London Edition.

That we may drink more wine, when we break in pieces the yeast from the juice by the filter. He adds, that the ancients practiced various incentives to increase their thirst – Bible Commentary, page 168.

On the words of Horace, the Delphin Notes, state, “Be careful to prepare for yourself wine protected by the filter, and thus maintained sweet and more in the liking of the female taste.” Again, “The ancients filtered and protected their fresh grape juice repeatedly, before it could ever ferment, and thus the forces which changed the wine, being taken away, thus rendering the wine, as having more liquid, lighter, sweeter, and more pleasant to drink.” – Bible Commentary, page 168, and Nott, London Edition, page 79.

Captain Trent, in 1845 wrote, “When on the south coast of Italy last Christmas, I ask about particularly common wines in common use, and what I found was that, those considered the best, were sweet and non-alcoholic. The boiled juice of the grapes is in common use in Sicily. The Calabrians keep their intoxicating and unintoxicating wines, in separate apartments. I found the unintoxicating wines were desired the most. It was drunk, mixed with water. Great pains were taken in the harvest season, to have a large supply, kept. The grape-juice was filtered 2 or 3 times, and than bottled, and some put in casks and buried in the earth – some of the beverage was kept in water to prevent fermentation”. – Dr. Lees’ Works, volume 2, page 144.

Yeast is absolutely necessary to fermentation, whether naturally or added, as is sugar. It is not activated, until it comes in contact with oxygen in the atmosphere; but by frequent filtering of newly pressed grape juice, the yeast is separated from the juice, and fermentation is prevent.

SETTLING

Chemical science teaches that the yeast may be so completely separated from the juice by settling, as to prevent fermentation. The yeast, being heavier than the juice, will settle to the bottom by its own weight, if the mass can be kept from fermentation for a short period. Chemistry tells us that, if the juice is kept at a temperature below 45 degrees, it will not ferment. The juice being kept cool, the yeast will settle to the bottom, and the juice, thus deprived of the yeast, cannot ferment.

Dr. Ure states, “By lowering the temperature to 45 degrees, is the fermenting mass becomes clear at this temperature, and is drawn off, from the yeast, which has settled at the bottom, it will not ferment again, even if it is heated to the proper temperature.” – Bible Commentary, page 168.

Pliny, liber 14. c. 9, when speaking of a wine called, Aigleuces, that it is always sweet. “That wine is produced with care”. He then gives the method, “They plunge the jugs, immediately after they are filled with the juice, into water, until winter has passed away, and the wine has acquired the habit of being cold”. – Kitto, 2, page 955, A-B, page 217; Smith’s Antiquities. Being kept below 45 degrees, the yeast settled to the bottom, and thus fermentation was prevented.

Columella gives this recipe, “Gather the grapes and expose them for 3 days to the sun; on the 4th day at noon, tread them; take the juice which flows into the lake before you use the press, and when it has settled, add one ounce of powdered iris; strain the wine, and then pour it into vessels. This wine will be sweet, firm and non-alcoholic, and healthy for the body.” – Nott London Edition, 213; A-B, 216.

We notice in this recipe: 1) The non-alcoholic juice flows spontaneously from the grapes before they are pressed. 2) This is allowed to settle, with the yeast resting on the bottom. 3) Pounded iris is placed into the juice, and then strained or filtered. There are 3 combined operations here, to prevent fermentation.

Columella, liber 12, cap. 29, also mentions this recipe, “That your fresh juice, may always be as sweet as when it is new, when the following is done: Before you apply the press to the fruit, take the fresh juice, put it into a new jug, seal it up, and make sure no water can enter it; then immerse it in a pond, a cistern, or any pure cold water, and allow no part of the jug to be

above the cold water. After 40 days, take it out, and it will remain sweet (non-alcoholic) for a year.”

Professor C. Anthon gives the same recipe in his Dictionary of Greek and Roman Antiquities. We here notice 1) That we begin with fresh unfermented grape juice. 2)It is put in a new jug or jar, free from all fermentation. 3)The air is completely excluded. 4)The juice is then immersed in cold water completely for 40 days, in a temperature below 45 degrees.

Thus fermentation could not begin. This recipe gives plenty of time for the yeast to settle to the bottom, thus leaving the juice pure and sweet.

Columella, liber 12. cap. 51, also gives this recipe, “Take about 90 pints of the best fresh grape juice and put it into a barrel, next add 80 pounds of oil to the barrel, add a small bag of spices, which will sink to the place where the oil and wine meet; after 9 days the oil is to be poured off. The spices in the bag are to be pounded and replaced, filling up the barrel with another 80 pounds of oil, after 7 days the oil is drawn off again.” – Bible Commentary, page 297. Here notice 1)The best fresh grape juice is used. 2)When the juice in the barrel is covered with oil, all air is excluded from the juice. 3)A bag of spices is placed in contact with the juice. 4)After 9 days, in which the yeast has settled, the oil is poured off. 5) A second time oil is added, and new spices are replaced in the juice, for 7 days. 6) After 7 days, the oil is poured off again, leaving the juice pure and unfermented!

The ancients preserved some of their wines by cleansing them. “The fresh grape juice,” states T.S. Carr, “was refined with the yolks of pigeon eggs (Roman Antiquities), which prevented the juice from fermenting. The new wine being allowed to settle, by natural gravity, in which the ancients would pour off the top part of the juice, into another container, repeating the process as often as necessary, until they were left with a clear, sweet wine which would keep”. –Kitto, 2. page 955.

Harmer, on the authority of Charden, observed that, “in the East, they often poured wine from vessel to vessel; for when they began to drink one, they were required to immediately empty the juice into smaller vessels or into bottles, or it would become rotten and sour”. It was not becoming alcoholic wine, but was becoming vinegar. Chemistry teaches us that sweet juices in hot climates (over 75 degrees), if left to themselves, will immediately pass to rotten and sour fermentation (vinegar), and not fermented alcoholic wine! To avoid the grape juice from becoming vinegar, this process was adopted.

FUMIGATION (The practice of placing a vapor substance in the air, or in a mixture)

Dr. Ure states that fermentation may be stopped by the application or mixing of substances containing sulfur; that the operation consists partly in absorbing oxygen, whereby the activation of the yeast is prevented.

Adams in his Roman Antiquities, on the authority of Pliny and others, state, “that the Romans fumigated their wines with the fumes of sulfur; that they also mixed with the fresh grape juice, yolks of eggs, and other substances containing sulfur. When thus strained, it was poured into smaller vessels, or jugs, covered over with pitch, and sealed up”.

Miller’s Gardener’s Dictionary, in his article on Wine, states, “The way to preserve new wine, in the state of fresh wine, is to put it up in very strong but small jugs, firmly closed on all sides, by which it was kept from fermenting. But, if it should happen to begin fermenting, the only way to stop fermentation, was by the fumes of sulfur”. – Dr. Lee’s Works, volume 2

Here we notice 2 important facts. The first is, that the exclusion of the air from the fresh grape juice will prevent fermentation. The second is, that when fermentation has started, the fumes of sulfur will stop fermentation. How much more certain will fermentation be prevented, when sulfur is applied to new wine.

Cyrus Reading, states concerning sulfur, “Sulfur’s object is to impart to wine clearness, and the principle of preservation, and to prevent fermentation”. – Nott, London Edition, page 82.

T.S. Carr states that the application of fumigation to preserving wines, was borrowed from the Asiatics, and that the expelling would go on until the wine was reduced to the state of syrup”. – Kitto, 2, page 956.

Such preparations, states Sir Edward Barry, “are made by the modern Turks, which they often carry with them on long trips, and sometimes take as a strengthening and reviving drink”. – Kitto, 2, page 956.

In the London Encyclopaedia, unfermented wine is called stum. It is prevented from fermenting in the jugs, by having brimstone burnt in them – Nott, London Edition, page 82.

Count Dandolo, in the, Art of Preserving the Wines of Italy, first published at Milan, in 1812 AD, states, “The last process in wine-making is sulfurization: its object is to secure the most long-continued preservation of all wines, even those of the common type.” – Nott

A similar illustration can be made from the expressed juice of the apple. If the fresh unfermented apple-juice is not cider, what is it? Every child in the fall, knows of apple-cider, being sweet and non-alcoholic. After it is fermented, it is also called cider. It is a generic word, applicable to the juice of the apple in all its stages, just as yayin in the Hebrew, oinos in the Greek, vinum in the Latin, and wine in the English, are all generic words, and denote the juice of the grape in all conditions. Just because in the 21st century, the word wine is only thought of as being alcoholic, this was not the case when the Bible was originally translated into English.

When the barrel is filled with the fresh unfermented juice of apples, and sulfur is added, or mustard seed, and the barrel is kept air-tight and cold, fermentation will not take place. When the yeast has settled at the bottom, the pure unfermented juice may be bottled , and kept sweet, and non-alcoholic. This people call cider, for they have no other name for it.

In all these 4 methods, only one object is sought, it is to preserve the grape juice, pure, sweet, and non-alcoholic!

DID THE ANCIENTS USE, AND CALL FRESH GRAPE JUICE, WINE?

In all the quotes we have made in the preceding pages, the writers call fresh grape-juice, WINE, whether it is boiled, filtered, settled down, or fumigated. It may be well further, to refer to a few more examples.

Pliny states, “some Roman wines were as thick as honey”, also that the Albanian wine was very sweet, and desirable, and that it was ranked 3rd, among all wines”. He also tells of a Spanish wine in his day, called, Inerticulum, which would not intoxicate – that it was without force or spirit, more commonly called, justicus sobriani, or sober wine, which would not intoxicate. – Anti-Bac., page 221.

According to Plautus, 200 B.C., even mustum (fresh juice) signified both wine and sweet wine – Nott, London Edition, page 78.

Nicander states, “And Aeneas, having squeezed the juice into hollow cups, called it wine” – Nott, page 78. “The Greeks as well as the Hebrews called the fresh juice wine”. – Nott, London Edition page 78.

Columella states that the Greeks called unintoxicating wine, “Amethyston,” from the Alpha, negative, and methusis, intoxicating. That is, a wine which would not intoxicate. He adds that it was a good wine, harmless, and called “iners”, because it would not affect the nerves, but at the same time it was not absent of flavor. – A.B. page 221.

Aristotle states concerning the sweet wine, glukus, that it would not intoxicate. Also, 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 then dissolve the remains in water. – Nott, London Edition, page 80.

Homer in the Odyssey, book 9, tells us that Ulysses took in his boat “a goat skin of sweet black wine, which Maron the priest, had given him – it was sweet as honey – it was imperishable, and did keep indefinitely; that when it was drunk, it was diluted with 20 parts water, and that once diluted, it gave a sweet and wonderful smell”. – Nott, London Edition, page 55.

Professor Christopher Smart, of Pembroke College, Cambridge, England, more than 200 years ago, when a controversy arose concerning the translation of Horace, lib. 1. ode 18, line 21, translated the Horace passage this way, “Here shall you drink deeply, under a shade, with cups of unintoxicating wine”.

Professor Smart, further translated Horace, from line 9, as follows, “This day, sacred as the year goes by, we shall remove the cork which is fastened with pitch, from the jar, which had been fumigated (vaporized to prevent fermentation) for the consulship of Tullus. Drink a hundred glasses, on account of the safety of your friend, and drink all night until daylight: and there shall be no passion or excitement ever present”.

Horace called grape juice wine, which had been fumigated and then corked and fastened with pitch, and that 100 glasses of it, could be drunk, without

passion or excitement. The Delphin Notes on Horace state, “The ancients filtered their wines repeatedly, before they could ever be fermented”.

Athenaeus states, “The sweet wine, (glukus), which among the Sicilians is called Pollian, may be the same as the Bibles, oinos”.

“Sweet kinds of wine (oinos), do not make the head dizzy”, as Hippocrates states, “Sweet wine is certain not, more than another wine (oinodeos), to make the head dizzy, and it keeps the mind clear”. Hippocrates speaks of the mild Chian and the sweet Bibline, and Plautus, all of which are classified as oinos, wine. – Nott, London Edition, page 80.

Professor M. Stuart, in his letter to Dr. Nott, published in 1848, on pages 44 and 45, mentions some 40 years ago, that Judge Swift had told him, that when the Honorable O. Elsworth, the first Chief-Justice of the United States Supreme Court, was on his way to France as an ambassador, that he was accompanied by Judge Swift, of Connecticut, as secretary, and that they were ship wrecked off the coast of Spain. On their way to Paris, France, among the mountains of Spain, a wine was strongly recommended, which could not intoxicate. Judge Swift first tried the wine himself. He discovered that the wine did not produce any tendency of intoxication. The Chief-Justice and Judge Swift, would drink a bottle each, with their dinner, and a small bottle at night. It was found to be a precious ointment to the ambassador, who had become greatly exhausted, by continued sea-sickness.

Judge Swift further stated to Professor Stuart, “I have never before, or since, tasted of anything that would bear comparison with the delicacy and exquisite flavor and refreshing effect of this wine, which was made with great preparation, by cooling and mixing with water. He expressed his confidence, that if a person drank a gallon of this wine at a time, if a man could drink so much, it would not affect his head in the least degree”.

Polybius states, “among the Romans, the women were allowed to drink a wine which is called passum, made from raisins. This drink very much resembled gluukos, sweet wine, in which men drank for the purpose of quenching excessive thirst”. – Nott, London Edition, page 80.

Henderson, in his History of Wines , pages 44, commenting on the boiled wine of the Roman women, which was referred to by Virgil (Georg. I, page 293), states, “The use of this thickened juice, became general”.

Smith's Greek and Roman Antiquities states, "That which flowed from the clusters, with action of their pressure upon each other, to which the people of Mytelene gave the name, protropos".

The prohibition of intoxicating wines to women, was enforced by the severest penalties. "Plato, Aristotle, Plutarch and others, all noticed that the laws against women drinking alcohol, had the view in mind of the children, they would produce". – Bible Commentary, page 72.

"Modern medicine has made it clear, along with ancient philosophers, of the powerful effect of alcohol on the fetal development of children" – That the drinking of alcohol by expectant mothers, would be harmful to their children, was learned and known among the ancients". – Bible Commentary, page 72.

Matthew Henry, in the case of Samson states, "Women with child ought strongly, to avoid whatever they have reason to think will be in anyway harmful to the health or fitness of the offspring of their body. Perhaps, Samson's mother was to refrain from wine or similar drink, not only because Samson was designed to be a Nazarite, but because he was designed for a man of strength, which his mother's drinking of no alcohol, would contribute to his strength".

That old Roman prohibition law, which outlawed intoxicating wine, while allowing grape juice, was founded in common sense and wisdom. It is sad, that men were not as wise towards themselves, as they were towards their wives, because of the health and strength of their offspring.

"There exist a strong tendency of heredity of certain conditions, and unusual conditions of the body, which many of these conditions are simply the result of habit. Any bad or sick condition of the body, often repeated, becomes established by habit. Once established, it affects the man in many ways, and makes him more likely to develop certain diseases, which can also include mental illness. This trait or tendency, he transmits to his children, just as certain he transmits his likeness in the form of his children. Now, the use of alcohol, certainly produces a sick condition of the body. Any amount, releases the natural self-restraints of the body, and paralyzes all reason, conscience, and the will; but a smaller amount, does the same thing in a lesser degree. It is morally certain, that the repeated deadening of a person's

conscience and his will, or the frequent weakening of them, soon establishes a bad and sick condition, with wicked appetites and tendencies, and that these appetites and tendencies are certainly transmitted to their offspring.”

“A drinking mother, nurses her baby with alcoholized milk; but it is not often considered that the father gives his children certain tendencies, which leads the child to craving the stimulant. These cravings, once repeated, grow to a passion, the result of which passes the comprehension of decent men.”

“It is known to physiologists, that the human system, once infected with certain diseases, the infection remains a constant in the blood for the remainder of his life. Every outward symptom may have disappeared, but children born to him years later, after his apparent cure, may show up in the cells of his offspring. So it is also with alcoholic poison. It has this unique characteristic, that while it affects the solid tissues of the offspring, less than some poisons do, it affects the moral tendencies even more. It does not produce so much an objective disease of the body, but it diminishes the restraining powers of the will.”

“Now, if it could be proved that the use of any imported or manufactured substance, excelled a breed of horses or cattle, farmers would look for way for the animal to digest it; nor would they hesitate to use the substance. But the human race, is of greater importance, and the purity of the human offspring, should be far more carefully guarded”. –Board of Charities Report

Dr. Laurie, who strong belief is that, “it is the nature of wine to be fermented”, and “that fermentation is essential to its becoming wine,” still admits that there are “traces of unfermented wine in classical authors,” and that it “is known in history”; which he thus strangely states – known in history “only as one of the unnatural and rare luxuries of the most corrupt period of the Roman Empire”. Human nature must have greatly changed, for now the norm of society is Alcohol, drugs, and immorality. If anything in life teaches us, it is that the use of alcoholic beverages, is associated with sports on Sunday, loose morals, liberal theology, and an increase of false religions, crime, accidents, and sadly, taxation!

W.H. Rule, already cited, states, “This very grape juice, in spite of its purity, was mainly known in history, as the common drink of the average person, and when carefully preserved to prevent fermentation, as the choice beverage of the rich, who dined out daily.

It was sweet to the taste, and had not processed any sugar to fermentation”.
– Nott, London Edition, Appendix C, page 222.

Smith, in his Greek and Roman Antiquities states, “The sweet unfermented juice of the grape was termed gleukos by the Greeks and mustum by the Romans. Mustum being an adjective, signified new and fresh”. “A portion of the fresh wine was used at once, thus being drunk fresh”. “When it was desired to preserved a quantity of this wine in a sweet state, a jar was taken and coated with pitch within and without, it was filled with fresh grape juice, and corked, so as to be perfectly air-tight. It was next immersed in a tank of fresh cold water, or buried in wet sand, and allowed to remain for 6 weeks up to 2 months. The juice, after this process, was found to remain unchanged for a year, and was given the name, aeigleukos, that is always sweet, unfermented”.

