

1. Last week I gave you a few points of introduction and then taught verse One of Chapter Five.

2. Before resuming our study, I want to give you an expanded translation of Dan 5:1

Dan 5:1 King Belshazzar summoned a thousand of his nobles for a grand party; it soon turned into a licentious and drunken orgy.

3. When time ran out we were about to begin a categorical study of Drinking.

The Doctrine of Drinking

1. Drinking is never prohibited in the Bible but drunkenness is always classified as a sin.

1.1 There are people who cannot drink and they are called alcoholics therefore they should never ingest fermented beverages. The alcoholic will know if alcohol is his or her drug of choice.

2. Alcoholics with wisdom abstain from their drug of choice; for those who do not, there is often hell to pay.

3. People with alcoholism in their family should never try alcohol; there are however many alcoholics who stop early and there are many who unfortunately stop after reaching bottom. Some choose the sin-unto-death rather than abstinence.

3.1 Only mature adults should ever try alcohol; children are never to drink.

3.2 This doctrine is for the rest of us who are neither alcoholics nor children; for you see only mature people who are not alcoholics should ever drink and then in absolute moderation. And only after knowing all the Bible has to say about the subject.

4. Drunkenness is always condemned as a sin.

Isa 5:11 Woe to those who rise early in the morning to run after their drinks, who stay up late at night till they are inflamed with wine...

Isa 5:22 Woe to those who are heroes at drinking wine and champions at mixing drinks,

Rom 13:13 Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy.

Rom 13:14 Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.

Pro 20:1 Wine (YAYIN) is a mocker and beer (SHEKAR) a brawler; whoever is led astray by them is not wise.

1Co 5:11 But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat.

4.1 Notice in Eph 5:18 the contrast of the filling of the Spirit which controls and drunkenness which controls.

Eph 5:18 Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.

4.1.1 Sins which relinquish the control of the mind can lead to demon possession and/or control and this certainly includes an alcohol addiction.

4.2 Drinking as used in this doctrine means "the consumption of fermented drink". (Oinos, Sikera, Gleukos, Shekar, Yayin and Tirosh)

4.3 Wine was the principle drink used by both Old and New Testament peoples although beer was commonly consumed in certain ancient societies.

4.3.1 Wine was made from various fruits. Strong drink was usually made from various grains.

4.4 The word new wine in the Bible is at times a reference to fruit or juices which have not as yet either been harvested or were still fermenting. It was also used to describe "cheap wine" which was highly intoxicating.

Hag 1:11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine (TIROSH), and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

4.4.1 Here in Hag 1:11 TIROSH refers to grapes not harvested.

4.4.2 Acts 2:13 and 15 are examples of Scripture where new wine is used to describe a very powerful wine. In verse 15 the words "not drunk" is a translation from the negative adverb Ouk with the verb Methuo.

Acts 2:13 Others mocking said, These men are full of new wine (GLUKOS).

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Act 2:15 For these are not drunken (Methuo), as ye suppose, seeing it is but the third hour of the day.

4.5 Old wine is used in Luke chapter five to describe a beverage which was fully aged and is therefore superior.

Luk 5:37 And no man putteth new wine (NEOS OINOS) into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

Luk 5:38 But new wine must be put into new bottles; and both are preserved.

4.6 Wine or strong drink is recommended in certain cases for medicinal purposes.

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

Pro 31:7 Let him drink, and forget his poverty, and remember his misery no more.

4.6.1 The use of wine even for medicinal purposes must always be in moderation.

1Ti 5:23 Stop drinking only water, and use a little wine (OINOS) because of your stomach and your frequent illnesses.

4.7 Wine was often served with meals in the ancient world. This was necessary because their water was not always potable. It was also used symbolically by our Lord.

Mat 26:27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

Mat 26:28 For this is my blood of the new testament, which is shed for many for the remission of sins.

Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

5. Jesus at Cana performed His first recorded miracle by turning water into wine.

Joh 2:3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

Joh 2:4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Joh 2:5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

Joh 2:6 And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece (about 25 gallons).

Joh 2:7 Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim.

Joh 2:8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

Joh 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

Joh 2:10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

5.1 This scenario has spirited a silly debate by those desperate to find in the Bible a prohibition against "demon rum".

6. Many theologians have tried to make the etymology fit their point of view. This has sadly resulted in the silly postulation that Jesus made juice and not wine.

6.1 Unfortunately neither the Hebrew nor the Greek permits this position.

7. Etymology:

7.1 Greek- OINOS means wine and can be found 33 times in the New Testament. OINOS is the general word for "wine." The mention of the bursting of the wineskins in Mat 9:17; Mar 2:22 and Luk 5:37, implies fermentation.

7.1.1 See also Eph 5:18 and compare this verse with Joh 2:10; 1Ti 3:8 and Tit 2:3. In Mat 27:34, the RV has "wine" (in the KJV, "vinegar is a translation from the inferior manuscript where OXOS appears).

7.1.2 In the better manuscripts OINOS appears to dull the pain our Lord was offered wine mixed with a narcotic which He refused:

Mat. 27:34 They gave Him wine to drink, mixed with a mild narcotic; and when he had tasted it, He refused to drink it.

7.1.3 The drinking of "wine" could be a stumbling block so accordingly Paul urges abstinence in Rom 14:21 so as to avoid giving an occasion of stumbling to a brother.

7.1.4 It is very important in the etymology to understand that Paul uses OINOS for wine in this verse:

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

7.1.5 If the prohibitionist was ever to be convinced, and they are not, this verse would serve as irrefutable evidence that the Apostle did not think OINOS meant a juice. Juice just does not fit as a stumbling block.

