

DOCTRINE OF DRINKING

I. Vocabulary:

A. Hebrew:

1. יַיִן - *yayin* - noun: wine (fermented/alcoholic); used 138x. Drinking in excess can render one drunk. Gen.9:21; 1Sam.1:12-14
2. תִּירוֹשׁ – *tiyros* - noun: new wine (fermented/alcoholic); used 38x. Drinking in excess will take away understanding. Hos.4:11
3. חֶמֶר – *chamar* - noun: wine; used 6x. Fr. Rare Hebrew word *chemer*. Used for the wine given for the temple offering in Ezr.6:9, 7:22. Used at Belshazzar's feast in Dan.5:1,2,4,23
4. עֲסִיס – *-asiys* - noun: sweet wine; used 5x. Isa.49:26; Joe.1:5 indicates it was fermented.
5. שֶׁמֶר - *shemer* - noun: aged wine. Isa.25:6 (2x).
6. עֵנַב מוֹשְׂרָה – *misherah –enab* - noun (construct) noun; used 1x: juice of the grape/grape juice. Non-alcoholic/fermented. Num.6:3
7. שֵׁכָר – *shekar* - noun; used 22x: strong drink, liquor. A distilled alcoholic drink. Cp.Lev.10:9; Num.6:3
8. שִׁכּוֹר – *shikor* - noun; used 5x: drunkard, a drunken man. 1Kgs.16:9; 20:16; Pro.26:9; Isa.19:14; Jer.23:9
9. שָׁכַר – *shaker* - verb; used 19x: to become drunk, drank freely, drunk, imbibe deeply, intoxicating, made or make drunk.

B. Greek:

1. οἶνος - *oinos* - noun; used 34x: wine (fermented/alcoholic). Drinking can render one drunk (Eph.5:18). When associated with the adjective νέος it indicates new wine or fermented wine not yet aged. Old (παλαιός) wine is preferable to new wine (cf.Luk.5:38-39).
2. γλευκός – *gleukos* - noun; used 1x: sweet wine (fermented). Act.2:13
3. πάροινος – *paroinos* - adjective; used 2x: addicted to wine, an alcoholic. 1Tim.3:3; Tit.1:7
4. οἰνοπότης – *oinopotes* - noun; used 2x: a drunkard. Christ was accused of this. Mat.11:19; Luk.7:34
5. μεθύω - *methuo* - verb; used 5x: to be drunk, intoxicated, to become a drunkard. Mat.24:49; Act.2:15; 1Cor.11:21; 1The.5:7; Rev.17:6
6. μέθη – *methe* - noun; used 3x: drunkenness. Luk.21:34; Rom.13:13; Gal.5:21
7. σίκερα – *sikera* - noun; used 1x: liquor, strong drink. Luk.1:15
8. ὄξος – *oxos* -noun; used 6x: sour wine (made with vinegar); drank by lower ranking military. Mat.27:48; Mar.15:36; Luk.23:36; Joh.19:29 (2x),30
9. γένημα ἄμπελος – *genema ampelos* - noun/noun; used 3x: fruit of the vine. Grape juice not fermented or containing alcohol. Mat.26:29; Mar.14:25; Luk.22:18

- II.** Preliminary observations:
- A.** This doctrine deals with drinking alcoholic beverages.
 - B.** As the Hebrew and Greek vocabulary indicate, alcoholic beverages are addressed in the Bible recognizing both its existence and man's imbibing of drink either as an elixir and/or for refreshment.
 - C.** Further, the Bible records even great believers that overdrank and became drunk.
 - D.** As with any doctrine, the principle of drinking can be abused.
 - E.** On the legalistic side, there are those that teach that any drinking of alcohol is a sin.
 - F.** These often twist words used for alcoholic drinks into something less (cf.2Tim.2:14).
 - G.** On the liberal side, there are those that condone drinking to excess or drunkenness.
 - H.** These often promote grace into a form of licentiousness (cf.Jud.4).
 - I.** The adjusted believer will view drinking according to the standards of Divine viewpoint (BD) avoiding the erroneous sides of religiosity otherwise.
- III.** Drinking in moderation vs. becoming drunk (non-sinful vs. sinful drinking).
- A.** The WOG teaches that drinking in moderation is not a sin.
 - 1.** God cannot and does not sponsor sin. Psa.92:15; Jam.1:13-17
 - 2.** God has provided wine as a gift to mankind. Psa.104:14-15
 - 3.** Moses told the Exodus in their wonderings that they were free to enter towns and buy wine and strong drink and to enjoy these things before God and rejoice. Deu.14:26
 - 4.** Jesus Christ turned water into good wine at a wedding in Cana of Galilee. Joh.2:1-11 (Grk. noun οἶνος - *oinos*)
 - a.** The Greek word for wine is the same word used in Eph.5:18 as to not drink to drunkenness.
 - b.** Isagogics show that it is common knowledge that Jews drank/drink wine at weddings and Jesus wasn't praised for making grape juice.
 - 5.** Christ will serve aged wine and refined aged wine at His millennial banquet. Isa.25:6
 - 6.** The land will produce abundant quantities of sweet wine during the Millennium. Joe.3:18; Amo.9:13
 - 7.** The Biblical guideline for wine and strong drink follow the same pattern as the rules for food i.e., eating is not a sin, but gluttony is (cp.Pro.23:21).
 - 8.** Erroneous views about drinking in moderation:
 - a.** Strong drink in the Bible is limited to making some kind of beer. Distilled liquor that demands a second step after fermentation can be documented in Asia as far back as 800 B.C. *The History of Distilling* by Vinepair Staff.
 - b.** Getting "a buzz" from drinking is the same as drunkenness. This view is as erroneous as being "stuffed" makes you a glutton. The conditions are to be determined between the believer and God.
 - c.** You are a better believer if you don't drink.