Chas Anthon, LL.D., in his Dictionary of Greek and Roman Antiquities, gives the same recipe as stated by Smith, the same definitions, and fully agrees with the position that these preparations of the unfermented grape-juice were known as wine by the ancients.

It has been shown that there were a great variety of ancient recipes for making different kinds of wine. Some of them, as we have seen, were not fermented, and therefore not intoxicating. Some were intoxicating. These recipes mentioned different articles out of which wines were made, such as millet, dates, lotus-trees, figs, beans, pears, pomegranates, myrtle, hellebore, etc. (The New King James, translates a non-grape wine as, similar drink. The original King James translated these types of wines as, strong drink. This is a poor translation, because the wine could be either fermented or unfermented, determined by the context. The Bible always condemns the drinking of any alcohol Beverage. This will be shown latter, when we examine every passage dealing with alcohol in the Word of God)

Foreign ingredients were formerly added to wines to make them intoxicating. These wines were not approved, and the attitude was not one of moderation, but total abstinence was sanctioned. Various drugs are specified by which the juice was made more potent, such as wormwood, and hellebore. One learns from Homer, that Helen of Troy, prepared for Telemachus, a cup in which a powerful drug was put in. Also that Circe made use of, “awful drugs”. Such preparations were common in the East.

The Orientals still have knowledge of drugs which they combine with beverages for immoral purposes. We read in Isaiah 5:22, “Woe to men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink”. The juice of the grapes was “mixed with powerful drugs in order to satisfy a depraved appetite”.

In Lamentations 3:15 we read, “He has filled me with bitterness, He has made me drink wormwood”.

J.G. Kohl, in his Travels in Austria, mentions a wine made from wormwood. To make it, the juice is boiled with certain herbs. This wine, where the flavor was extracted by boiling, was as well known in Hungary as the Tokay Essence. – Bible Commentary, page 203.

God’s anger is symbolized by the cup which is, “fully mixed” (Psalm 75:8), “the cup of His fury” (Isaiah 51:17) and the “wine cup of fury from My hand” (Jeremiah 25:15).

We cannot imagine that Pliny, Columella, Varro, Cato, and others, were either cooks, or writers of cook books, but were intelligent men, moving in the best circles of society. So when they, with skillful care, give the recipes for preserving sweet wine, which will keep for a year, and the process keeps the wine from becoming alcoholic, we are persuaded that these were well known men in their day. The fact that they so naturally and simply, liked a sweet and unfermented beverage, is highly commended, and not to be held against them. We must agree, that there were men in their day, as there are men in are day, who are addicted to alcoholic beverages, and this leads them to their degeneration and ruin.

WINE MIXED WITH WATER

There is an 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 so they could be drunk. The quantity of water was regulated by the richness and thickness of the wine, and the time of the year.

“Those ancient authors who wrote about domestic manners abound with examples of this usage. Hot water, warm water, or cold water, was used for

the dilution of grape juice, according to the season”. “Hesiod wrote that during the summer months, 3 parts of water was added to one part juice”. “Nicochares wrote 2 parts of fresh wine to five parts of water, was the proper proportion”. According to Homer, Pramnian, and Meronian, wine required 20 parts of water, to one part of wine. Hippocrates considered 20 parts of water to one part of the Thracian wine, to be the proper beverage”.

“Theophrastus states that the wine at Thasos was wonderfully delicious”. Athenaeus states that the Taeniotic wine had such a degree of richness or fatness, that when mixed with water, it seemed to gradually dilute, much in the same way as Attic honey well mixed”. – Bible Commentary, page 17.

Captain Trent states, “The unfermented wine is valued the most in the south of Italy, and wine is drunk, mixed with water”. – Lee’s Works

“In Italy, the practice of mixing water with wine, was so universal that there was an establishment in Rome, for the public use. It was called THERMOPOLIUM, and from the records left, was upon a large scale. The remains of several Thermopoliums, have been discovered among the ruins of Pompeii. Cold, warm, and lukewarm water was available at these establishments, as well as grape juice, and the individuals went there for the purpose of drinking, and also sent their servants for hot water”. – Nott, London Edition, page 83.

The engraving of the THERMOPOLIUM was copied from the rare work of Andreas Baccius (Natural Wine History, Rome 1597, library 4, page 178). The plan was obtained by Andreas Baccius, assisted by two others, from the ruins of the Diocletian Roman Baths. Nothing can more clearly shown, than the contrast between the ancient wines and those of modern Europe, Russia, and America, than the widely different methods of treating them. The hot water was often necessary states Sir Edward Barry, to dissolve the more thickened wines”. – Kitto 2, page 956.

“Nor was it peculiar to pagans to mingle water with wine for a beverage at feasts; nor for famous writers to record the fact. It is written of Wisdom, “She has mixed her wine” – Proverbs 9:2. This was written by the Inspiration of God – Nott, London Edition, page 84.

This mixed wine must be different from the wine named in Psalm 75:8, “fully mixed”, which has been shown, is the symbol of God’s vengeance or

anger, the cup prepared for God's enemies. But in Proverbs 9:2, it is a blessing to which friends are invited to participate. If in this passage the mixture is of sweet smelling spices, in addition to the water necessary to dilute the grape-juice syrup, it was not to fire the body with alcohol, but to satisfy the taste with precious flavors.

The Passover was celebrated with wine mixed with water. According to Lightfoot, each person, man woman and child, drank 4 cups. Christ and his disciples had celebrated the Passover, he then took the bread and the grape-juice that remained, and instituted the Lord's Supper. This grape-juice wine, was the rich syrup of grapes, which was diluted with water. This kind of wine, was the only type which met all the requirements of the law of leaven – the true rendering of Matsah, according to Dr. F.R. Lees, being required unfermented things, both food and drink.

“R.M. Pattison, of Philadelphia, Pennsylvania, showed from authorities of the highest scholarship of original languages, with some of them pro-alcoholic Beverages, by their unanimous agreement, that the sweet wine, or unfermented juice of the grapes, was from time past, a popular beverage in Palestine” -- New York Evangelist

The conclusion to which these various sources of proof bring us, may be stated as follows:

1. That unfermented non-alcoholic beverages existed, and were a common drink, among the ancients.
2. That to preserve their very sweet juices, in their hot climates, they resorted to boiling and other methods which destroyed any activity of sugar, or effectually separated it from the juice of the grapes.
3. That these non-alcoholic grape beverages were called wines, and they were used, and were highly desired.

Professor M. Stuart stated, “Facts show that the ancients not only preserved their wine unfermented, but regarded the wine as of a higher flavor and finer quality than fermented wine”. – Letter to Dr. Nott

That the ancients also had drinks that would intoxicate cannot be denied. This is stated with the aim to show, that intoxicating wines were not the only wines in common use.

With the teachings of chemical science, and with the knowledge of the tastes and usages of the ancients, we are better prepared to examine and understand the Bible, which was written when these taste and common practices were in actual operation. The Bible must be interpreted with full knowledge of the manner and customs of the ancients. Sincere honesty, demands that we interpret the Scriptures with the eye, the taste, and the practices of the ancients, not with the eye, the taste, and the practices of a modern degenerated society. We should always interpret each text, so as to be in harmony not only with the message and scope of the whole teachings of the Bible, but also with well proven and established laws of nature. It clearly is as important to harmonize the interpretations of the Bible, with the teachings of chemistry, and the laws of our physical, intellectual, and moral nature, all of which are violated by alcoholic beverages, as it is to harmonize the interpretations of the same word of God, with true astronomy.

To these latter topics, Biblical scholars have already given much attention. Let the same desire for truth, harmonize the Bible teachings with clearly determined facts, and with the truth that God has never support alcoholic beverages in any amount, in or out of the church.

The will of God, recorded in the laws of nature, and the will of God, recorded in His inspired revelation, cannot possibly contradict each other. They must always harmonize. Whatever difficulties may now stand in the way of this harmony, whether it be from faulty interpretations of science, or from a lack of a proper interpretation of a Bible passage, the testimony of God's work and Word, will perfectly harmonize in the end.

“The laws of nature and the book of God's revelation, were written by the same Almighty God. The former is more full and explicit in relationship to the physical, the latter, in relationship to the moral, laws of our nature; still, where both touch on the same subject, they will always be found, when rightly interpreted, to be in harmony”. “Nature and God's revelation are presently close, on the wine question, as on other questions, and when properly consulted, it will be found to be in agreement. It is not the text of the Bible, but in the interpretation, that men have felt hardened in their consciences; and even though this feeling might continue, unless the

providence of God changes things, it will not alter the facts of the case". – Nott, London Edition, page 75.

THE SCRIPTURES

It should be constantly remembered, that the King James 1611 AD version, was translated when the drinking of alcohol by everyone, was almost universal. The attention of Christians and of thoughtful men, had not been awakened to the influence of alcoholic beverages. Though drunkenness existed, still no consideration was made, for the prevention or cure, of such an evil beverage. It was strangely, regarded as an evil, associated with hospitality and social cheer.

The King James translators, honestly and faithfully, according to their ability, translated into English the original Scriptures, but were nevertheless Unintentionally and unconsciously influenced by the philosophy and customs of the day. As the river carries in its water that which with absolute certainty, tells of the soil through which it has flowed, so the King James translators, must carry into the renderings which they gave, evidences of the prevailing customs, and modes of thought of their day. For those of the readers who believe in an inspired 1611 King James translation, one needs only to turn over to Acts 12:4, where the translators used the word Easter, instead of Passover, because of the customs of the day. Easter is found in no Greek text, anywhere! Thus, probably unintentional, shades of meaning have been given to particular passages, which the original languages never intended. These badly translated passages, have come down to us, with feelings of sacred reverence. To give a new translation to most, seems to be almost sacrilege. With this feeling, every bit of the customs of the ancients, with a harmony of the Scriptures, throws new light upon the sacred pages. It should not be strange, for the faithful Bible student, to realize that the Bible cannot condemn alcoholic beverages in one place, and permit them in another place. Therefore, we need to examine diligently and with patience, verses that seem to permit social drinking, and realize that a new translation of certain words is necessary. This should not weaken or cause distrust in the Word of God. We would however, remind the reader that only the original Textus Receptus Greek text, and Masoretic Hebrew text, are inspired; that no translation, much less no mere human interpretation, is the ultimate authority. Further, for those who think that a Strong's Concordance is the

final authority, they must realize that some of the same biases appear in Strong's Concordance, as the original King James translators faced.

GENERIC WORDS

Professor M. Stuart, in his letter to Dr. Nott, February 1st, 1848, states on page 11, "There are in the Hebrew Scriptures, but two generic words use to designate such drinks as may be of an intoxicating nature when fermented, and which are also used for drinks before fermentation. In the Hebrew Scriptures, the word yayin, in its broadest meaning, should be translated grape-juice, or the liquid which comes from the fruit of the vine. This may be new or old, sweet or sour, fermented or unfermented, intoxicating or not intoxicating. The simple meaning of grape-juice or vine –juice, is the basic and root meaning of the word, in whatever connection it may stand. The true meaning of the word, in the Bible passage, we must not determine often from the word itself, but from the setting context, in which it stands".

In the London edition, published in 1863, of President E. Nott's Lectures, with an introduction by Taylor Lewis, LL.D., Professor of Greek at Union College, and several additions by F.R. Lees, Nott states, "Yayin is a generic term, and when not restricted in its meaning by some word or circumstance, covers fresh grape juice beverages of every kind, however produced. It is, however, as can be seen, often restricted to the fruit of the vine in its natural and non-alcoholic state" (page 68).

Kitto's Cyclopaedia, article on Wine states, "Yayin in Bible use, is a very general term, which includes every type of wine made from grapes, though in later times, it became extended in its application to wine, produced from other substances, besides grapes".

Dr. Murphy, Professor of Hebrew at Belfast, Ireland, states, "Yayin denotes all stages of the juice of the grapes".

"Yayin, sometimes written yin, yain, or ain, stands for the expressed juice of the grapes – the content indicating whether the juice had undergone or not, the process of fermentation. It is mentioned 141 times in the Scriptures"
– Bible Commentary, Appendix B, page 412.

SHAKAR, “the second Hebrew word, is of similar meaning,” states Professor Stuart, page 14, but applies completely to a different type of beverage. The Hebrew word shakar, is usually translated strong drink, in both the Old and New Testament, in the King James Version. The average English reader, of course, automatically gets from this translation the wrong idea, of the real meaning of the original Hebrew. The reader attaches to Shakar, translated strong drink, the idea which the English phrase now conveys among Western civilization, that it is a strong alcoholic drink, like are distilled liquors. As to distillation, by which alcoholic liquors are now principally obtained, it was certainly unknown to the Hebrews, and indeed, to all the world in ancient times”. The true original meaning of shakar, is a beverage obtained from dates, barley, millet, etc., or other non-grape fruits, which were dried, or scorched, and a mixture of them was mixed with honey, perfumes, etc”.

On page 15, Professor Stuart adds, “Both Yayin and Shakar are generic. The first word means a grape juice beverage of any and every kind; the second word means a beverage from dates and other fruits, or from several grains. Both of these beverages have in them sugar, and therefore they may become alcoholic. But both may be kept and used in an unfermented state; which of course, no matter how much a person could drink of either of these, would never intoxicate him”. These two words which have been defined, are the only two words in the Old Testament, which are generic, and which have reference to the Wine issue.”

“Shakar, sometimes written shechar, or shekar, signifies, sweet drink, produced from fruits, other than the grape, and drunk in either a fermented or unfermented state. It occurs in the Old Testament 23 times”. – Bible Commentary, page 418.

Kitto’s Cyclopaedia states, “Shakar is a generic term, which includes palm-wine and other sugar beverages, except those prepared from the grape vine”. It is this word which is defined as, “sweet drink”.

Dr. F.R. Lees, page 32 of his Preliminary Dissertation to the Bible Commentary, states shakar, “sugar drink”, is related to the word sugar in all the Indo-Germanic and Semitic languages, and is still applied throughout the East, from India to Abyssinia, to the palm sap, to the date juice and syrup, as well as to sugar and to the fermented palm wine. It has by usage grown into

a generic term for “drinks,” including fresh juices, and alcoholic beverages, other than those coming from grapes.

TIROSH, in Kitto’s Cyclopaedia, is defined as, “vintage fruit”.

In Bible Commentary, page 414, it states, “Tirosh is a collective name for the natural produce of the vine”. Tirosh normally is the fruit of the vine, but not in every case, where it can be a beverage.

The word tirosh is found in Proverbs 3:10, “So your barns will be filled with plenty, And your vats will overflow with new wine (tirosh)”.

Also in Isaiah 62:8 the Bible states, “And the sons of the foreigner shall not drink your new wine (tirosh)”.

“On the whole, it seems to me quite clear”, states Professor Stuart, page 28, “that tirosh is a type of wine, and not generic, like yayin, which means grape-juice in any form, or of any quality, and in any state, and usually is determined, only by the content”.

“Tirosh is connected with corn and the fruit of the olive and the orchard 19 times; with corn alone, 11 times; with the vine, 3 times; and is otherwise named 5 times: in all 38 times”. It is translated in the King James 26 times as wine, 11 times as new wine (Nehemiah 10:39; Nehemiah 13:5; Nehemiah 13:12; Proverbs 3:10; Isaiah 24:7; Isaiah 65:8; Hosea 4:14; Hosea 9:2; Joel 1:10; Haggai 1:11; and Zechariah 9:17), and once (Micah 6:15) by sweet wine; where the margin has new wine” – Bible Commentary, page 415.

So uniform is the good use of this word, that there is only doubtful meaning, and it has nothing to do with alcohol. In Hosea 4:11 the Bible states, “Harlotry, wine, and new wine enslave the heart”.

Harlotry clearly steals the heart from God, which the context particularly names.

Wine (Yayin) in the content represents intoxicating drink. This certainly as all intoxicating beverages, steals the heart from God.

New wine (Tirosh), in the context cannot be intoxicating, because Yayin, is also present in the verse. Therefore, like everywhere else in the Scriptures, Tirosh is here grape-juice. But, grape-juice steals the heart from God, when it represents luxury, and probably gluttony, in this application, and dishonesty, as tirosh formed a portion of the tithes, extortion, and perversion in their use, is justly charged.

Certain Bible interpreters, believe that only alcoholic drinks, can take away the heart; however, we know from the Bible, that pride, ambition, worldly

pleasures (which includes gluttony), fullness of food, and abundance of idleness, (Ezekiel 16:49), and other things, take away the heart.

G.H. Shanks, in his review of Dr. Laurie, states, “In vine-growing lands, grapes are to owners, what wheat, corn, flax, etc., are to the agriculturists, or what bales of cotton are to merchants, or what money is to bankers. Do any of these things, never take away the heart of the person from God?”

The Bible states is 1 John 2:15, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him”.

OTHER HEBREW WORDS

We list from Dr. F.R. Lees’ Appendix B of Biblical Commentary the following from pages 415-418:

Khemer is a word describing the foaming appearance of the juice of the grapes, newly expressed, or when undergoing fermentation. It occurs but 9 times in all, including once a verb, and 6 times in its Chaldee form of khamar or khamrah. (Deuteronomy 32:14; Ezra 6:9; Ezra 7:22; Psalms 75:8; Isaiah 27:2; Daniel 5:1; Daniel 5:2; Daniel 5:4; Daniel 5:23).

Liebig states, “Vegetable juice in general becomes muddy when in contact with the air, before fermentation commences”. – Chemistry of Agriculture, 3rd edition.

