

Wine in the Bible Let Us Call Thee Devil Study Pac 3

What does the Bible say?

There are two possible solutions.

1. Everyone agrees that _____ is wrong, but some believe a little wine is fine in moderation, as long as you don't get drunk.
2. We have already looked at the _____ with that argument in the social and physical arena, but let's look at what the Bible actually says.
3. The Bible does not _____ between alcoholic and non-alcoholic wine for the most part. It just says wine.

The side that holds the view that "a little is ok", believes that there is only one definition for the word wine in the Bible. And so, the Bible would seem to say that drinking alcoholic wine is ok in moderation.

4. But perhaps the answer to this question could be: Two definitions for the word _____ and the proper use of these _____.
5. In which case, when the Bible uses the word in a _____ way as in Proverbs20:1—**Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise**—the Bible is using one definition of wine. When the Bible says that God is going to be _____ us with things like wine,

oil, and different things, then could it be that the meaning of “wine” is non-intoxicating or what we would call today, fresh grape juice?

6. The Bible uses the word “wine” as a _____ term meaning both intoxicating and non-intoxicating.
7. An example of a generic term in the English language is _____ which can mean either non-intoxicating apple juice or intoxicating hard cider.

How do we decide which is the proper meaning?

8. The meaning of a generic term in the Bible is determined by the _____.
9. The context determines the _____ of the word.
10. The _____ word that is translated wine in the Old Testament is yayin pronounced yah'-yin.
11. This word is used _____ times in the Old Testament and is translated wine 137 times.
12. Are there places where we can determine from the context that the word “yayin” is speaking of non-intoxicating grape juice or wine? This is the _____ to the study.

If so, then we can conclude that there are two definitions of the word “yayin” and that the Bible does not condone the moderate use of alcoholic wine.

Lexicons

13. A lexicon is what you would use to determine the _____ of a word from the original languages. Most lexicons translate the word yayin

as intoxicating wine. Lexicons are fallible since they are the works of men without the inspiration of the Holy Spirit.

14. Most people will say that yayin is intoxicating wine because that is what the _____ say and that is true.

15. Well, the Hebrew word needs to be _____ determined by a careful exegetical examination of the biblical contexts in which the word appears".

Here is an example, the word "nephesh". This word has multiple meanings.

Numbers 35:30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die.

The lexicon says the word can mean "person", "life", "soul" as well as "living being", "self", "desire", "appetite", "emotion", "passion" and even "deceased person". How do we determine what "nephesh" means?

16. The _____ determines the definition.

17. When a lexicon gives multiple meanings, it doesn't mean that the words cannot be accurate. It simply means that it needs an inductive study of each context to determine which meaning is appropriate.

18. The context may extend beyond the verse or even the _____.
It is important to study it out.

19. The Old Testament contains much more revelation on this subject than the New Testament. Several words are used for wine and strong drink in the Old

Testament. But the most _____ one is yayin. We will see that the 141 times it is used it is equally divided. "Fully half of the times yayin occurs in the Old Testament (71 times) the text is talking about grape juice; in the other half of the 141 references, Scripture is talking about wine".

20. The whole thesis of this lecture is to prove from _____ sources, as well as _____ that yayin can and does often refer to non-intoxicating juice as well as fermented wine.

These are Hebrew words used in the Old Testament that are defined as wine in some way

Word	Definition(s)	Verbal Root	Occurrences
mése <u>k</u>	mixed wine	to mix	5x: Pv 9:2,5 Is. 5:22, 19:14 Ps. 75:8, 102:9
mimsa <u>k</u>	mixed wine	to mix	2x: Ps 75:8 Is. 65:11
so <u>b</u> e	juice drink intoxicating drink	to drink	1x: Is 1:22 2x: Hos. 4:18 Nah. 1:10
héme <u>r</u>	fresh grape juice	to foam	2x: Dt. 32:14 Is. 27:2
h ^a ma <u>r</u>	grape juice wine	to foam	2x: Ezra 6:9,7:22 4x: Dan. 5:1,2,4,23
asī <u>s</u>	freshly pressed juice	to tread down	5x: S. of S. 8:2 Is. 49:26 Jo. 1:5 3:18 Amos 9:13
sh ^e ma <u>r</u> īm	preserved grape juice	(?)	2x: Is. 25:6 (2x) 3x: Ps. 75:8 Jer. 48:11 Zep. 1:12
sheka <u>r</u>	grape juice	to drink copiously	3x: Nu. 28:7 Dt. 14:26, 29:6
tīro <u>sh</u>	wine harvest grape juice	(?)	24x 38x
yay <u>i</u> n	grape juice wine	(?) to (op)press	71x 70x