7.1.6 The word Oinos is used metaphorically in several places:

(a) of the evils ministered to the nations by "religious Babylon" of the Tribulation, Rev 14:8; 17:2 and 18:3;

Rev 14:8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Rev 17:2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Rev 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

(b) of the contents of the cup of divine wrath upon the nations and Babylon, Rev 14:10; 16:19 and 19:15.

Rev 14:10 The same shall drink of the wine of the wrath of God, which is poured out without mixture 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:

Rev 16:19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

7.2 Greek- GLEUKOS denotes sweet "new wine" in Acts 2:13, where the accusation that the followers were drunk shows that it was an intoxicant and must have undergone fermentation.

7.2.1 Strong's definition of GLEUKOS says "it means sweet, fresh and when used with the noun wine it means a saccharine and therefore highly inebriating as a fermented wine with a high alcoholic content. The context of Acts 2:13-15 also demands this meaning:

Acts 2:13 Others mocking said, These men are full of new wine (Gleukos).

Acts 2:14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

Acts 2:15 For these are not drunken (Methuo), as ye suppose, seeing it is but the third hour of the day.

7.3 Greek- SIKERA denotes a very strong intoxicant possibly beer or liquor of some sort. The word is of Hebrew origin. The word is used once in the New Testament with OINOS.

Luk 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

Luk 1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

Luk 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine (Oinos) nor strong drink (Sikera);

7.3.1 There is no doubt as you can see that wine and/or strong drink whether new or old wine is that beverage which intoxicates when ingested to excess.

7.4 Hebrew- YAYIN means an intoxicating beverage made usually from grapes or pomegranates. In the verb form it is YAYAN meaning "to be intoxicated or to intoxicate."

7.4.1 Like OINOS in the New Testament this word YAYIN is used variously as a metaphor to communicate concepts. For example:

Psa 60:3 Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

7.5 Hebrew- SHEKAR means an intoxicating beverage made from a grain and it is used to describe a drink stronger than wine. It was thought to have a higher level of alcohol than wine.

7.6 The two words in the Hebrew (YAYIN and SHEKAR) are often used together.

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

7.7 We have also seen that our Lord used wine in a symbolic sense at the Last Supper.
Mat 27:27-29

8. Drinking is condemned by negative examples in several Bible characters.

Noah:

Gen 9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

Lot:

Gen 19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

Gen 19:31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

Gen 19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

Gen 19:33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

Nabal:

1Sa 25:36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

1Sa 25:37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

Ephraim as a Tribe:

Isa 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

Isa 28:2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

Isa 28:3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

9. Adverse effects of alcohol:

9.1 Leads to abusive behavior.

9.2 Lowers inhibitions.

9.3 Leads to diseases of the liver and the eyes.

9.4 Slows the thinking process.

10. Since alcohol can slow the thinking process-drinking by implication is to be avoided by certain people.

10.1 Priests on duty:

Lev 10:9 Do not drink wine (Yayin) or strong drink (Shekar), thou, or thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations:

10.2 Pastor-teachers:

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

10.3 Deacons:

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

10.4 Kings:

Pro 31:4 It is not for kings, O Lemuel (probably for Solomon), it is not for kings to drink wine (Yayin); nor for princes strong drink (Shekar):

Pro 31:5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

11. There is in Scripture an abstinence from wine for ceremonial reasons like as the Nazarite.

Num 6:2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

Num 6:3 He shall separate himself from wine (Yayin) and strong drink (Shekar), and shall drink no vinegar (that which is pungent or dappling in color) of wine (Yayin), or vinegar of strong drink, neither shall he drink any liquor (Mishrah- maceration or to make soft by soaking) of grapes, nor eat moist grapes, or dried.

11.1 It would seem the Nazarite was to avoid grape and grape product totally.

12. There is the abstinence of certain food and wine which has not been ceremonially cleansed so as to be in conformity with Codex III of the Mosaic Law.

Dan 1:8 But Daniel made a decision that he would not defile himself by eating the King's food, nor with the wine (Yayin) he drank: therefore he requested of the administrator of the palace that he might not defile himself by violating the dietary laws of the Mosaic Law...

Dan 1:11 Then Daniel said to the Steward...

Dan 1:12 "Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink.

Dan 1:13 Then compare our appearance with that of the young men who eat the royal food, and treat your servants in accordance with what you see."...

Dan 1:15 At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food.

12.1 The defilement mentioned by Daniel in Dan 1:8 had nothing to do with any harmful elements in the food and drink.

12.2 With reference to food defilement: While commending moderation, the New Testament nowhere commands abstinence from any food or beverage on moral grounds; the problem was ceremonial or religious in the case of Daniel.

12.3 Religion affected all of life for the ancients, as it does for primitive people today.

12.4 Even eating and drinking had ritual and mystic significance.

13. Wine was offered with sacrifices.

Exo 29:40 And with the one lamb a tenth deal (a 10th of a half bushel) of flour mingled with the fourth part of an hin (about a fourth of one pint) of beaten oil; and the fourth part of an hin of wine (Yayin) for a drink offering.

14. Drinking is your business and you should never let someone force you into what you decide to do with reference to "drink or not to drink".

14.1 Notice Scripture says don't let them compel-you decide!

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

15. Pregnant women should not drink.

16. Fasting often included abstinence from fermented drink.

Deu 29:5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

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

Deu 29:7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

Deu 29:8 And we took their land, and gave it for an inheritance unto the Reubenites, and

to the Gadites, and to the half tribe of Manasseh.

17. Wine is to be consumed as part of a celebration when the Lord redeems his people.

Isa 25:6 On this mountain the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine (Shemer -the settlings of the wine) and the best of meats and the finest of wines (Shemer).

18. When Jesus turned water into wine it is a fact and does not prohibit nor condone drinking. This was good wine and the event was a miracle to call attention to our Lord's message.

End Lesson Taught 7-29-2001