“Thus it appears, foam or muddiness (what the Hebrews called Khemer, and applied to the foaming blood of the grapes) is no proof of alcohol being present” – Bible Commentary, Preliminary, page 16 note.

Ahsis (sometimes written ausis, asie, and osis) is particularly applied to the juice of newly-trodden grapes or other fruit. It occurs 5 times in the Bible. (Song of Solomon 8:2; Isaiah 49:26; Joel 1:5; Joel 3:18; Amos 9:13).

Soveh (sometimes written sobe or sobhe) denotes a luscious and probably boiled wine (Latin, sapa). It occurs 3 times in the Bible (Isaiah 1:22; Hosea 4:18; and Nahum 1:14).

“It is mainly interesting as affording a link of connection between classical wines and those of Judea, through an obviously common name, being

identical with the Greek hepsema, the Latin sapa, and the modern Italian and French sabe, all being boiled grape juice.

The thickened wines, called defrutum and sryeneum, were according to Pliny (16, page 9), a type of Soveh. The syrenium name, singularly suggests the instrument in which it was prepared – the syr, or caldron.” – Bible Commentary, Preliminary, page 23.

Mesek (sometimes written mesech), literally was a mixture, and is used with its related forms, mezeg and mimsak, to denote some liquid compounded with various ingredients. Mesek occurs as a noun 4 times in the Bible (Psalm 75:8; Proverbs 23:30; Song of Solomon 7:2; and Isaiah 65:11) and in a verbal form 5 times in the Bible (Proverbs 9:2; Proverbs 9:5; Psalm 102: 9; Isaiah 5:22; and Isaiah 19:14).

Ashishah (sometimes written eshishah) signifies some kind of fruit cake, probably cake of pressed grapes or raisins. It occurs 4 times, and in each case is associated by the King James Version with some kind of drink (2 Samuel 6:19; I Chronicles 16:3; Song of Solomon 2:5; and Hosea 3:1).

Shemarim is derived from shamar, which means to preserve. It is associated with things preserved. It occurs 5 times in the Scriptures. (Exodus 12:42, observance x 2; Psalm 75:8, dregs; Isaiah 25:6, fat things; Jeremiah 48:11, dregs; Zephaniah 1:12, lees (complacency)).

Mamtaqqim is derived from mahthaq, meaning to suck, and denotes sweetness. It is applied to the mouth (Song of Solomon 5:16), as full of sweet things. In Nehemiah 8:10 the Bible says, “drink the sweet”, mamtaqqim , sweetness, sweet drinks.

Shakar (sometimes written shechar, or shekar) signifies sweet drink, from fruits other than from grapes, and is drunk in both a fermented and unfermented state. It occurs in the Old Testament 23 times (Leviticus 10:9; Numbers 6:3, twice strong drink and twice vinegar; Numbers 28:7; Deuteronomy 14:26; Deuteronomy 29:6; Judges 13:4; Judges 13:7; Judges 13:14; I Samuel 1:15; Psalm 69: 12; Proverbs 20:1; Proverbs 31:4; Proverbs 31:6; Isaiah 5:11; Isaiah 5:22; Isaiah 24:9; Isaiah 28: 7; Isaiah 29:9; Isaiah 56:12; and Micah 2:11). Shakar is always translated strong drink in the King James Version except in Numbers 28:7 (strong wine), and in Psalm 69:12, where instead of drinkers of shaker, the King James Versions translates to drunkards.

GREEK, LATIN, AND ENGLISH GENERIC WORDS

Oinos – Biblical scholars are agreed that in the Septuagint, the Greek translation of the Old Testament, and in the New Testament, the word oinos, corresponds to the Hebrew word yayin. Stuart states, “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 grapes, in all its stages.

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

Dr. Frederic R. Lees, of England, the author of several scholarly articles in Kitto’s Cyclopaedia, in which he shows a personal knowledge of the ancient languages, states, “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 grapes, in its primitive and natural condition, as well subsequently, as to that juice, both boiled, being unfermented, and fermented”.

But the misery and delusion, are that most readers of the Bible, knowing nothing but the present wines of society, which are all intoxicating, leap to the conclusion, that wine is the same wine, all over the world, and as the wine of our day is intoxicating, therefore the wine mentioned in the Bible was also intoxicating, and there was no other type of wine but intoxicating wine. Nothing could be further from the truth. Why are not Pastors and elders, speaking out against this horrible evil? Could it be that they have become social drinkers themselves?

There is also a perverse tendency in the human mind, to limit a generic word to a particular type.

John Stuart Mill, in his, System of Logic, states, “A generic term is always probable, to become limited to a single type, if people have occasion to think and speak of that type oftener, than of anything else contained in the meaning. 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 meaning only, and that being intoxicating wine. Had the King James translators, or any modern translators, use the word, grape-juice and similar-juice (for a non-grape beverage), than maybe, we would not have such an alcohol problem, in and out of the church!

CLASSIFICATION OF TEXTS

The careful reader of the Bible will have noticed, that in a number of cases, wine is simply mentioned, without anything in the context to determine its character. The reader will also notice another class, which without a doubt, denotes the bad character of the beverage. Finally, the reader will notice a third class, whose character is clearly designated as good. We shall next look at both of these classes of wine, and their character, as given in the Word of God.

BAD WINE

One class of texts refers to wine:

1. As the cause of intoxication. This is not disputed.
2. As the cause of violence and woe (Proverbs 4:17, “And drink the wine of violence”; Proverbs 23:29-33, “Who has woe? Who has sorrow? Who has contentions? Who has complaints? Who has wounds without cause? Who has redness of eyes? Those who linger long at wine, Those who go in search of mixed wine. Do not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly; At the last it bites like a serpent, And stings like a viper. Your eyes will see strange things, And your heart will utter perverse things”).
3. As the cause of self-security and disrespectfulness of God. (Isaiah 56:12, “Come”, one says, “I will bring wine, And we will fill ourselves with intoxicating drink; Tomorrow will be as today, And much more abundant.” In Habakkuk 2:5, the Bible states, “Indeed, because he transgresses by wine,

He is a proud man, and he does not stay at home. Because he enlarges his desire as hell, and he is like death, and cannot be satisfied, He gathers to himself all nations, And heaps up for himself all peoples”.

Isaiah 28:7-8 states, “But they also have erred through wine, And through intoxicating drink are out of the way; The priest and the prophet have erred through intoxication drink, They are swallowed up by wine, They are out of the way through intoxicating drink; They err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that no place is clean”).

4. As poisonous and destructive. (Proverbs 23:31-32, once again, “Do not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly; At the last it bites like a serpent, and stings like a viper”. Chemists find in this passage a very good description of the process of fermentation, by which produces alcohol. It is worthy of particular notice, that it is this kind of wine, that men are exhorted and warned not even to look upon, much less to drink; and that its effects will be like the poisonous deadly bite of a serpent and the equally fatal sting of the viper”. Deuteronomy 32:33, also states, “Their wine is the poison of serpents, And the cruel venom of cobras”.

The Hebrew word khamah, here translated poison, occurs 8 times in the Bible, and is 6 times translated poison, as in Deuteronomy 32:24, “With the poison of serpents”, Deuteronomy 32:33, “the poison of serpents”,

Psalm 58:4, “Their poison is like the poison of a serpent”, Psalm 140:3, “The poison of asps is under their lips”, Job 6:4, “My spirit drinks in their poison”. Hosea 7:5, “Princes have made him sick, inflamed with wine (khamah). Finally, in Habakkuk 2:15, the Bible states, “Woe to him who gives drink to his neighbor, Pressing him to your bottle (khamah)”.

The word bottle is translated from khamah, which means poison, and is mostly translated poison, as already shown. It is here translated by a figure, the bottle which contains the poison.

Parkhurst defines khamah as, “an inflammatory poison”, and refers to the rabbis, who have identified the word with the poisoned cup of a curse.

Archbishop Newcome, in his translation, states that “khamah is gall poison”.

Jerome’s Version has gall in one text, and mad in another – Nott, London Edition, F.R. Lees, Appendix A, page 197. Dr Gill renders the word, “Your gall, your poison”. The late Professor Nordheimer, of the Union Theological Seminary, New York City, U.S., in his Critical Grammar , translates, “maddening wine”. The reader should notice the character given to this

wine: gall, poison, poison of serpents, asps' poison, spirit which drinks in their poison, and maddening wine. How accurate the agreement between the words of the Bible, and the teachings of physical truth! Alcohol is certified by thousands of examples, as always a poison to the human system.

The urge of always calling alcohol a poison, will be disputed, and with some reason, because the short term effects make people doubt its poisonous effect, mainly, the ease and how rapid in which it can enter the body system, and the ease it apparently leaves the body system. We now know, that regular use of just a small amount of alcohol, can lead to liver problems, and alter the brain functions. It has lasting effects, especially on new-born babies. Some have even stated that it can lead to cancer. Alcohol, is frequently repeated, functional disturbance becomes permanent, and the body's system, never recovers to its normal condition. If the dose is long continued, though it might never lead to drunkenness, it does produce symptoms similar to slow poisoning by metals. As the body learns how to cope with a gradual increase of alcoholic beverages, it takes more and more alcohol, to achieve the high, that only a small amount once did. An alcoholic, might never have been drunk, but lives in a state where judgment is always in pained. How many accidents are caused on the high ways, by a couple of drinks?

Dr William Parker, M.D., of New York, in his address at the American Association for the Cure of Alcoholism states, "What is Alcohol? The answer is – a poison. It is so regarded by the best writers and teachers on toxicology. I refer to Orfila, Christison, and others, who all class it with arsenic, and strong acid. Like these poisons, when introduced into the body system, it is capable of destroying life without acting in a set pattern".

Once introduced often in the body, it induces a general disease, as well defined, as a recurring fever, malaria, or lead poisoning.

Dr Parker further states, "Alcohol is the one evil substance, whether in wine, ale, beer, whiskey, etc., that is killing the race of men. Stop the destruction of this one poison, alcohol, that king of poisons, the mightiest weapon of the devil, and the millennium will soon occur".

In a public address, over 130 years ago, Dr Parker made this now, not so amazing statement that, "one-third of all deaths in the city of New York, were the result, directly or indirectly, to the use of alcohol; and that, in the

last 38 years, 100,000 people in New York City, had died from the use of alcohol”.

In his book, *Alcohol, the Beloved Enemy*, revised 2007, Dr Jack Van Impe gives these statics on page 35. All attributed to alcohol!

5% of all deaths from diseases of the circulatory system are from alcohol.
15% of all deaths from diseases of the respiratory system are from alcohol.
30% of all accidents from fire or flames, are from alcohol
30% of all drownings are from alcohol
30% of all suicides are from alcohol.
40% of all deaths due to accidental falls, are from alcohol.
45% of all deaths in automobile accidents, are from alcohol.
60% of all murders are from alcohol.

Dr Jack Van Impe, further gives these statics, from a 2005 study, from the Office of Applied Studies, on page 23 in the same book, already cited.

Ages 12-13 – 4.2% were current alcohol users
Ages 14-15 – 15.1 %
Ages 16-17 – 30.1%
Ages 18-20 – 51.1%
Ages 21-25 – 67.4%
Ages 26-29 – 63.7%
Ages 30-49 – 63%
Ages 50-54 – 59%
Ages 55-59 – 51.1%
Ages 60-64 – 47.5%
Ages 65 and up – 40%

Annual consumption now is 32.5 gallons of alcoholic drink, for every person over fifteen years old in the US.

Remember, “it was not until around 800 AD, that human ingenuity developed the process of distillation, which made stronger alcoholic beverages possible”. – From, *Almost All You Ever Wanted to Know About Alcohol, but didn't know who to ask*, 1978, by Robert L. Hammond, page 8.

In the Report of the Massachusetts State Board of Charities, over 130 years ago, it stated, “In careful breeding of cattle, at least 96 % come to maturity,

and of horses 95%, in our northern climate. While of the more precious race of humanity, at least 33% perish at birth, or early youth, because of alcohol”.

No wonder the Bible states in Habakkuk 2:15, “Woe to him who gives drink to his neighbor, Pressing him to your bottle (Hebrew, your poison), Even to make him drunk”. The Bible states in Proverbs 20:1, “Wine is a mocker, Intoxicating drink arouses brawling, And whoever is led astray by it is not wise”. The Bible further states in Leviticus 10:9, “Do not drink (Fermented) wine or intoxicating drink (non-grape juice beverage), you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations”.

5. As condemning those who are devoted to alcoholic drink Isaiah 5:22 - 24 states, “Woe to the men mighty at drinking wine, Woe to men valiant for mixing intoxicating drink, Who justify the wicked for a bride, And take away justice from the righteous man! Therefore, as the fire devours the stubble, And the flame consumes the chaff, So their root will be as rottenness, And their blossom will ascend like dust; Because they have rejected the law of the Lord of hosts, And despised the word of the Holy One of Israel”.

The Bible gives a sharp warning in I Corinthians 6:10, “nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God”.

6. As the symbol of punishment and of eternal ruin. The Bible states in Psalm 60:3, “You have shown Your people hard things; You have made us drink the wine of confusion”. Psalm 75:8 states, “For in the hand of the Lord there is a cup, And the wine is red; It is fully mixed, and He pours it out; Surely its dregs shall all wicked of the earth Drain and drink down”. The Bible states in Isaiah 51:17, “Awake, awake! Stand up, O Jerusalem, You who have drunk at the hand of the Lord, The cup of His fury; You have drunk the dregs of the cup of trembling, And drained it out”. Isaiah 51:22 states, “Thus says your Lord, The Lord and your God, Who pleads the cause of His people: See, I have taken out of your hand, The cup of trembling, The dregs of the cup of My fury; You shall no longer drink it”. Jeremiah 25:15 states, “For thus says the Lord God of Israel to me: “Take this wine cup of fury from my hand, and cause all the nations, to whom I send you, to drink it”. Revelation 16:19 states, “to give her the cup of the wine of the fierceness of His wrath”. Also, in Revelation 14:10-11, the Bible states, “he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. And he shall be tormented with fire

and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torments ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name”.

GOOD WINE

From this terrible, yet very important testimonies from the Bible, in regards to wine whose character is bad, the next section should be a pleasure to the reader, for this next class of texts, speaks of wine whose character is good, and which is stated as a real blessing.

1. This wine was to be presented on the altar, as an offering to God. Numbers 18:12 says, “All the best of the oil, and all the best of the new wine and the grain, their firstfruits which they offer to the Lord, I have given them to you”. In this passage, all of the best of the new wine (tirosh), is associated with the best of the oil and of the wheat, showing the most valuable natural productions – the direct gift of God.

That these terms show the fruit of the soil in their fresh natural state, seems most likely from the next verse, Numbers 18:13. “Whatever first ripe fruit is in their land, which they bring to the Lord, shall be yours.” This was a first fruit-offering. It was associated with oil, flour, and the first-fruits; it was an “offering of new wine for a sweet savor – an offering by fire, made unto the Lord”, Nehemiah 10:37 says, “to bring the firstfruits of our dough, our offerings, the fruit from all kinds of trees, the new wine (tirosh) and oil”. Nehemiah 10:39, further says, “For the children of Israel and the children of Levi shall bring the offering of the grain, of the new wine (tirosh) and the oil”. Nehemiah 13:5 says, “the tithes of grain, the new wine (tirosh) and oil, which were commanded to be given to the Levites and singers and gatekeepers”. Nehemiah 13:12 says, “Then all Judah brought the tithe of the grain and the new wine (tirosh) and the oil to the storehouse”. According to the law in Leviticus 2:11, the Bible says, “No grain offering which you bring to the Lord shall be made with leaven, for you shall burn no leaven nor any honey in any offering to the Lord”. It is hard to believe that some would say that the Jews used leaven (fermented and alcoholic) wine, when leaven was strictly forbidden in any burnt offering to the Lord! Leaven was further forbidden with all sacrifices, whether they were meat or a peace offering. (See Exodus 23:18; Exodus 34:25; Leviticus 6:17; Leviticus 7:12). The one exception appears to be Leviticus 7:13-14, where leavened bread is NOT

burnt on the altar ever, but is discarded as a heave offering. This might be a symbolic picture of our sins being cast away when we come to Christ for our salvation. In the burnt offerings, the fresh wine is a picture of the blood of Christ, spotless, sinless, and without leaven. To have used a fermented wine, would have pictured Jesus, as a sinful man, with the human race having no chance of redemption. All the other articles offered in worship, were in their nature pure and harmless. This is a good time to mention, that when we take the Lord's Supper, we are symbolically eating the body and blood of Christ. Therefore the new wine must be fresh, and without alcohol (No leaven) and the bread must also be without leaven, for Christ was without sin!

2. This wine is classed among the blessings, the comforts, and the necessities of life. When the patriarch Isaac blessed his son Jacob (Genesis 27:28), he said, "Therefore may God give you, Of the dew of heaven, Of the fatness of the earth, And plenty of grain and wine (tirosh)". The blessing was on the actual growth of the field – that which "the dew and the fatness of the earth produced", these were the direct gifts of God.

Of this blessing, Isaac later said to Esau in Genesis 27:37, "with grain and wine (tirosh) I have sustained him". That is to say, I have pledged the Divine blessing to secure to him and his children in plenty, the things necessary for their best comfort and happiness. Therefore we read in Deuteronomy 7:13, "And He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your land, your grain and your new wine (tirosh) and your oil, the increase of your cattle and the offspring of your flock, in the land of which He swore to your fathers to give you". The grouping is very significant: the blessing was to rest upon "the fruit of the womb, upon the fruit of the land, which is specified; your grain, and your new wine, and your oil; also the increase of the livestock". This is the direct and immediate product of the land. To secure this, God promise in Deuteronomy 11:14-15, "then I will give you the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain, your new wine (tirosh), and your oil. And I will send grass in your fields for your livestock, that you may eat and be filled". Proverbs 3:10 says, "So your barns will be filled with plenty, And your vats will overflow with new wine (tirosh)".