- d. If a believer chooses not to drink it makes them a legalist.
 - B. Getting drunk is a sin...not a sickness.
 - 1. It is a product of the STA. Gal.5:19-21
 - 2. We are commanded not to get drunk. Rom.13:13; Eph.5:18
 - 3. Like any STA activity, drunkenness knocks out reward at the Bema. 1Cor.6:10; Gal.5:21
 - 4. Unbridled drunkenness (a.k.a. alcoholism) is a form of reversionism. 1Cor.5:11
 - 5. We are to separate from heavy drinkers. Pro.23:20
 - 6. On the other hand, we are not to abandon the sick. Mat.8:14,15; 25:36; Jam.5:14
 - 7. Scripture condemns alcohol reversionism. Isa.5:22; Pro.23:29-35
 - 8. We are not even to eat with such a person. 1Cor.5:9-13
 - 9. Drunkenness (as well as any other sin) is not an issue in the SAJG.
- IV. Limitations and other particulars on drinking:
- A. National leaders are to avoid excessive drinking. Pro.31:4,5 cp.Gen.14:18
 - B. Alcohol dependency is a violation of the godliness code for P-T's and deacons. 1Tim.3:3,8; Tit.1:7
 - C. Priests were not to drink during their time of service in the tabernacle (i.e., during their performance of ministry). Lev.10:9
 - D. Those under the Nazarite vow were forbidden to drink wine or even eat or have contact with grapes during the period of the vow. Num.6:1-4
 - 1. After the vow was completed, the Nazarite could drink wine again. Num.6:20
 - 2. Jesus was from Nazareth; he was not a Nazarite and drank both wine and grape juice. Mat.26:29; Joh.19:29,30
 - E. Wine has medicinal uses. Luk.10:33,34; 1Tim.5:23
 - F. Judgment is pronounced upon those that give others alcohol to take advantage of them sexually. Hab.2:15,16
 - G. Wine makes the heart glad. Psa.104:15 cf.Jdg.9:13
 - H. Avoid drinking for sublimation/redirection (don't use drinking as a substitute for problems). Pro.23:29-35
 - I. However, it is legitimate to drink to numb/ease the pain physically and emotionally (temporarily forget). Pro.31:6,7
 - J. Drinking should be avoided:
 - 1. Under the law of love. Rom.14:21
 - 2. Under the law of expediency/usefulness. 1Cor.8:13
 - 3. Under the law of supreme sacrifice. 1Cor.9:1-6
- V. Case study of drunkenness and associated sins:
- A. In the N.T., idolatry, envy, strife, sensuality and other sexual sins are often mentioned with drunkenness. Rom.13:13; 1Pet.4:3; Gal.5:19-21
 - B. Belshazzar (idolatry). Dan.5:2-4
 - C. Priests and prophets (false teaching). Isa.28:7

- D. Noah (being taken advantaged by unscrupulous Ham). Gen.9:21
 - E. Lot (incest). Gen.19:32-36
 - F. Joseph and his brothers (emotional strife). Gen.43:34 (Heb. *shathah shaker* is literally “*so they drank and became drunk with him*”).
- VI.** The cup at the Lord’s table was not *ὄινος* (wine), Mat.26:29 “*But I say to you, I will not drink of this fruit of the vine (γένημα ἄμπελος – genema ampelos) from now on until that day when I drink it new with you in My Father’s kingdom*”.
- A. “Fruit of the vine” indicates unfermented grape juice.
 - B. There were at least two methods of keeping grape juice from fermenting:
 1. Boiling.
 2. Storage in a sealed amphora at the bottom of a cold well or fish pond.
 - C. Jesus did drink “sour wine” made with vinegar during crucifixion. Cf.Mat.26:48; Joh.19:29,30
 - D. Wine (fermented) is symbolic of God’s wrath upon the evil of mankind. Isa.63:3; Jer.25:15; Rev.14:10,19; 16:19
 - E. The unfermented grape juice of the Eucharist symbolizes Christ’s total innocence under spiritual death as He received the wrath of God in his body on the cross in judgment of sins on behalf of mankind. 2Cor.5:21; Heb.4:15 cp.Isa.53:4-6
- VII.** Metaphorical uses of drinking and drunkenness.
- A. Those under the influence of political and religious Babylon are spiritually intoxicated. Jer.51:7; Rev.17:2; 18:3
 - B. Religion is said to be drunk with the blood of believers. Rev.17:6
 - C. BD in the soul is compared to the stimulation of wine. Pro.9:1-5
 - D. Nations stagger like drunks under God’s wrath. Isa.63:6; Jer.25:15
 - E. Under national reversionism the leaders act like stupid drunks. Job 12:23-25
 - F. Category 2 love (RM/RW) is compared to wine. SOS.1:2; 4:10
 - G. The reversionist believer under DD is like a drunk. Isa.29:9; Jer.13:12,14
 - H. In Jesus’ teaching about putting new wine in old wine skins he was teaching that BD must be understood in light of the doctrine of dispensations. Mat.9:14-17

*“Wine is a mocker, strong drink a brawler,
And whoever is intoxicated by it is not wise”.*
Pro.20:1