21. We are going to focus on _____. If yayin can have two meanings, most of these words will as well.

22. One thing to keep in mind is that there is not one reference as to _____
_____ wine someone ought or ought not to drink. So, if the answer to our
puzzle is "how much" and not that the word has more than one nuance, there
ought to be somewhere that God sets up some boundaries for us.

He sets some boundaries in sexuality. Within the marriage confines it is good. It
is holy. Outside of that it is wrong. It is sin. It is hurtful and harmful. It will
destroy.

Wouldn't he have given us the same boundaries (if wine has just one meaning),
or is the author writing with the understanding that one is grape juice and the
other is intoxicant?

Teachout said "If the key of God's approval or disapproval is in the amount
ingested rather than the kind of beverage, such an omission would be criminal."

Wine condemned and extolled.

23. The Lord didn't say "you can take only a little of the 'blessing' or you will get
drunk". Solomon in Proverbs 20:1 _____ wine and in his Song he
_____ it (1:4). In Scripture wine is both condemned and extolled.

24. Solomon gives both a _____ (Proverbs 20:1) and a _____
(Song of Solomon 1:4) connotation for the word wine (yayin).

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

Song 1:4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

This word is important.

The books of the Major Prophets (Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel) use it 36 times. The historical books (Joshua to Esther) present it 34 times. There are 27 references in the books of poetry. The Pentateuch mentions it 26 times. Eight of the Minor Prophets use it 18 times.

25. Since God doesn't _____ and since there is a _____ between the 2 positions, could it be that yayin has the 2 meanings?

Secular sources spoke of non-intoxicating wine:

Horace, in 35 B.C., said: "Here you quaff under a shade, cups of unintoxicating wine - this day sacred in the revolving year, remove the cork fastened with pitch from the jar which was set to fumigate. . . Take my Maecenas—all clamor and passion be far away." *Drinking was referred to as being without passion.*

Drinking here is referred to being without passion. If drinking is without passion, in other words, something that is going to take over, then it has to be non-intoxicating.

There was such a thing in the time of Horace called non-intoxicating wine. The same word is yayin.

Plutarch, in A.D. 60, wrote, "That filtered wine neither inflames the brain nor infects the mind and the passions, and is much more pleasant to drink".

26. So there was a _____ here in wine that inflames and wine that does not. This indicates again that there was, in his time, a non-intoxicating wine and the word is yayin.

Aristotle said of sweet wine called glukus that it would not intoxicate, and the wine of Arcadia was so thick it was necessary to scrape it from the skin bottles in which it was stored and dissolve the scrapings in the water.

27. Again, this is _____ that there was such a non-intoxicating wine in those days.

Homer, in the ninth book of his *Odyssey*, tells us that Ulysses took in his boat a goatskin of sweet, black wine, and that when it was drunk; it was diluted with twenty parts of water. (Being thick, it required water to prepare it for drinking.)

W. G. Brown, who traveled extensively in Africa, Egypt, and Syria from A. D. 1792 to 1798, states that "the wines of Syria are most of them prepared by boiling immediately after they are expressed from the grape, till they are considerably reduced in quantity, when they are put into jars or large bottles and preserved for use". He adds, "There is reason to believe that this mode of boiling was a general practice among the ancients."

Caspar Neumann, M.D., Professor of Chemistry, Berlin, 1759, said: "It is observable that when sweet juices are boiled down to a thick consistency,

thy not only do not ferment in that state, but are not easily brought into fermentation when diluted with as much water as they had lost in the evaporation, or even with the very individual water that exhaled from them." This is proof that there was a kind of non-intoxicating wine in those days. It's the same word yayin.