Albert Barnes in his commentary on Isaiah 24:7, writes, "New wine (tirosh) denotes properly fresh, or the wine that was newly expressed from the

grapes, that was never fermented or alcoholic, usually translated new wine, or sweet wine”.

Isaiah 65: 8 says, “Thus says the Lord: As the new wine (tirosh) is found in the cluster, And one says, Do not destroy it, For a blessing is in it, So will I do for My servants’ sake, That I may not destroy them all”.

Albert Barnes says: “The Hebrew word (Tirosh) used here, means properly fresh, or new wine”. Concerning the Bible words, “a blessing is in it”, Barnes states, “That which is regarded as a blessing, that is, wine”. Barnes cites Judges 9:13 as proof, “But the vine said to them, Should I cease my new wine (tirosh), Which cheers both God and men”.

Joel 3:18 says, “And it will come to pass in that day, That the mountains shall drip with new wine, (tirosh) The hills shall flow with milk, And all the brooks of Judah shall be flooded with water”. Here we find an abundance of blessings. These blessed things are the pure, harmless, and direct products of the land, necessary for the comfort and happiness of man. Is alcoholic wine, which is the symbol of God’s wrath and of eternal judgment, among the things blessed? The Bible states in Psalm 104:14-15, “He causes the grass to grow for the cattle, And vegetation for the service of man, That he may bring forth food from the earth, And wine (yayin) that makes glad the heart of man, Oil to make his face shine, And bread which strengthens man’s heart”. Judges 9:13, once again says, “But the vine said to them, Should I cease my new wine (tirosh), Which cheers both God and men, And go to sway over trees?”

Obviously, God can only be cheered or pleased with the fruit of the vine as the product of his power and the gift of his goodness, and man is cheered with it when he sees the ripening clusters, and than partakes of it.

There is a strange impression, even more current today than when first written more than 130 years ago, that nothing can cheer and excite, but alcoholic beverages. Just take a look at are current television shows, even the family and “Christian shows”, and even the Christians are all having a good time with lots of cheer with alcoholic beverages. But is reality? The Bible states in Zechariah 9:17, “ For how great is their goodness And how great their beauty! Grain shall make the young men thrive, And new wine (tirosh) the young women”. In referring to the nutritious qualities of grain and wine, the prophet assigns the grain to the young men, and the new wine

(tirosh), to the young women. Here the new wine, the fresh grape juice, or unfermented juice, is approved.

Psalm 4:7 says, “You have put gladness in my heart, More than in the season that their grain and wine increase”. The word gladness is translated cheers in Judges 9:13.

We all know that the weary, hungry man is cheered with a meal at suppertime. As soon as the stomach gets excited by food, a sensation of refreshment, warmth, and cheer is felt. The woman also who, has worked all day, sometimes both in the home and out of the home, and has taken care of her family, exhausted in strength, sits down at the close of her day, to a cup of tea – “The cup that cheers, but not intoxicates”, with her meal prepared for everyone, by her hands, will soon arise, refreshed, cheerful and strong, and after doing the dishes, will be ready for another day.

We all know that good news is cheerful, exciting, and uplifting. So also, is cold water; for Proverbs 25:25 says, “As cold water to a weary soul, So is good news from a far country”. Water, with its cheerful power, was the perfect example given by God.

3. This wine is the symbol of spiritual blessing. Isaiah 55:1 says, “Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come buy wine (yayin) and milk, Without money and without price”. Here the prophet, in the name of the Lord, invites all, everyone to take non-intoxicating grape wine and milk freely and abundantly. How ridiculous to say, Buy milk, and drink it abundantly, for it is innocent and nutritious, and will do you good; and then to say, Come, buy wine (yayin), an intoxicating beverage, which if you drink often, and liberally, will never fill the drunkard’s appetite, and shut you out of heaven! Can anyone believe that God makes intoxicating wine, the symbol of those spiritual blessings which give peace and prosperity in this life, and prepares the receiver, for the blessings hereafter? There is harmony between milk and unfermented wine, as harmless and nutritious, and they properly stand as symbols of spiritual mercies. (Remember, the Hebrew word yayin is a generic word, and only the content determines whether it is alcoholic or not).

Other scriptures cited, which show the non-intoxicating wine, as a symbol of spiritual blessing. Psalm 104:15, “ And wine (yayin) that makes glad the heart of man”. Judges 9:13, “But the vine said to them, Should I cease my new wine (tirosh), Which cheers both God and men”.

Song of Solomon 7:9, “And the roof of your mouth like the best wine”.
Proverbs 9:2, “She has mixed her wine,(yaynah) She has furnished her table”

Song of Solomon 5:1, “I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine (yayin) with my milk”.

Such is the invitation to drink abundantly, because spiritual blessings never harm, but always do good to the receiver of the blessings from God.

4. This wine is the symbol of the blood of the atonement, by which is the forgiveness of sins and eternal blessings.

In the Institution of the Lord’s Supper, as recorded by Matthew 26:26-28, and Mark 14:22-24, Christ, “took the cup, and gave thanks and gave it to them,” saying, “This is My blood of the new covenant,” “shed for many for the remission of sins”. The unleavened bread, “this is My body”, and the unleavened wine are here united, as in other scriptures, as blessings, but in this case as symbols of the most wonderful giving of Divine love to man. In I Corinthians 10:16 the Bible says, “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”

At the close, Christ says in Matthew 26:29, “ But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom”.

Thus the cup is associated with the eternal blessings of the Millennial Kingdom.

In all the passages where good wine is named, there is not the smallest amount of any warning, so hint of danger, no possibility of sin, from drinking plenty of good wine, but always of Godly approval.

How bold and strongly marked the contrast:

One- comfort and peace; offered on the altar to God; the symbol of spiritual blessings; the symbol of eternal salvation; a healthful beverage; pleasant, refreshing; for all people of all ages; a good example; from a good fruit; non-addictive; non-alcoholic, thus pure grape juice, good wine.

One- the cause of intoxication; of violence; of woes; of self destruction; of unholy conduct; the symbol of Divine wrath; symbol of eternal damnation;

decayed; causing mocking; raging; deceiving; poisonous; waste; deadly, bad fruit; addictive, alcoholic, thus fermented grape juice, bad wine.

“The distinction in contract between the good and the bad wine, is as clear as night and day, sin and holiness, righteous and wicked men, good and bad meals, and God and the Devil. For one is the constant subject of warning, designated poison literally, which the other is commended as refreshing and innocent, which no alcoholic wine is”. – Lee’s Appendix, page 232.

Can it be that these blessings and curses refer to the same beverage, and that being an intoxicating beverage? Does the trumpet give a certain or an uncertain sound? Dr Nott says, “Can the same thing, in the same state, be good and bad; a symbol of wrath, and a symbol of mercy; a thing to be sought after, and a thing to be avoided? Certainly not. And is the Bible, then, inconsistent with itself? Certainly not!” – Nott, London Edition, page 48.

Professor M. Stuart, page 49, says, “My final conclusion is this, that when ever the Scriptures speak of wine as a comfort, a blessing, or joy from God, and place it with such articles as grain and oil, this can only mean such wine as which contains no alcohol; wine which is denounced, and connected with drunkenness and reveling, can only mean alcoholic or intoxicating wine”.

Thus the position of the advocates of only one kind of wine, and that being when the juice of the grapes is called wine, it is always fermented, and being fermented, it was always intoxicating, that fermentation is the essence of wine in the Bible, is destroyed, with only one example to the contrary. We have already looked at dozens of examples to the contrary. Wine in the 21st century might mean only alcohol today, but in both the Old and New Testaments, wine was a generic term, meaning both alcohol and non-alcohol, depending upon the context.

THE WINE OF EGYPT

Genesis 40:11 says, “Then Pharaoh’s cup was in my hand; and I took the grapes and pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand”. To break the force of this, it is argued that this was only a dream. However, a dream that is designed to represent an immediate coming event, could only be logically and useful, by representing an existing practice.

“A singular proof of the ancient practice of squeezing the juice of grapes into a cup has been discovered at Pompeii”. It is that of Bacchus standing by

a high stool (pedestal), and holding in both hands a large cluster of grapes, and then squeezing the juice into a cup.

“Plutarch affirms that before the time of Psammetichus, who lived 600 years before Christ, that the Egyptians neither drank wine nor offered it in sacrifice”. –Nott, 3rd Lecture.

“In remote history, grapes were brought to the table, and the juice was removed for immediate use.” –Nott, London Edition, page 58.

“Josephus’ version of the butler’s speech is as follows: He said, that by the king’s permission he pressed the grapes into a goblet, and having strained the sweet wine, he gave it to the king to drink, and that he received it graciously. Josephus here used the Hebrew word, gleukos, to show the expressed juice of the grape before fermentation could possibly begin”.

–Bible Commentary, page 18.

Bishop Lowth of England, in his Commentary on Isaiah, in 1778, remarking upon Isaiah 5:2, referred to the case of Pharaoh’s butler, stated, “By which it would seem that the Egyptians drank only the fresh juice pressed from grapes, which was called oinos ampillinos, translated, wine of the vineyards”

Dr. Adam Clark, commenting on Genesis 40:11 stated, “From this we find that ancient wine was the mere expressed juice of the grape, without fermentation. The cup-bearer took the bunch of grapes, pressed the juice into the cup, and instantly delivered it into the hands of the master. This was anciently the yayin wine of the Hebrews, the oinos wine of the Greeks, and the mustum (new fresh) wine of the ancient Latins”. – Bagster’s Comprehensive Bible, quotes of Dr. Clark, with praise.

“It appears that the Mohammedians of Arabia pressed the juice of the grape into a cup, and drank it just as Pharaoh did” – Nott, London Edition, page 59

NEW WINE AND OLD WINESKINS

The first occasion, following the order of the Gospels, on which Christ speaks of wine, is in Matthew 9:17. Christ says, “Nor do people put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved”. A similar statement is also made in Mark 2:22 and Luke 5:37.

Our Lord here refers to a well-known custom in his day, in relation to the keeping of wine. Notice the facts. They did not put new wine (neos oinos) – the grape juice fresh from the press – into old wineskins, then made of the skins of goats, and the reason is given, “else the wineskins break, the wine is spilled, and the wineskins are ruined”. But it was the custom to put the new wine into new wineskins, and the reason is given, “But they put new wine into new wineskins, and both are preserved”.

The explanation which the advocates of but one kind of wine give, is that new skins were used in order to resist the expansive force of the carbonic acid gas generated by fermentation. This explanation admits that the new wine had not yet fermented; for if it had been fermented, the old skins would suit as well as the new; but the new, it is pleaded, were required to resist the force of fermentation. They thus concede that the new wine had not yet fermented.

Chambers, in his Cyclopaedia, early edition, says, “The force of fermenting wine is very great, being able, if closely stopped up, to burst through the strongest cask”. What chance would a goat skin have?

It has been shown that if, new wine, had already fermented, the old skins would suit just as well as the new, but if not fermented, the old would not suit, not because they were weak, but because they would have portions of the yeast sticking to the sides. This, having absorbed oxygen from the air, would become active fermenting matter, and would spread to the entire mass.

Liebig informs us that, “fermentation depends upon the access of air to the grape-juice, the yeast of which absorbs oxygen and becomes ferment, communicating its own decomposition to the sugar matter of the grapes”. – Kitto, 2, page 955.

The new skins, being clean and perfectly free from all ferment, were essential for preserving the fresh unfermented juice, not that their strength might resist the force of fermentation, but, being clean and free from fermenting matter, and closely tied and sealed, so as to exclude the air, the wine would be preserved in the same state in which it was when put into those skins.

Columella, who lived in the days of the Apostles, in his receipt for keeping the wine always sweet, expressly directs that the newest grape-juice, be put in a new jar or goatskin”.

Smith in his Greek and Roman Antiquities, says, “When it was desired to preserve a quantity in the sweet state, a jar was taken and coated with pitch within and without; it was filled with the fresh juice and corked, so as to be perfectly air-tight”.

The facts stated by Christ are in perfect keeping with the practice prevailing in His day to prevent the pure juice of the grape from fermenting. The new jar coated with pitch, within and without, and the wineskins, all have reference to the same custom. The people of Palestine must have been familiar with this custom, or Christ would not have used it as an illustration. This passage, properly viewed in connection with the customs of the day, goes a great way toward establishing the fact that Christ and the people of Palestine recognized the existence of two kinds of wine – the fermented and the unfermented.

This passage also helps us to understand the character of the wine Christ used, which he made for the wedding at Cana, and which he selected as the symbol of His atoning blood.

CHRIST EATING AND DRINKING

Matthew 11:18,19 states, “For John came neither eating nor drinking, and they say, He has a demon. The Son of Man came eating and drinking, and they say, Look, a gluttonous man and a winebibber, a friend of tax collectors and sinners! But wisdom is justified by her children”.

The Savior, in the verses immediately preceding this, illustrated the captiousness and reasonableness of those who were determined not to be pleased, but under all circumstances to find fault. “But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, and saying: We played the flute for you; And you did not dance; We mourned to you, And you did not lament”. – Matthew 11:16-17. Christ directly applies this illustration by reference to John and Himself, by that generation.

John was a Nazarite, (not Jesus) and John conformed rigidly to the requirements of that order. When the Jewish leadership notice he drank no grape-juice, ate only locust and wild honey, dressed in a rough attire, and has an uncompromising message, they were not pleased, and dismissed him with the remark, "He has a demon". When they saw Jesus, whose mission was different from that of John, and saw that he ate food like a Jew under the Old Testament Law, drank grape juice like a Jew, under the Old Testament law, and associated with sinners, which were despised by the Jewish leadership, they were not the least pleased with Jesus, and said, "Look, a gluttonous man and a winebibber, a friend of tax collectors and sinners!" All of these statements about Jesus, were said to criticize Him. It was on such criticism by Christ enemies, that the advocates of alcoholic wine drinking, claim that Christ was accustomed to drinking alcohol. We notice that Christ enemies also claimed he was a gluttonous man, as bad as a drunkard in the Old Testament. Also on two other times, John 1:20, and John 8:48, the same critics said he had a devil. If we believe the first charge of Christ enemies, we must also believe the second and third charges of these same critics. It must be remembered that these same enemies of the Savior, attacked His character, so they might destroy his influence. The critics determined that the charge of wine-bibbing, whether it implied drunkenness or lose living, was the most damaging to his influence as a religious teacher and rabbi. It should also be remembered that Christ enemies were evil, wicked, and malicious, and not known for their truthfulness.

Dr. John J. Owen, in his Commentary, says, "As wine was a common beverage in that land of vineyards, in its unfermented, non-alcoholic state, Our Lord most likely drank it". The Savior did not turn aside from His work to clear himself from the charges which hatred and falsehood brought against Him. Christ simply said, "Wisdom is justified by her children", that is, My work and my character will ultimately shield me from the power of all false accusations. Those who know me, will not be affected by false accusations, and those who hate me, will not cease from their false accusations.

Matthew 21:33 states, "Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower". Nothing in this verse determines anything of the character of the wine which was made. It is begging the question to say all was

fermented, especially as the quotations from ancient authors show clearly that there were two kinds of wine, fermented and unfermented.

Matthew 24:38 states, “For as in the days before the flood, they were eating and drinking”. This verse shows that the world before the flood, was gluttonous and drank alcohol. It does not prove that men also, did not practice gluttony or drink non-alcoholic beverages.

Matthew 24:48-49 states, “But if that evil servant says in his heart, My master is delaying his coming, and begins to beat his fellow servants, and to eat and drink with the drunkards”. All this verse proves is that an EVIL servant, beat others, ate, and drank alcohol. Not all men are evil servants.

THE LORD’S SUPPER

In Matthew 26:26 the Bible says, “And as they were eating, Jesus took bread, bless it and broke it, and gave it to the disciples and said, “Take eat; this is My body”.

Having finished the Passover meal, our Lord took bread, unleavened, unfermented bread, and blessed it. This was done always at the Passover, and was by Christ, transferred to, what would latter be called the Lord’s Supper, or the breaking of bread service. He gave the bread to His disciples as a symbol of his body. Then Christ took the cup, as recorded in Matthew 26:27-28, “Then He took the cup, and gave thanks, and gave it to them, saying, Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins”.

This also was done on giving the third cup at the Passover. This Christ also transferred, and gave it to his disciples as the symbol of his blood, “shed for many for the remission of sins”. The bread the symbol of Christ sin-less body, while the cup, a symbol of Christ sinless blood, both symbols of the character of Christ. To be in perfect harmony with the unfermented bread, the cup must also have been unfermented, for both were symbols of Christ. Leaven in a picture of sin throughout the Bible, and are Lord was the sinless Lamb who takes away the sin of the world.

It was the Passover bread and grape-juice wine, which Christ used at the first Lord’s Supper. In Exodus 12:8,15,17-20,34,39, and other places, all leaven

is forbidden at the feast and for seven days. The penalty of no use of any fermented articles was so severe, cut off from the nation!

“The law forbade yeast, ferment, whatever could excite fermentation, whatever had undergone fermentation, or been subject to the action of the left over dough” – Bible Commentary, page 280.

Professor Moss Stuart, page 16, says, “The Hebrew word khahmatz means anything fermented”. On page 20 he writes, “All leaven, thus all fermentation, was excluded from offerings to God. – Leviticus 2:3-14”. It would be totally impossible for a Church today, to remember the Lord, in the Lord’s Supper, by using either fermented bread or even worse, fermented alcoholic wine.

“The great mass of the Jews have always understood this prohibition, of no leaven, extended to fermented wine, as well as to the bread. The word is essentially the same which points to the fermentation of bread and that of fermented wine” – Professor Stuart, further on page 20.

Dr. S.M. Issacs, an eminent Jewish rabbi, (of the 1800’s), in New York City, says, “ In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented”. In reference to the Jewish customs at their religious festivals, Rabbi Issacs repeatedly and uncompromisingly said, “The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented beverage. In their ceremonies, both public and private, they employ the fruit of the vine – that is, fresh grapes only – unfermented grape-juice, and raisins, as the symbol of benediction. Fermentation is to the Jews, always a symbol of corruption, as in nature and science, it is always decay, and rottenness”.

Gesenius, the eminent Hebrew scholar, says, “leaven applied to the wine as certainly as to the bread” – Thayer, page 21.

A.P. Peabody, D.D., in his essay on the Lord’s Supper, says, “In our Savior’s time, the Jews, at least the high ritualists among them, extended the prohibition of leaven to the principle of fermentation in every form; and that it was customary, at the Passover festival, for the master of the household, to press the contents of, the cup, from the clusters of grapes, preserved for this special purpose”. – Monthly Review, January, 1870, page 41.

“Fermentation is nothing else but the corruption of a substance containing no nitrogen. Ferment, or yeast, is a substance in a state of corruption, the atoms are which are in continual motion. (Turner’s Chemistry, by Liebig)”

– Kitto, vol. 2, page 236.

Concerning the Messiah, the Lord Jesus Christ, it was predicted the following in Psalm 16:10, “For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption”. Therefore, Christ body would not experience decomposition.

This prediction the Apostles recognized in Acts 2:31, as fulfilled in the resurrection of Christ. Acts 2:31 says, “he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption”.

Contrasted with David, Acts 13:36-37, says, “For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; but He (Christ) whom God raised up saw no corruption”. All Bible Scholars admit that the bread was unleavened, and had not passed to corruption or fermentation – and was therefore, the proper symbol of the literal body of Christ, which remember, saw no corruption!

For the same reason, there was a requirement, that the grape-juice wine, must be unfermented too, so that it might be the proper symbol of the great Sacrifice, which had no corruption. Christ shed his literal sinless, non-corrupted blood, for our corruption, our sinful souls. Once again, we must remember, that any Church serving fermented bread, or fermented wine, is saying are Savior’s body experienced corruption, or his blood, was tainted with corruption, leaven, and therefore in reality, Christ was not really God! We might ask, what Lord a Church is remembering in the Lord’s Supper, if they serve either fermented bread or wine?

Leaven, because it was corruption, was forbidden as an offering to God. The Bible states in Exodus 34:25, “You shall not offer the blood of My sacrifice with leaven”. But salt, because it prevents corruption and preserves, was required.

Leviticus 2:13 says, “And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to

be lacking from your grain offering. WITH ALL YOUR OFFERINGS YOU SHALL OFFER SALT”.

If leaven was not allowed with sacrifices, which were a type of the atoning blood of Christ, how much more would it be a violation of the commandment to allow leaven, or that which was fermented, to the symbol of the blood atonement?

It cannot even be imagined, that our Lord, in disregard of so positive a command, would allow leaven into the elements, which were forever, to be the memory of the sacrifice of Himself, of which all the other sacrifices were but a type.

Our Lord blessed the bread, and for the cup, he gave thanks. He did not curse the bread or the cup, saying either was corruption. Each element alike was the occasion of devout blessing and thanksgiving. This cup contained, that which the Savior, just about to die, could bless, and which Christ, for all time, designated as the symbol, for all time, of His own atoning blood.

Having finished the Supper, in parting with his disciples, Christ said, “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom”. (Matthew 26:29)

The Savior does not use the Greek word oinos, the usual word for wine, but uses the Greek phrase, “geneematos tees ampelou”, which is translated, “this fruit of the wine”. Was it because oinos was a generic word, including the juice of the grapes in all its stages, that Christ chose a more specific phrase? Was it because he had previously selected the vine as the illustration of Himself as the true vine, and His disciples as the fruit-bearing branches, and the grape juice as, “the blood of the grapes”? (Deuteronomy 32:14).

There is no doubt that fermented wine is also from the fruit of the vine, as wine vinegar is also. But neither of them is properly the “fruit of the vine”, as both vinegar and alcoholic wine are the results of chemical agencies outside and independent of the vine. In each of these, there is decomposition of the original juice.

By, “this fruit of the vine”, did Christ intimate that, “in My Father’s kingdom”, there was something to be looked for there, answering to

intoxicating wine? Was Christ stating, alcoholic wine will not be tolerated for a moment?

By “this fruit of the vine, could anyone really believe, Christ did mean intoxicating wine? Dr Laurie, in *Bibliotheca Sacra*, June, 1869, states, “The Bible never allows the use of intoxicating wine, except as a medicine, prescribed by another than the party who is to use it”

This one exception, is found in Proverbs 31:4-6, “It is not for Kings, O Lemuel, It is not for kings to drink wine, Nor for princes intoxicating drink; Lest they drink and forget the law, And pervert the justice of all the afflicted. Give strong (intoxicating) drink to him who is perishing, And wine to those who are bitter of heart”. The Bible exception, that is here given, is to allow an alcoholic beverage, to those who were dying in much pain. It was to stop the suffering of the dying. It is hard to really call it a medicine, for it cannot cure anyone, but it was a pain- killer, just like giving a dying person in the hospital a pain- killer today, who is dying in great pain.

It would be ridiculous, very ridiculous, that our Lord would require His disciples, forever to use, as an element at His table, the substance which Dr. Laurie says, “all good men agree is dangerous, and not to be used except as medically prescribed”.

Does Christ, who has taught us to pray, “do not lead us into temptation,” in Matthew 6:13, thus require His disciples to use every time, in remembrance of Him, a beverage too dangerous, to be used anywhere else?

The fact that the Passover was 6 months later than the vintage (harvest), is not a valuable objection, since we have seen in the previous sections, on the authority of Josephus, of travelers Niebuhr and Swinburne, and of Pippini, the wine-merchant of Florence, and others, that grapes were preserved fresh through out the whole year, and that wine was able to be obtained from grapes, unfermented, at any period.

Is it even possible, that Christ took an intoxicating beverage, which in all the ages past, had been the cause of misery and destruction, and which in all ages to come would destroy millions in earthly and eternal destruction; and he took the wine which His own inspired Word declared was, “the poison of asps”, “the poison of serpents”, “the venom of cobras”, whose deadly bite is like a serpent, and whose fatal sting is like a viper, and made that the symbol

of His atonement, saying, “This is My blood of the new covenant”? But, in “the fruit of the vine”, pure, unfermented, healthful, and life-sustaining, and which the Bible calls, “the blood of the grape”, there is harmony and force in making it the symbol of Christ atoning blood, by which we have spiritual life and eternal blessedness.

The Apostle Paul in I Corinthians 10:16, not only avoids the Greek word *oinos* (wine), but calls the liquid used, “the cup of blessing which we bless, is it not the communion of the blood of Christ?” And in I Corinthians 11:25, Paul quotes Christ as saying, “This cup is the new covenant in My blood”.

Clement of Alexandria in 180 A.D., declares that the liquid used by Christ as, “the blood of the vine”. –Kitto, volume 2, page 801.

Thomas Aquinas says, “Grape-juice has the necessary quality of wine, and therefore this ordinance may be celebrated with grape-juice”. –Nott, London Edition, page 94, note.

Mark 2:22, “new wine into new wine-skins”. Also Matthew 9:17

Mark 12:1, “vineyard, wine vat”. Also Matthew 21:33, “winepress”.

Mark 15:23, “wine mingled with myrrh to drink, but He did not take it”

This was an especially prepared drink (see Proverbs 31:6), for one dying, and not grape-juice, which Christ refused.

Luke 1:15, “Drink neither wine nor strong (similar) drink.” This has reference to John as a Nazarite, and so far as it is applicable to the case at hand, favors total abstinence as favorable to physical and spiritual strength.

Luke 5:37-39, “New wine in new wineskins”

Luke 10:7, “eating and drinking”. This direction to Christ disciples was simply to participate in ordinary hospitality. Only by extreme bias, favoring social drinking, can it imply that alcohol was the only drinks offered them.

Luke 10:34, “Pouring on oil and wine”. This was an external medication.

The mixture of the two, formed a healing ointment. Pliny mentions “oleum gleucinum, which was a compound of oil and gleucus (sweet wine), as an excellent ointment for wounds”. “Columella gives the receipt for making it” –Bible Commentary, page 297.

Luke 12:19, “eat, drink, and be merry”. This is the words of a sensualist, and is used by Christ to illustrate, that covetousness is living for self, and this verse has nothing to do with alcohol, or any other drink.

Luke 12:45, “eat, drink, and be drunk”. The actions of a wicked servant.

Luke 17:28, “Likewise as it was in the days of Lot: They ate, they drank, they bought, they sold, they planted, they built; but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all”. Here we find the normal day to day happenings, of a lost world.

Luke 21:34-35, “But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly, For it will come as a snare on all those who dwell on the face of the whole earth”.

Christ here warns of a life style, that sends lost people to Hell, for Judgment is coming. There is nothing in these verses that blesses alcoholic drinks, on the contrary, judgment is pronounced.

THREE VERSES THE SOCIAL DRINKERS ALWAYS QUOTE

1. In Acts 2, the filling of the Holy Spirit happened, and the Jews began speaking in other languages, and the multitude heard in their own languages. The Bible says in Acts 2:12, “So they were all amazed and perplexed, saying to one another, “Whatever could this mean”. Then in Acts 2, verse 13, the verse often quoted by social drinkers, the Bible says, “Others mocking said, “They are full of new wine (gleukos)”. To begin with, nowhere in the Bible is new wine, alcoholic. It is argued by some, that since this is the only place in the New Testament where the word is found, it could be alcoholic.

However authorities, disagree that gleukos could be alcoholic.

Donegan’s Lexicon renders gleukos as, “new, unfermented wine – fresh, sweet, agreeable to the taste, from the Greek word glukus”.

T.S. Green’s Lexicon, says about gleukos, “the unfermented juice of the grape, fresh; hence sweet new-wine. From glukus, sweet (Revelation 10:10). Science teaches us that, when by fermentation the sugar is turned into alcohol, the sweetness of the juice is gone. Thus sweet means, as the lexicons state, unfermented wine.

Kitto, volume 2, page 955, says, “Gleukos, fresh, in common usage, sweet, or new wine. Josephus applies the term to the wine represented as being pressed out of the bunch of grapes into the cup of the royal Pharaoh”.

Professor C. Anthon says, “The sweet, unfermented juice of the grape is termed gleukos”.

Smith in his Greek and Roman Antiquities, says, “The sweet, unfermented juice of the grape was termed glukos by the Greeks, and mustum by the Romans, the word gleukos being properly an adjective, signifying new or fresh”.

Albert Barnes, on Acts 2:13, remarks, “New wine (gleukos) –this word properly means the juice of the grape which distils before pressure is applied, and called fresh wine. It was sweet wine, and thus the word in Greek meaning sweet was given to it. The ancients, it is said, had the art of preserving their new wine, with a peculiar flavor, before fermentation, for a considerable time, and were in the habit of DRINKING IT IN THE MORNING”.

Dr William Smith’s Dictionary of the Bible, article Wine, says, “A certain amount of juice taken from the ripe fruit, before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the sweet wine (gleukos, new wine) in Acts 2:13”.

Now back to the original statement made by the mockers in Acts 2:13, “Others mocking said, “They are full of new wine (gleukos)”.

“The translators compounded the problem in Acts 2:15, which is translated, “For these are not drunk (Greek- methuo) as you suppose, since it was only the third hour of the day.

Ryrie in his notes says, “the third hour or 9 am, the Jews engaged in the exercises of the synagogue on feast days, abstained from eating or drinking, until 10 am or noon”.

“Just what were these mockers, accusing these spirit-filled Jews of being? They were accusing them, of being full, not drunk on grape juice. Peter answers and says, they cannot be full (methuo) of grape juice, because it was too early to eat or drink anything at all. These mockers were accusing these Christians, not of drunkenness, but of gluttony. It was a common practice in those days, to drink so much grape juice, that one could actually waddle. Today, people can do the same thing, when they go to an, all you can eat Restaurant, and not stop eating, until they cannot even walk, without waddling. Since modern translators, many who believe Jesus and his disciples all drank alcoholic wine, it is easy to see why “full”, was translated drunk”. – Comments by Dr. Rex Duff

The same problem is in I Corinthians 11:21, where once again drunk (methuo or methuel) should have been translated “full”. Here some of the Christians were not sharing with the poorer Christians, at the love feast. Some were stuffing themselves (full), while others went hungry.

“Methuel, requires to be understood in the generic sense of saturated, and not in the restricted sense of intoxicated.” – William Patton

The Apostle Paul was very familiar with the Septuagint, (the Greek) translation of the Old Testament, where this word is used often. Some examples being: Genesis 43:34, “Drank and were merry”; Psalm 23”5, “Cup runs over”; Psalm 36 :8, “Abundantly satisfied with the fullness of Your house”; Psalm 65:10, “Settle the furrows”; Jeremiah 31:14, “Satiate (fill to the full) the soul of my priests with abundance”.

“A large collection of such texts, illustrating the usage of methuo, will be found in the works of Dr. Lees, volume 2, showing its application to food, to milk, to water, to blood, to oil, as well as to wine, without any alcoholic being present”. – Bible Commentary, page 340.

Bloomfield says, “It is truly remarked by the ancient commentators that usage requires the word to be interpreted only as saturate in both drinking and eating. We need not suppose any drunkenness or gluttony. The fault at Corinth, was that they changed a love feast meal, into a display of selfishness” –Bloomfield, volume 2, page 143.

The facts of the case are instructive. These converts from idolatry, possibly, mistaking the Lord’s Supper for a feast, (or having a feast, right before the Lord’s Supper) easily fell into their former idolatrous practices. The rich brought plentifully of their foods, and feed themselves selfishly in the feast. The poor, were left to go hungry, because it was not pot-luck as today, in a meal, where everybody shares in everything. This discrimination between the rich and the poor was despising, “the church of God and shame those who have nothing”. (I Corinthians 11:22) This was an unchristian act which the apostle condemned.

If you believe that Strong’s Concordance, published in 1890, will always be right, think again? James Strong was a professor at Drew Seminary, and sadly, translated some words with great biases. The alcohol issue, was one area he was strongly bias in!

Another example is in John 2:10, where it is translated, “the guests have well drunk (methuo), were full. Here it is used to make Jesus a promoter of social drinking. This is discussed in the next section, The Wedding –Wine at Cana.”

2. In I Timothy 3:8 the Bible says, “Likewise deacons must be reverent, not double-tongued, not given to much wine, (oinos), not greedy for money”. It is argued by the alcohol crowd, that social drinking is acceptable, as long as it is not too much. Therefore even alcohol in the Lord’s Supper is all

right, because it is not too much. However, how much is too much? It is the conclusion of this book, and many fine Christians, that any alcoholic beverage is too much! What then is the proper understanding of this verse? “To begin with, let us translate this verse with the proper meaning of wine, no matter what state it is in. Therefore, “not given to (lots of) grape juice”. The problem once again, is the same problem, the mockers of the spirit-filled Christians were accused of in Acts 2:15. That problem was one of gluttony again. The Jews would sit around and be idle, and consume large quantities of grape juice. Since grape-juice is naturally sweet, the sweeter it was, the more calories it contained. Besides being gluttonous, this would also lead, to a very serious problem of obesity. One thing is sure, a very obese person, has no testimony. As a young adult, I learn that drinking large quantities of carbonated beverages, put the pounds on. It wasn’t long, until I was a good 70 pounds over weight. What took a few years to put on, took several years to take off. Even today, I still struggle with too much sugar consumption. To me personally, the application of this verse is, “not given to large amounts of sugar”. Once again, alcoholic drink, is not being considered here at all!” – Comments by Dr. Rex Duff

3. The final verse, is one of the hardest verses to understand for some, concerning the alcohol question. The Bible states in I Timothy 5:23, “No longer drink only WATER, but USE a little wine (oinos) for your stomach’s sake and your frequent infirmities.

Pliny, mentions a wine in good respect, that was without power, that was without strength, thus non-alcoholic. He states particularly, that these types of wine were adapted for the sick. He says, “For all the sick, wine is most useful when its forces have been broken by the strainer, it is not alcoholic”.

“It is argued by some sincere Christians, that Paul was telling Timothy, to drink some alcohol often (frequent infirmities), for medical reasons. The problem with this, is that Proverbs 31:6, is only for one suffering, to dull the pain in dying. Recently it was in the news, that frequent use of alcoholic beverages, can cause liver damage, and now it is believed brain damage. Was Paul telling Timothy to hurry up and die, so he could go on to Heaven? Was Paul making an exception for Timothy in the qualifications of a Bishop, that he could drink alcohol, when no other Bishop could? (See I Timothy 3:2 and 3). Clearly, the Bible is consistent with itself. Let us therefore break this verse down, and see how it can be harmonize with the rest of the Bible. Timothy had a health problem, which is apparent, from drinking the water.