28. When we have an overview of Old Testament information on this valuable word - that God created the vineyard to be a blessing to his creatures as a _____ drink without a warning that excess would cause drunkenness - the obvious truth that projects itself is that God's approval was _____ concerning grape juice and _____ intoxicating wine.

29. In any amount, wine is condemned and drinking it is _____.
"The history of the world from the days of Noah proves that the love of wine and strong drink is a vice, more dangerous than it may seem. The wretched victims are convinced too late that they have been mocked and grievously deceived.

"Yayin = Wine – more than one kind of beverage.

30. Yayin had its good and its abuse, it's _____ and its _____, its acceptance in God's sight and its abhorrence... interwoven into the fabric of the Old Testament so that it may gladden the heart of man or cause his mind to err.

Psalm 104:15 and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

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

31. It can be associated with _____ or with _____;

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

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

32. It can be used to uncover the _____ of Noah or in the hands of Melchizedek to _____ Abraham.

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

Genesis 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

33. Wine may represent that which _____ Himself has _____, and which he offers to as many as will receive it from His hand; yet, on the other hand, it may equally well represent the intoxicating _____ of Babylonian _____ which brings ruin.”

Proverbs 9:5 Come, eat of my bread, and drink of the wine which I have mingled.

Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Jeremiah 51:7 Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

Warnings in the book of Proverbs:

34. Passages in the book of Proverbs speak specifically about this problem. It is a book that teaches the _____ of yayin is consistent with wisdom.
35. Yet, we read of wisdom _____ yayin. This would be totally contradictory to the otherwise consistent message of the book –unless it can legitimately refer to more than one kind of beverage.

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

Wine itself is a mocker without mentioning anything of the quantity involved.

36. It is God's indictment on the drink - not just the drinking. These statements do not give any support whatsoever to so-called “ _____
_____.”
37. Can one be led astray by moderate drinking? It always starts there. It is wine, not moderation and not excess, that leads _____!

Mocker... deceiver... false promises... slavery. So mighty is its spell that the stupefied slave consents to be mocked again and again.

How does it mock? The book of Proverbs gives several answers. It mocks as "the wine of violence".

Proverbs 4:17 For they eat the bread of wickedness, and drink the wine of violence.

Sorrow... contentions... babbling... wounds without cause and other attributes (Proverbs 23:29-33).

38. In Proverbs 20:1 it is definitely speaking of _____ substance that is a mocker. Yayin is the mocker and not the one drinking the yayin. It is the drink, not the drinker.

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

39. This passage vividly describes both the _____ and the _____ of drunkenness. It portrays various effects of wine in excess drinking: They stagger; have blood shot eyes; become quarrelsome; complain; misery is theirs;

distorted speech and vision; insensibility to pain; moral abandon; and perversion of judgment. We must agree that the words "**tarry long at**" indicate over indulgence. But does not the phrase, "**Look not thou upon the wine when it is red, when it giveth his colour in the cup**" show that even the first drop is prohibited?

Verse 31 warns against the attraction which the wine presents to the sight and to the sense of taste: one must not permit himself to be caught as a prisoner by this enticement, but must maintain his freedom against it.

Not for general consumption.

40. These verses do speak of intoxicating yayin and the message is clear - it is not for _____ consumption.

41. In summary, we are left with the Biblical condemnation of alcoholic drink, and a definite denunciation of drunkenness as sin. Nowhere is moderate drinking given _____.

"Wine is a mocker." This is God's Word. No one doubts that intoxicating wine is here referred to. Why is it called of 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 the wine itself by which its users are lured into excess. That something is alcohol. It deceives men. Its effects are gradual - almost imperceptible. It is seductive, tripping the noblest and the best before they are aware. So it deceived Noah when he drank of the wine and was

drunken. So it deceived Ephraim and Judah, priest and prophet, when they were swallowed up of wine. It is in the very nature of wine, as an essential element, this power of deceit." ***Dr. H. Johnson***