Paul never told him to drink any grape beverage, whether alcoholic or not. What then, did Paul say? Paul told Timothy not to drink only water, but to USE a little bit of grape-juice. Look at the verse for yourself. Paul was telling Timothy to mix some grape-juice with the water, so your stomach wouldn't stay upset. There was something in the water, that the mixing of grape juice with the water, would neutralize the harmful effect, on Timothy's stomach. The key word here is "use" a little grape juice, not "drink" it. Why Timothy was not normally drinking grape-juice instead of water is unknown. Maybe, where Timothy was, it was a matter of cost! There is no need to try to read any alcohol in this verse, when the Bible clearly condemns alcoholic beverages." – Comments by Dr. Rex Duff

THE WEDDING-WINE AT CANA

In John 2:1-11, we find the wedding at Cana. The distinguishing fact here, is that Christ turned water into wine. The Greek word for wine here is oinos, and it is claimed that the wine was alcoholic and intoxicating. But as oinos is a generic word, as such, includes all kinds of wine, and all stages of the juice of the grape, and sometimes the clusters, and even the vine, it is ridiculous to assert that Christ made an intoxicating beverage, simply because of a generic word. As the narrative is silent on the type of wine was produced, the character of the wine can only be determined by the attendant circumstances – by the occasion, the material used, the person making the wine, and the moral influence of the miracle.

The quote by Dr. S. M. Issacs, a Jewish rabbi from New York city, is worth quoting again, "The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented beverage".

The occasion here, was a wedding feast. The material was water – the same element which the clouds pour down, which the vines draw up from the earth by its roots, and in its passage to the clusters, changes into juice. The miracle worker was the Lord Jesus Christ, the God who in the beginning, fixed that law by which the vine takes up water, and converts it into pure unfermented grape juice.

The wine provided by the family was used up, and the mother of Jesus informed Jesus of that fact. Christ directed that the 6 water-pots be filled with water. This being done, Christ commanded to draw and hand the liquid

to the master of the feast. The master of the feast pronounced it wine – good wine.

The moral influence of the miracle will be determined by the character of the wine. It is necessary to ask, is it not derogatory to the character of Christ, and the teachings of the Bible, to suppose that Christ first recorded miracle, was to produce, between 120 to 180 gallons of intoxicating wine? Wine which the Bible had denounced as “a mocker”, as “biting like a serpent”, and “stinging like a viper”, as the “venom of cobras”, “the cruel venom of asps”, and which the Holy Spirit had selected as the symbol of the wrath of Almighty God? Is it probable that Christ gave to the guests after they had used up all of the provided wine by the host, another 120 to 180 gallons of alcohol?

But where was the miracle? We read in Matthew 15:34 that Christ fed 4,000 people, and in Mark 6:38, that Christ fed 5,000 people, in each case with a few loaves of bread and fishes, taking up of the remains, 7 and 12 baskets full of fragments. In both of these cases, Christ did instantly, what by the laws of nature, which he had established, it would have taken months to grow and ripen into wheat. How long would it take a few fish, to reproduce into enough fish to feed thousands. So, in the case of the wine, Christ, by supernatural and superhuman powers, produced that marvelous conversion of water into the “pure blood of the grape” which, by His own established law of nature, takes place yearly, through a series of months, as the vine draws up the water from the earth, and transforms it, into the pure and unfermented juice found in the rich, ripe clusters on the vine.

In Psalm 104:14-15, the Bible says, “He causes the grass to grow for the cattle, And vegetation for the service of man, That he may bring forth food from the earth, And wine that makes glad the heart of man, Oil to make his face shine, And bread which strengthens man’s heart.”

Here the juice of the grape which is produced out of the earth is called wine. This wine was made by the direct law of God –that law by which the vine draws water from the earth and transforms it into pure grape juice in the clusters.

It is nice to know that this is not a modern interpretation, brought out by the pressure of the wine question, but was also so interpreted by the early fathers.

Augustine, born in 354 AD, thus explained this miracle, “For Christ on the marriage-day, made wine in the 6 jars which he ordered to be filed with water – he who now makes it every year in the vines; for, as the servants had poured into the water-jars, the water was turned into wine by the power of the Lord, so, also, that which the clouds pour forth, is turned into wine, by the power of the self-same Lord. But we cease to wonder at what is done every year; its very frequency makes astonishment to fail”. – Bible Commentary, page 305.

Chrysostom, born in 344 AD, says, “Now, indeed, making plain that it is he who changes into wine the water in the vines and the rain drawn up by the roots. He produced instantly at the wedding-feast, that which is formed in the plant, during a long course of time”. – Bible Commentary, page 305.

Dr. Joseph Hall, Bishop of Norwich, England in 1600 AD, stated, “What does He in the ordinary way of nature, but turn the water that arises up from the root into wine? He will only do this, now suddenly and at once, which He does usually by normal degrees”. – Bible Commentary, page 305.

Dr Trench, Archbishop of Dublin says, “He who each year prepares the wine in the grape, causing it to drink up and swell with the moisture of earth and heaven, to transform this into its own nobler juices, concentrated all those slower processes now into the act of a single moment, and accomplished in an instant what ordinary He does not accomplish but in months”. – Bible Commentary, page 305.

We have the highest authority that alcohol is not found in any living thing, and is not a process of life. Sir Humphry Davy says of alcohol, “It has never been found in plants”.

Count Chaptal, the well-known French chemist, says, “Nature never forms alcoholic liquors; she rots the grape upon the branch”.

Dr. Henry Monroe, in his Lecture on Alcohol, says, “Alcohol is nowhere to be found in any produce of nature; was never created by God; but is essentially an artificial thing prepared by man through the destructive process of fermentation”.

Professor Liebig says, “It is contrary to all sober rules of research to regard the essential process of an animal or plant as the cause of fermentation. The opinion that they take and share in the morbid process must be rejected as an opinion with no support. In all fungi, analysis has detected the presence of sugar, which during the essential process, is not left into alcohol and carbonic acid, but only after their death. It is the very reverse of the essential process to which this effect must be ascribed. Fermentation, rottenness, and decay, are processes of decomposition”.

Can it be seriously thought, that Christ should, by His miraculous power, make alcohol, a substance abundantly proved, not to be found in all ranges of his creation? Can it be believed that Christ, by making alcohol, sanctions the making of it, and the giving of it to His creatures, when He, better than all others, knew that it, in the past, had been the cause of the earthly and eternal ruin of millions, and which, in all ages to come, would send millions into the depths of eternal Judgment?

Dr. Jacobus stated, “All who know of the wines then used, well understand the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without any intoxicating qualities, such as we here in America get in liquors called wines. The boiling prevents fermentation. Those were considered the best wines which were not fermented”. – Commentary on John 2:1-11.

This festive occasion, the wedding at Cana, furnishes no sanction for the use of alcoholic wines at weddings, at the present time, much less for the use of alcohol on any other occasion.

In Acts 24:25, the Bible says, “ Now as he (Paul) reasoned about righteousness, self-control, and judgment to come, Felix was afraid and answered, “Go away for now; when I have a convenient time I will call for you”. There is nothing in this verse that Paul was trying to persuade Felix to become a moderate drinker. This Roman governor of Judea was an immoral man, living in open adultery; he was an unjust magistrate, and reckless of all retribution except from Caesar. Paul, therefore, so probed his conscience with his reasoning about righteousness, self –control, and responsibility to God, his Creator, and final Judge, that Felix trembled. Self -control, might mean to restrain from sinning, because even though you, Felix, can get away with it, regarding men, you can’t get away with your sin, when facing God!

Romans 13:13 says, “Let us walk properly as in the day, not in revelry and drunkenness, not in licentiousness and lewdness, not in strife and envy”.

The Greek for drunkenness here is *methee*, and it is properly translated drunkenness.. This was common in Rome, and Paul wisely exhorted Christians to stay away from all of these practices. The argument which uses this text in favor of moderate drinking, is equally good in favor of moderate revelry, moderate licentiousness, moderate lewdness, and moderate strife and envy. All agree that there can be no moderation of these other sins, so why alcohol? The best and surest way to avoid drunkenness is to have nothing to do with alcoholic drinks, which produce drunkenness, especially since all drunkards are only made out of moderate drinkers.

STUMBLING-BLOCKS

Romans 14:13 states, “Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or cause to fall in our brother’s way”.

Two words demand examination:

1. *Proskomma*, which Donnegan translates, “stumble, a trip or false step, an obstacle, in general, a hinderance” – New Testament Lexicon.

Stumbling block, was an occasion of sinning, meaning to induce to sin.

2. *Skandalon*, which Donnegan translates, “cause of offense or scandal” –New Testament Lexicon.

A cause to fall, means a cause or occasion of sinning.

In the first part of Romans 14:13, Paul tells the Christian not to judge his brother anymore concerning clean and unclean meats (See Romans 14:3 and Romans 14:14). But then Paul, gives the more serious problem, in the second part of Romans 14:13, not to put a stumbling block or cause to fall, in our brother’s way. Thus Paul establishes a principal of action universally binding in all ages, and under all circumstances. This compels every Christian to prayerfully ponder this question, Do the social drinking

practices of our present age, put a stumbling-block, or an occasion to fall, from the path of the Lord?

No one will maintain, however social they may be, that they are the means of grace, or that they promote spirituality by social drinking. It must, on the other hand be admitted that social drinking seriously injures the spirituality of many. No one who uses alcoholic beverages, and furnishes them to guests, can say they do him no harm. He is not a reliable judge in his own case. Others see and deplore the decline of spiritual interest, and the increased power of worldliness which he makes evident.

The point particularly to be regarded is the influence exerted upon those invited to your festive gatherings, and to whom you offer the intoxicating beverages, even so pressing them as to overcome reluctance, and perhaps moral restraint. Do you not put a stumbling-block, a hindrance, in the way of seekers of Christ, and the spiritual progress of your brother – perhaps a new convert, and looking to you for guidance. Do not these prove a cause of offense and of scandal, of sinning and of falling?

The Bible states in I Corinthians 8:12, “But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ”.

The young child who took his first drink of alcohol at church, and after continual drinking of alcohol at Church, acquired a taste for alcohol, and became a drunkard. We can all recall mournful illustrations. Experience has taught us, that Churches which serve alcohol in the Lord’s Supper, have a continual problem, of a lack of spirituality in the Church. They might have great Church traditions, but God is on the outside knocking, wanting to come in. For the sake of our children, and our younger brother, God is commanding us to take all stumbling-blocks away from them.

The words of Romans 15:1-3 are fitting here, “We then who are strong ought to bear with the scruples of the weak, and not please ourselves. Let each of us, please his neighbor for his good, leading to edification. For even Christ did not please himself; but as it is written, The reproaches of those who reproached You fell on Me”.

We should never forget what our Lord said in Matthew 18:7, “Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!”

The Bible also says in Luke 17:1-2, “ Then He said to the disciples, It is impossible that no offences should come, but woe to him through whom they do come! It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones”.

It is hard to imagine that Christian professors still continue to spread alcoholic beverages before their guests, especially at evening entertainments, where the young and unsuspecting are convened. If Churches don't take a stand against all alcohol, in and out of the Church, how can we ever convince a drunkard, that he needs Christ?

EXPEDIENCY

The Bible says in Romans 14:14-21, “I know and am convinced by the Lord Jesus that there is nothing unclean of itself; but to him who considers anything to be unclean to him it is unclean, Yet if your brother is grieved because of your food, you art no longer walking in love. Do not destroy with your food the one for whom Christ died. Therefore do not let your good be spoken of as evil; for the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. For he who serves Christ in these things is acceptable to God and approved by men. Therefore let us pursue the things which make for peace and the things by which one may edify another. Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak”.

Expediency does admits the lawfulness (not the morality) of the use of alcoholic beverages in most countries, but by reason of the evils, which come from the continued use of alcohol, Christians, and all wise individuals, should totally abstain. This does not include the idea of personal danger. Expediency, for the sake of argument, assumes that the mature individual, can drink only a small amount of alcohol, without ever crossing over boundaries. But, because of others, not so firm, or not having so strong of will power, we should abstain in order to strengthen, encourage, and deliver them, from the path which leads to Hell. In this view, a person feels honorable and noble, like the Apostle Paul who said in I Corinthians 8:13, “Therefore, if food makes my brother stumble, I will never again eat meat,

lest I make my brother stumble.” How much even more does this verse apply to alcoholic beverages today?

In the Epistle to the Romans, Paul speaks of those converted from Judaism, But who still felt bound to observe the ceremonial law. Other converts, satisfied that this law was abolished, consequently made no distinction in meats. The former were offended by the practice of the latter. To meet this case, the Apostle Paul says in Romans 14:21-22, “It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak. Do you have faith? Have it to yourself before God. Happy is he who does not condemn himself in what he approves”.

“NOTE- This is not the same issue of law keeping as the Galatians faced. In Galatians 1:6-7, the Bible says, “I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ”. The Bible states further in Galatians 4:19, “My little children, for whom I labor in birth again until Christ is formed in you.”

In Romans and in I Corinthians, Paul is talking about are liberty in Christ, that can be harmful or offensive to other Christian brothers. In Galatians, Paul is talking about a false gospel, (that is believing in Christ, but law keeping being necessary, in order to be saved), being taught, by false teachers. In Galatians, the Gospel is at stake. It is so surprising, that most Commentaries miss the point of the book of Galatians. If the theme of the book of Galatians is not a false Gospel, than Romans, I Corinthians, and Galatians, are in conflict with each other. The point is this, the Gospel allows no compromise, a person is saved by a Repentant Faith in Christ alone, with no works! However, once we are saved, we need to get rid of things, that might harm or offend my brother. – Comments by Dr. Rex Duff

In 1 Corinthians 8:4-13, the Bible says, “Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), yet for us there is only one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled. But food does not commend us to

God; for neither if we eat are we the better, nor if we do not eat are we the worse. But beware lest somehow this liberty of yours become a stumbling block to those who are weak. For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols? And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ. Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble”.

In this passage, the Apostle Paul speaks of those recently converted from idolatry, and who were troubled about the practice of eating meats which had been offered to idols, and then sold on the markets. While he argues that the meat cannot be polluted, still, as not everyone has this knowledge, and as their weak consciences would be defiled, he admonishes those who were enlightened, to, “beware lest somehow this liberty of yours become a stumbling block to those who are weak”. Paul presents the subject in the most serious and impressive manner, saying, “But when you thus sin against the brethren, and wound their weak conscience, you sin against Christ”. The practical and humbling conclusion to which he comes is, “If food makes my brother stumble, I will never against eat meat, lest I make my brother stumble”.

Thus, in 2 applications, the doctrine of expediency is fully stated. It is very closely associated with stumbling-blocks. Except in stumbling blocks, Christian liberty is not the issue, but conduct, which harms are Christian brothers. In the doctrine of expediency, it is practices of Christians, which they demand, there is no Bible chapter and verse, to say it is always sinful, and the law of the land states it is alright, but their practice and their testimony, can lead to the destruction of many. A good example of this principle is once again, wine in the Lord's Supper. No one is going to get drunk on a very small amount of alcohol, some might even argue that if Timothy can take a little for medicine, (this Bible interpretation not being accepted), than a little in the breaking of bread is alright. The question once again is this, if the strong Christian believes he has this liberty, does this practice possibly lead to the destruction of others?

I Corinthians 10:23-24 states, “All things are lawful for me, but all things are not helpful; all things are lawful for me, but all things do not edify. Let no one seek his own, but each one the other’s well-being”.

With Paul, the doctrine of expediency was not the balance of evils, nor the selfish defense of a doubtful practice; but the law of love, self-sacrifice, and humility, so controlling and surrounding his liberty, as to prevent any injury to the conscience of another.

Paul states in I Corinthians 10:33, “Just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved”. The abstinence to which Paul states, was lest the weak conscience of a person should be wounded, and possibly never get saved.

The Bible also states in I Corinthians 9:19-23, this, “For though I am free from all men, I have made myself a servant to all, that I might win the more; and to a Jew, that I might win Jews; to those who are under the law, as under the law, that I might win those who are under the law; to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law; to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel’s sake, that I may be partaker of it with you.”

No one can study these arguments of the apostle Paul, and fail to feel its, love and compassion, and constraining power. It evolves a principle of action, which we are bound to recognize and apply to the necessities of our fellow-men. It demands that we should deny ourselves for the purpose of doing good to others who are exposed to evil. It is the giving up of the use of alcoholic drinks to recover others from ruin, and to save more from taking the first step on the road to drunkenness.

If a person is honest, they must face this question. Is alcohol, not a beverage, that can bring great harm to others? Furthermore, any Church serving alcohol in the Lord’s Supper, is this not sending a potential harmful message to individuals present?

I do not for a moment imagine, much less believe, that most promoters of only alcoholic wines, intend to damage the love, humility, and mercy of the Lord Jesus Christ. Yet, when they firmly claim that Christ not only drank

intoxicating wine, but made a large quantity of it for the wedding guests, they throw shadows over his love, humility and mercy; for Christ, better any all others, knew the seductive and destructive influence of alcoholic drinks, as He could not only look back through all the ages past, but also through all the ages to come, and tell the millions and millions who by alcoholic beverages would become drunkards, and miss heaven; as Christ, better than all others, understood His character of love, mercy, and grace, and knew his testimony would be looked at by others, for ages and ages to come, and knew how to practice self-denial. But we hear not one word from Christ about expediency. Could it be that Christ had predestinated most of the world to Hell, because of His example? This is not even a possibility! What possible claim, then, can this doctrine have upon His followers, if Christ, with all His wonderful accurate knowledge, not only did not practice expediency, but did the reverse, and gave the full force of His personal example for the beverage use of alcoholic wines – no, more actually employed His divine power in making, for a festive occasion, a large quantity in John chapter 2, some 180 gallons of intoxicating wine to drink, after many would have us believe they were all, already drunk?

Such is the fearful position in which these alcoholic supporters, logically, though maybe unwittingly, place their blessed Lord and ours. But there is no necessity for this dilemma, or for the encouragement it gives to the enemies opposed to, abstinence of all alcoholic beverages.

The view that has been submitted, and it is hoped, satisfactorily explains why neither the patriarchs nor the prophets, nor the Lord Jesus Christ, nor His apostles, had any occasion to adopt the doctrine of expediency in its application to alcoholic drink. To make it simple, all believed alcoholic drink, was and is, sinful, and the curse of any generation, and unlawful by the laws of Christ.

The grapes of Palestine being very sweet, and the climate at the vintage season very hot, by the law of fermentation, the juice would quickly become sour unless preserved by methods which prevented all fermentation. Having good reason to believe that the wine Christ drank, and which He made for the wedding, was the pure “blood of the grapes,” his example gave no sanction to others who used alcoholic beverages.

We all are aware that there are many thousand of intelligent Christians who have never yet felt themselves bound by the argument for expediency. They

find in it no authority, and it does not bind their conscience. They seize upon the ultimate fact, that expediency implies the lawfulness and acceptance of the social use of alcoholic beverages, and the social drinkers question, why is my liberty judged by another man's conscience?"

There are many who seriously doubt, that true salvation in Christ, can be completed, while anyone of intelligence, is a partaker of alcoholic beverages.

At the present time, when there are only alcoholic wines in the normal walks of society, and there is not the choice which, was readily available in the days of Christ, and as these alcoholic beverages are doing devastation among men, it should be recognized, that the law of Expediency, even today is binding on all individuals. This law, thus demands that every person, practice total abstinence, from every alcoholic beverage. This is not simply for our own personal safety, or that of our family, but especially for the good of others, that they may be rescued from the way of the destroyer, or what is better, the prevention from taking the first step on the road to Hell.

The Bible in Romans 15:1-3, "We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."

OTHER BIBLE PASSAGES CONCERNING WINE

I Corinthians 6:9-10, "Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived, Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, **NOR DRUNKARDS**, nor revilers, nor extortioners will inherit the kingdom of God".

It should be noticed, that drunkards are here classified with fornicators, idolaters, adulterers, homosexuals, sodomites, thieves, nor covetous. Anyone

continuing in any of these practices, after making a profession of faith in Christ, is still lost, and cannot go to Heaven. Therefore, total abstinence from all of these is necessary. So long as a person practices moderation in any of these is concerned, there is no hope of salvation. To repeat, no social drinker is born again, and going to Heaven. Total abstinence is the scriptural doctrine for all, and from all the practices which expose men to the sins which shut them out of Heaven. Christ taught, “do not lead us into temptation, (Matthew 6:13), and Paul exhorts, “not to put a stumbling block or a cause to fall in our brother’s way” (Romans 4:13).

The Bible says in I Corinthians 9:25, “And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown”.

The Greek word, *enkratia*, is by Donnegan translated, “self-command, self-control, temperance, mastery over the passions”; Robinson and others in New Testament Lexicons, “self-control, continence, temperance”. (See also Acts 24:25, Galatians 5:23, 2 Peter 1:6 and 2 Peter 4:5)

In the text, it is the power of self-control, as one striving for the mastery.

Dr. Whitby says, “Observing a strict abstinence”.

Dr. Bloomfield says, “extreme temperance and even abstinence”.

Horace says of the competitor for the Olympic games, “He abstains from Venus and Bacchus (pagan celebrations and practices)”.

Dr. Clark states that the regimen included both quantity and quality, carefully abstaining from all things that might render the athlete less able for the combat. The best modern trainers prohibit the use of beer, wine, and all alcoholic beverages.

The apostle Paul, having thus illustrated, by reference to the competitors of the Olympic games, his idea of temperance, in this verse, was total abstinence. Paul adds as an encouragement, “Now they do it to obtain a perishable crown, but we for an imperishable crown”. (I Corinthians 9:25)

There is no interpretation in this passage, for moderate drinking, or for those fashionable circles of festivity where the sparkling wines sear the conscience, deaden spirituality, and unfit the professor for the conflict with the world, the flesh, and the Devil, the 3 parties, an individual must overcome, or he will perish. (See Galatians 5:19-23; and Acts 24:25).

Galatians 5:19-21 says, “ Now the works of the flesh are evident, which are adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that they who practice such things will not inherit the kingdom of God”.

The Apostle Paul draws a striking contrast between the works of the flesh, and the fruits of the Spirit.

Galatians 5: 22-24 says, “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. And those who are Christ’s have crucified the flesh with its passions and desires”.

In these two passages, self-control, is placed in opposition to drunkenness, by the Apostle Paul.

The contrast, is one who controls his appetites, and abstains from all alcoholic beverages, versus one who gives in to his appetites, and continues to drink alcoholic beverages, leading to drunkenness.

The Bible says in Ephesians 5:18, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit”.

To begin with, we need to break this verse down. The Greek word for wine (oinos) in this verse, most likely does mean alcohol. This verse is contrasting alcohol with the Holy Spirit. The word drunk however is the Greek word (methuo), which as already been shown through several verses, to mean full. The word dissipation (excess in the King James, a terrible translation) is the Greek word (asotia), meaning recklessly debauched, abandoned, or debauchery”. Thus the verse is saying, “ Do not be full of Alcohol, which is debauchery or evil wickedness”, BUT “be full of the Holy Spirit”. Another - words, fill yourself with God, don’t fill yourself, with the world and its pleasures!

The apostle here contrasts alcoholic wine with the Holy Spirit. He warns men against alcoholic wine, and exhorts them to be filled with the Holy Spirit. “He presents a practical contrast between fullness of wine and fullness of the Divine Spirit; not a contrast merely between one state of fullness and another – mere effects – but a contrast pointing to the very nature and operation, between the sources of such fullness, thus, getting to

drunkenness, contrasted, to getting to, the fullness of the Holy Spirit. – Bible Commentary, page 353.

The word dissipation, as used here, refers to the mental and moral condition of the person; since the Greek word (asotia) denotes such an entire depraved mind and heart, as to forbid the hope of salvation in this state.

The apostle Paul properly warns the Ephesian converts, against the feasts of Bacchus (pagan false god), which the participants were made mad by alcoholic wine and wicked debauching songs, but in contrast, exhorts them to be filled with the Holy Spirit; and instead of the noisy, wicked talk and wicked songs of the followers of Bacchus, to display their joy and happiness in Psalms, hymns, and spiritual songs, thus making melody in their hearts unto the Lord.

The Bible says in Luke 1:15, “drink neither wine nor strong drink”. The Greek word for strong here is (sikera), it has the same meaning as the Hebrew word (shekar). It has been already shown, that the Hebrew word (shekar), should be translated, similar, (and was most of the time in the Old Testament, in the New King James), for the word means, a non-grape beverage, whether alcoholic or not. (Remember, there was no distillation in John’s day, therefore there was no such thing as strong drink!) The Greek word here, (sikera), should have also been translated similar, to be consistent. It is too bad, the translator for the book of Luke, didn’t see how (shekar) was translated in the Old Testament, in the New King James. Once again, the bias of Strong’s Concordance comes out, take a look! This was the same requirement for John the Baptist, as found in Judges 13:4, and translated by the New King James as follows, “Now therefore, please be careful, not to drink wine or similar drink.”

Olshausen, referring to Luke 1:15, (drink neither wine nor strong (similar) drink), thus comments, “ Man feels the need of a strengthening through spiritual influences, from without; instead of seeking for these in the Holy Spirit, man in his blindness, has chosen to go to the natural spirit, that is to wine and strong drinks. Therefore, according to the point of the view of the Law, the Old Testament supports abstinence from wine and strong drinks, in order to preserve the soul free from all natural influences, and by that means to make it more susceptible of the operations of the Holy Spirit”.

While the Old and the New Testament, clearly condemns alcoholic beverages as shown just above, in Ephesians 5:18. However, Olshausen's commentary is given to show how easy it is to interpret a passage wrongly, if a single word is translated badly, and thus misleads the interpretation. In Luke 1:15, the word (sikera), should have been translated similar, as already discussed. It is very possible that the Nazarite vow, was speaking about wine in any form, (examples being boiled wine, jelly, wine with water, fumigated wine, filtered wine, and settled wine), as well as any fruit drink at all, because Numbers 6:3 says, the following, "he shall separate himself from wine and similar drink; he shall drink neither vinegar made from wine nor vinegar made from similar drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins. All the days of his separation he shall eat nothing that is produced by the grapevine, from seed to skin."

With this in mind, we should be considerate, of Bible interpretations from others, who do not have all the facts. Great Bible scholars are not going to be right on everything, because many times, they have a lack of knowledge, instead of biases, as Philippians 4:5 states, "Let your gentleness be known to all men. The Lord is at hand".

The Bible says in Colossians 2:16-17, "Therefore let no one judge you in food or in drink, or regarding a festival or new moon or Sabbaths, which are a shadow of things to come, but the substance is of Christ".

This has no reference to a distinction of drinks as fermented or unfermented, dangerous or safe, but to those regarded as clean or unclean. That is, proper according to the Jewish law, for the context names, holy days, new moon, and Sabbaths. The point is this, since this law has fulfilled its mission and ceased, therefore use your Christian liberty, so that no man be allowed to condemn you, for not now conforming to the freedoms of that abolished law. We might say it like this today, let no man condemn you, for not wanting to eat pork, when your entire life it has been sinful, but now it is ok.

The Bible says in I Thessalonians 5:7-8, "For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation."

This simply states a fact in that age, but implies no approval of alcoholic drinks. The ancient heathen regarded being drunk in the daytime as indecent.

In contrast with the sensuality, wickedness, and the darkness in which the heathen lived, the exhortation to the Christians who are of the day, was to be sober. The Greek word sober is (nee-phomen), from (neepho), which occurs 6 times in the New Testament. Four times it is translated sober, and twice, watch. The classical lexicon defines nepho, as not to drink.

Donnegan states, “to abstain from alcohol wine”.

Robinson’s New Testament Lexicon states, “To be sober, abstinent, especially in respect to wine”.

Dean Alford admits that the original word means “abstinence from wine”. Drinking no alcohol, is associated with putting on the Christian armor, and it is the call for having all the powers of mind and body in proper condition.

In 1 Timothy 3:2-7, the Bible says, “A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil”.

The Apostle Paul, in the first letter to Timothy, in I Timothy 3:2-7, whom he calls his, “true son in the faith”, names 13 qualifications for a bishop or Pastor.

The language is imperative, “MUST BE”, thus designating that these qualifications are absolute. Paul spoke with authority, being inspired by God.

It is not the purpose of this work to examine each of the 13 qualifications, but to call attention to 3 of them, as bearing particularly on the issue of abstinence. In I Timothy 3:2-7, we find these 3 words or phrases, temperate, sober-minded, and not given to wine. That we may then more perfectly understand the meaning of these, we must look at the original Greek words used by the apostle.

Temperate – The Greek word is (neephalion), Donnegan’s Lexicon renders the word “abstains, especially from wine”. Robinson’s New Testament Lexicon defines the word, “temperate, especially in respect to wine”. In the

adjective form, the word occurs only in I Timothy 3:2,11 and Titus 2:2, from the verb, neepho, which Donnegan defines as, “To live without alcohol, to abstain from wine”. Green’s New Testament Lexicon states, “To be sober, not intoxicated, to be vigilant”.

Sober-minded – The Greek word is (sophrona). Donnegan says, “That is, of sound mind and good understanding, sound in intellect, not deranged, intelligent, wise”. Green states, “Sound, sane, discreet”. Macknight says, “Sound mind, one who controls his passions, prudent”. Bloomfield states, “sober-minded, orderly”

Not given to wine – The Greek word is (mee-praoinon). Mee is a negative particle, which is translated NOT. Paroinon, is a compound Word. Para, is a preposition governing the genitive,(of, from, on the part of), the dative, (at by, near, with), the accusative (together, with, towards, by, near, next to). For those without any Greek knowledge, or very little, para can be translated – at, by, near, or with. ---- Wine (oinos)..... It literally is one, not in the vicinity of alcoholic. This would not only teach total abstinence, but even further, not near others who are drinking. It applies equally to private conduct, and public conduct. Notice the careful steps in the progress. He first must drink no alcohol (temperate), that he may be (sober-minded), and that his influence , his testimony is not ruined, he is to stay away from places of alcoholic drinking (para oinon). There is not anyway, a person can find social drinking approved in this passage.

“Not given to wine”, is certainly a very liberal translation, and shows how the practices of the day, influenced the translators. “The ancient paroinos was a man accustomed to attending drinking parties.” Thus the Christian minister is required not only to be free of alcohol, but also to withhold his presence and sanction from those places where alcoholic beverages are the main thing, and endangering himself and others from the use of alcohol, as well as their testimony.

How far to stay from social drinking, can be debated. Some have gone as far as to not go anywhere alcohol is sold, or drank. They boycott gas stations, restaurants, and even food stores. However, in most countries, this would probably make one a monk. Probably, more than anything, the culture of the day, will approve places for Christians, that do not harm the Christian testimony. Going to a bar, a beer party, a cocktail party, whether you drink or not, would probably always be a bad testimony. However, buying gas at a

gas station, going to a ball game, a park, a family Restaurant, even though serving alcohol if someone in the place ordered it, and buying grocers at a grocery store, really, should not harm your testimony in the 21st Century. This is just an opinion on this, but remember, we are still in the world, just not to be of it! This same principal would also apply to certain jobs. A Christian should never work driving a beer truck, at a bar, or selling alcohol. The key here is, not only don't drink, but maintain your Christian testimony! If all Christians never drank, imagine the impact on a lost and dying world.

A few more thoughts on I Timothy 5:23, where Paul says to, "No longer drink only water but use a little wine for your stomach's sake and your frequent infirmities".

Athenaeus says of the sweet Lesbian, "Let him taste sweet wine (glukus), either mixed with water or warmed, especially that called protropos, as being very good for the stomach".

According to Pliny, protropos was "fresh grape juice which flows spontaneously from the grapes" – Nott, London Edition, page 80.

Donnegan defines protropos as, "Wine flowing from the grapes before pressure".

Smith's Greek and Roman Antiquities states, "That which flowed from the clusters, in which the inhabitants of Mytelene gave the name protropos". Why not treat Paul with respect and politeness, and believe when he recommended Timothy to "use a little wine", medically, he had reference to such wine as Pliny calls, "most useful for the sick" whose, "forces have been broken by the strainer or filter?" Does it was never alcoholic!

The Bible says in I Timothy 3:8, "Likewise deacons must be reverent, not double-tongued, not given to MUCH wine, not greedy for money".

This passage has already been discussed once under, "Three Verses the Social Drinkers always quote," but William Patton has some further information on this verse, that is very helpful.

He states, "the deacons of the primitive churches were converts mostly from idolatry, and in their unconverted state, were use to voluptuousness and sensuality. Those who drank large quantities of wine, preferred the wine to

be non-alcoholic, because it enabled them to drink more, without becoming intoxicated.” “Excessive drinking, even of fresh juice, was a vice prevalent in the days of the Apostle Paul, and corresponded to gluttony, both of food and fresh juice” – Bible Commentary, page 368. Paul was simply telling the Deacons not to participate in a common vice of the day. Paul makes covetousness in this passage to be idolatry, and not to be practiced by the saints.

The Bible states in I Timothy 3:11, “Likewise, their wives must be reverent, not slanderers, temperate, faithful in all things.

The word temperate here is the same word temperate in I Timothy 3:2, for Bishops. Donnegan translates, “abstains, especially from wine”. The New Testament Greek lexicons defines it, “abstinent in respect to wine”.

The one interesting question here is, “their wives”? Clearly it refers to the wives of deacons, but in the context it might also refer to the wives of Bishops. It would be foolish to think that the qualifications of a Bishop are less than for a Deacon. Could anyone imagine an elder, whose wife is a social drinker, but he could not be a deacon, because his wife went out to dinner and was known to be a wine drinker?

I Timothy 4:3-4 states, “forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good, and NOTHING IS TO BE REFUSED if it is received with thanksgiving.”

This text has no reference to drinks of any kind, but is directly connected with the meats (every creature) in verse 3, and which some had forbidden to be eaten. These meats, the Apostle Paul says, are to be received and used, because they are the creatures of God, and by Him given for the good of man. Thus, meats are not to be refused, but eaten with thanksgiving.

Though this book is a book about why Christians don't drink alcohol, it would be wrong here not to comment on a common problem here in the 21st Century. The problem is simply, Christians who don't eat meat, and some even go as far as not to eat any animal products at all. Why is this a problem? Because animals are from God to eat, and are declared good, by God Himself, and it sends the wrong message to the world, and destroys a Christian's testimony.

What message does the Christian who refuses meat, and even, all animal products, send to India, with its pagan religions, which teaches that a person

cannot eat cows, but they can starve to death? These well meaning Christians who teach, “Back to the Garden,” are denying, the very Word of God, they say they are promoting!

Robinson, translates the word foods, found in I Timothy 4:3, as “eatables, food which is solid, as opposed to milk.”

In I Corinthians 3:2, the Bible says, “I fed you with milk and not with solid food”.

In I Timothy 4:3, again, it means foods of all kinds, especially meats, safe to be eaten. God is not expecting you to eat certain types of fish, for example, that by eating them, might cause your death. God also does not expect the Christian to eat rotten meat, or expect a Christian to eat, “meat offered to idols” – I Corinthians 8:1-13.

However, in all of this discussion, alcohol is not part of the subject matter at all, meat or food is. Alcohol is not food; it will not assimilate, nor does it incorporate itself with any part of the body.

Dr. Lionel S. Beale, a Physician at King’s College Hospital in England, states, “Alcohol is not food; it does not nourish tissues”.

Dr. James Edmunds, states, “Alcohol is in fact, treated by the human body, not as food, but as an intruder, and as a poison”.

In I Samuel 25:37, the Bible states, “So it was, in the morning, when the wine had gone from Nabal”. This is a very accurate, scientific statement, for “alcohol passes off, because the alcohol eventually leaves the body, being expelled from it by all the organs, as an intruder into the body, and a disturber of the living house which God has fearfully and wonderfully made” – Dr. William Parker, of New York. Could you image a Medical Doctor, in the 21st Century, not only quoting the Bible, but knowing the Bible?

Dr. J.W. Beaumont, from England, in his lectures on, Materia Medica, in the Sheffield Medical School, states, “Alcoholic beverages are not nutritious, they are not a tonic, they are not beneficial to the body, in any sense of the word”.

In Genesis 1:29, we find that food was designed to sustain life. Hence, whatever will not assimilate and repair the body, is not food, and not proper for man.

Who can imagine, when the work of creation was finished, that alcohol could be found in any living thing, fresh from the hand of the Creator? God, by His direct act, does not make alcohol. The laws of nature, if left alone, do not produce alcohol. By these laws, the grapes ripen; if not eaten, they rot and are decomposed, producing vinegar, not alcohol. The manufacture of alcohol is completely man's device. The claim that alcohol is in sugar, and in all unfermented sugar substances, which are nutritious, is contradicted by chemical science. The sugar matter is nutritious, but fermentation changes the sugar into alcohol, by which process all the sugar is destroyed, and, as the alcohol contains no nitrogen, it cannot make blood, or help in the removal of bodily waste.

Sir Humphry Davy, in his *Agricultural Chemistry*, says, "Alcohol has never been found ready formed in plants".

The great French chemist, Count Chaptal, says, "Nature never forms alcoholic liquors; she rots the grapes upon the branches".

Professor Turner, a chemist states, "Alcohol does not exist ready formed in plants, but is a product of alcoholic fermentation – a process which must be started, superintended, and at a certain state, arrested by the art of man".

– Bible Commentary, page 370.

Dr. Henry Monroe of England, in his lectures on *Medical Jurisprudence*, says, "Alcohol is nowhere to be found in any product of nature, was never created by God, but is essentially an artificial thing prepared by man, through the destructive process of fermentation".

Dr. J. Spence, after conducting experiments with grapes, came up with results that cause him to give these statements, "I therefore, still believe it to be a fact, that grapes do not produce alcohol; that it can only result where the juice has been extracted from them, and never suddenly, and that when the hand of man never interferes, alcohol is never formed" – J. Spence, *Chemist to Yorkshire Agricultural Society*; F.R. Lees, Appendix B, pages 198-199. These statements confirm the statement of Dr. Lees, that "neither ripened nor rotting grapes, ever contain alcohol".

The Bible says in Ecclesiastes 7:29, "Truly, this only I have found: That God made man upright, But they have sought out many schemes".

The things created for food, and which are to be received with thanksgiving, are those which are in their natural and wholesome condition, and which nourish and strengthen the body, and not those which are in the process of

decomposition. Rotten fruits of all kinds are rejected as innutritious and unwholesome. So also are decaying meats. 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 plants, but which is to be found, only after the death of the fruit, and is the product of decomposition.

Medical science testifies that the body of habitual beer-drinkers, becomes so poisoned that slight wounds can become incurable, and result often in death.

In Titus 1:7-8, the Bible says, “For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just holy, self –controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort, and convict those who contradict”.

Just as in I Timothy 3:3, not given to wine, means not to be in the vicinity of alcoholic drinking. Sober-minded, refers to the mind not to the body.

Titus 2:2 states, that the older men be sober, reverent, temperate, sound in the faith, in love, in patience”.

The Greek word for sober, is neephalion, which has already been translated, to abstain from alcohol, while temperate, once again is the Greek word, sophronos, sound of mind.

In Titus 2:3 the Bible states, “the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things”. As has been already discussed in I Timothy 3:8, it refers to drinking an excess of grape juice, and gluttony being the problem, not alcohol.

The phrase “to be sober”, found in the 1611 King James Version, in Titus 2:4, does not appear in any Greek manuscript. It is not necessary to comment on a phrase that was not added, until the King James translators, placed it in their translation. Once again, a Ruckmanite has a hard time with this phrase!

Polybius, in a fragment of his 6th book, says, “Among the Romans, the women were forbidden to drink alcoholic wine; they drank, however, what is called passion, made from raisins, which drink very much resembles Aegosthenian and Cretan gleukos, sweet wine, which men use when they had, excessive thirst”. – Nott London Edition, page 80.

Wetstein commenting on Acts 2:13, glukos, new sweet wine, says, “The Roman ladies were so fond of sweet, non-alcoholic wine, that they would first fill their stomachs with it, then throw it off by vomiting, and then repeat the process”. – Bible Commentary, page 378.

Dr F.R. Lees, states, “I came by those who drink gleukos (sweet wine), swelling out their stomach, which required vomiting”. These excessive habits denoted such a devotion to the enjoyment of luxury and pleasure, such an indulgence in sensual pleasure, as improper for women in a station in the Christian church, and for the teaching of others, as stated, particularly in Titus 2:3:-5.

W.H. Rule, in his brief statement on unfermented wine says, “A larger quantity might be taken, and the eastern person, could enjoy himself longer over the cup, than if he were filled with fermented wine, without the effects of the alcoholic beverage”. – Nott, London Edition, page 223.

In I Peter 1:13 the Bible states, Therefore gird up the loins of your mind, be sober”. The Greek word here is nepho, in which even Strong’s translates, abstain from wine. (Number 3525).

In I Peter 4: 3-4, the Bible states, “For we have spent enough of our past lifetime in doing the will of the Gentiles – when we walked in licentiousness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries. In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.”

In this passage 3 facts are important and instructive.

First, that in their unconverted state, these converts whom Peter addresses, lived in the lusts of men, in the ways of the Gentiles, and walked in licentiousness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

Second, that their former companions thought it strange, that being Christians, they would not, “run with them in the same flood of dissipation” (debauchery).

Thirdly, that their former companions spoke evil of them because of their abstinence, from all of these evil things. This is no different from the world’s

attitude of Christians who refuse to drink alcoholic beverages, hang around those who do, and stay away from “drinking parties”.

The word dissipation in I Peter 4:4 is the Greek word (Oinophlugia). It only appears in this text. It is a compound of oinos (wine) and phluo (to overflow) – thus a debauch with wine. In the text here, it can refer either to alcoholic drink, or to the excessive gluttonous practice of drinking so much grape juice, that one would have to vomit, in order to continue drinking as previously discussed. Here in I Peter 3:3, we find that alcohol, leads to revelries, drinking parties, and abominable idolatries.

In I Peter 5:8, the Bible states, “Be sober”.

The Greek word here again is (nephele). Once again Strong translates this, “abstain from wine” (3525). How can anyone say the Bible approves social drinking?

In 2 Peter 1:6 the Bible states, “to knowledge self control”. This verse has no reference to any beverage, of anything.

In Revelation, there are 9 references to wine. In chapter 6:6 and 13:13, wine and oil are mentioned as articles of necessary comfort and merchandise. In Revelation 14:8, we read, “the wine of the wrath of her fornication.” In Revelation 17:2, we read, “were made drunk with the wine of her fornication”. Also in Revelation 18:3, we read, “the nations have drunk of the wine of the wrath of her fornication”.

All of these verses given here in Revelation are figurative, and imply punishment.

In Revelation 14:10, the Bible states, “ Drink of the wine of the wrath of God”. In Revelation 16:19 the Bible states, “the cup of the wine of the fierceness of His wrath”. The Bible states in Revelation 14:19, the Bible states, “the great winepress of the wrath of God.” Also in Revelation 19:15, the Bible states, “He Himself treads the winepress of the fierceness and wrath of Almighty God.”

All of these verses show, the fierceness, and the wrath of Almighty God, and are symbols of Divine vengeance.

This study has now looked at all verses concerning wine and the alcoholic question in the Bible. Some verses from the 1611 King James Version were

omitted, because they had already been corrected in the New King James. It is also possible that a parallel passage was missed, but not intentionally.

It was the hope of William Patton, that all readers would see that alcohol contains no nourishment, will neither make blood, nor aid in the waste removal of the body. That alcohol is an intruder to the body, a poison, an enemy to Christianity and the Gospel. That, once the Gospel is presented, that only by teaching, the total abstinence of all alcoholic beverages, can one promote the temporal, spiritual, and eternal happiness of mankind.

TESTIMONIES

The following testimonies, from several eminent scholars are stated, which may fortify the convictions already produced by the facts and reasoning's found in this book.

D. E. Nott, late President of Union College, in his fourth lecture says, "That un-intoxicating wines existed from remote antiquity, and were held in high regard by the wise and good, there can be no reasonable doubt. The evidence is irrefutable and plentiful". "We know that then, as well as now, alcoholic beverages existed". "Still, un-intoxicating wines existed, and there were men who preferred such wines, and who have left on record, their statements of that preference". – Nott, London Edition, page 85.

Professor Moses Stuart stated, "My final conclusion is this, that whenever the Scriptures speak of wine as comfort, a blessing, or worship towards God, and rank it with such articles as corn and oil, it can only mean, wine as containing no alcohol. Where the Scriptures speak of another wine, wherein it is denounced, prohibited, and connected with drunkenness and revelries, it can only be alcoholic or intoxicating wine".

"If I take the position that God's Word and works entirely harmonize, I must take the position that the case before us is as I have represented it to be. Facts show that the ancients not only preserved wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine. Facts show that it was, and might be, drunk at pleasure, without any alcohol present, whatever. On the other hand, facts show that any considerable quantity of fermented wine did and would produce drunkenness; and also that a tendency towards it, would produce damage to the fine tissues of the body, even by a small quantity of alcohol; one never, ever becoming drunk.

What then is the difficulty in taking the position that the good and innocent wine is meant in all cases where it is commended and permitted; or that alcoholic or intoxicating wine is meant in all cases of prohibition and condemnation? I cannot refuse to take any other position, without virtually impeaching the Scriptures of contradiction or inconsistency. I cannot admit that God has given liberty to persons in health to drink alcoholic wine, without admitting that his Word and his works are at variance. The law against such drinking, which he has engraved on our nature, stands out prominently, to all clear thinking men, is God's Word now at opposition with this? Without reserve, I am prepared to answer in the negative."

Dr. Herrick Johnson, of Philadelphia, Pennsylvania, replying to Mr. McLean in the Evangelist, makes the following remarks, "Wine is a mocker. This is God's Word. No one doubts that intoxicating wine is here referred to. Why is it called by God a mocker? Surely, not because when used to excess it is hurtful. Beef is hurtful when used to excess. Is beef a mocker? We must all be agreed, I think, that wine is a mocker because of its inherent quality – something in wine itself, by which its users are lured to excess. That something is alcohol. It deceives men. Its effects are gradual – almost without notice. It is seductive, and the noblest and the best are brought to ruin, before they are aware. So it deceived Noah, when he drank of the wine, and became drunk. So it deceived Ephraim and Judah, priest and prophet, when they were swallowed up with wine. It is the very nature of wine, an essential element, this power of deceit. Hence the Scriptural mandate, "It is not for kings, "It is not for kings to drink wine, Nor for princes intoxicating drink; Lest they drink and forget the law, And pervert the justice of the afflicted". (Proverbs 31:4-5) Hence also the command, "Do not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly; At the last it bites like a serpent, And stings like a viper. Your eyes will see strange things, And your heart will utter perverse things" – (Proverbs 23:31-33).

The very quality is here described that gives wine its deceitful power. These are the signs of the presence of alcohol. No one doubts that alcoholic wine is here referred to, and it is this kind of wine that we are strongly commanded not to look upon, for this kind is a mocker. The deceit of the serpent is in the mixture, and at last, it gives the serpent's bite.

But is this the wine used to symbolize the feast prepared by Divine Wisdom, and to which the Son of God invites the church saying, "Eat O friends! Drink yes, drink deeply, O beloved ones!" (Song of Solomon 5:1)?

A wine that deceived and disgraced Noah, that swept a whole nation, including holy men of God, into the sin of drunkenness, that kings and princes are forbidden to drink lest they pervert judgment – is that when Christ summons us in figure to drink, abundantly, – a mocker, a deceiver in its essential nature and because of the intoxicating element in it? Is this the kind of wine that the Jews were encouraged to drink freely, as an act of worship before the Lord, in the temple? Surely the proof must be overwhelming, and there must be no alternative consistent with the Word of God, before we can believe that. It is not a question as to the use of wine as an emblem, whether of mercy, or the wrath of God. The difficult question is, would God call a thing a mocker, and then press the mocker, to men's lips? Would God tell men not to look upon alcoholic drink, and then give it to men to drink? I grant this is only one conclusion, if there is not two kinds of wine. But what truth there is in it! How naturally and conclusively, in absence of proof either way, our judgments and our hearts tell us that there were two kinds of wine!

Now what if in the Bible, there is another kind of wine spoken of, that cannot possibly be intoxicating, where fermentation and the presence of alcohol are out of the question – what then? Why, is it not reasonable and consistent, which demand, common sense and common conscience, to regard this as the wine, approved in Scripture as a blessing, making glad the heart? To the law and testimony: God, threatening Moab with desolation, said in Isaiah 16: 10, “Gladness is taken away, And joy from the plentiful field; In the vineyards there will be no singing, Nor will there be shouting; No treaders will tread out wine in their presses; I have made their shouting cease”. And again, the Bible says in Jeremiah 48:33, “I have caused wine to fail from the winepresses; No one will tread with joyous shouting – Not joyous shouting”. Again, Gedaliah, who was made governor by the King of Babylon over the cities of Judah, thus commanded the Jews, in Jeremiah 40:10, “But you gather wine and summer fruit and oil, put them in your vessels, and dwell in your cities that you have taken”. The Bible adds in Jeremiah 40:12, “and gathered wine and summer fruit in abundance” The Bible also speaks of, vats overflowing with new wine (Proverbs 3:10), of wine found in the cluster (Isaiah 65:8), and it says of this wine, and of this wine only, and in this very connection, “a blessing is in it”. Here is frequent reference to the pure, unfermented juice of the grape, as just trodden out of the presses, just gathered from the vintage, and even as found in the cluster. And here this grape-juice is repeatedly, and by the Jews themselves, in their own Scriptures, called wine, both yayin and tirosh.

There is no logic, that can make any sane man believe this to be the very same wine elsewhere called, a mocker. The deceitful, cunning, serpent element, has not yet even entered it; for alcohol requires time and a process for its formation. It is the simple, unfermented juice of the grape, just as cider right out of the press is simple, unfermented juice of the apple. And as such, God says a blessing is in it. Here then is the Scriptural distinction between wine and wine. It is not made to fit a modern society. God's Word made it. It is the difference between a blessing and a mocker. Each was called wine (yayin) by the Jews, because wine (yayin) is a generic word, applied to the juice of the grape in all conditions, whether sour or sweet, old or new, fermented or unfermented.

But it is said, "The word wine, unless used figuratively, or qualified by some other word or phrase, always means the fermented juice of the grape". How do we know that? There are indeed, passages where the case is clear, the context plainly showing that the wine spoken of is intoxicating. There are other passages, such as those quoted already, where the case is equally clear, the context plainly showing that the wine spoken of is not intoxicating. There are still other passages where God approves of wine and sanctions its use, with no proof whatever that the wine is intoxicating, but someone's opinion. What else, but absurd reasoning, is it, that would carry all these passages boldly over to the side of fermented wine? Why must we hold that intoxicating wine is necessarily meant in all such cases? Without the shadow of a shade of proof, must God's approval be tied, without question, to the intoxicating meaning of a doubtful word or phrase? Common sense, is smacked in the face, at the suggestion of any such mindless necessity. There is not one logical reason, why we should so hold. There are many moral reasons why we should not hold, such a view. The word wine, was applied to unintoxicating grape juice, by the Jews, and the proof is the Word of God. And to such wine, Divine praise was given. When the same word is used elsewhere, coupled with the Divine approval, we are bound to believe the unfermented wine is meant, unless it is otherwise stated.

Let one more thing now be proved, and the whole case is too clear for question. Were the ancients in the practice of preserving and using as such, free from fermentation, this juice of the grape, which they called wine? Beyond all doubt, they were. The evidence is to be found in almost any classical authority. So says, Plato, Columella, Pliny, and Aristotle. So indicates, Horace, Homer, and Plutarch. Some of these ancient writers give

in detail the very process of boiling, filtering, and sulfur process, by which the wines were preserved from fermentation. Anthon, in his Dictionary of Greek and Roman Antiquities; Archbishop Potter, in his Grecian Antiquities; Smith, in his Dictionary of the Bible; and many other competent scholars, confirm and support this position. Moses Stuart stated, "Facts show that the ancients not only preserved their wines unfermented, but regarded it as a higher flavor and finer quality than fermented wine". There is no ancient custom with a better amount and character of proof, than that the ancients used, and preferred non-alcoholic wine.

There were, therefore, two kinds of wine in ancient use. The one was sweet, pleasant, refreshing, and non-alcoholic (unfermented); the other was unrestrained, inflaming, and alcoholic (fermented). Each was called wine in the Bible. How natural now to say of unfermented wine, "A blessing is in it; and it makes glad the heart!" How natural also to say of alcoholic wine, "Deceit is in it; and it brings woe and sorrow!" There is now no difficulty in the reconciliation of Scripture with Scripture. The Bible is not an endorsement of the alcoholic cup, bottle, or can. The Bible puts no weapon in the hands of social drinkers and drunks. The binding obligation of the law of love, in its application to the wine question, must be pressed home upon the conscience and the heart of all, unweakened by any opposing plea of Divine precept or example. In Conclusion, no Christian, who believes the Bible is the Word of God, should ever have an occasion, to partake of the Devil's brew, alcoholic beverages! Isn't it time to once again say, "Let there be light!"