



Disciples Church
Alcohol According to the Bible, Part 1
Week of September 6, 2017
Handout Notes

➤ **Scripture is the ultimate Authority**

Where do you learn what to think, say, or do in any and every situation?
Answer: God's word

- 2 Tim. 3:16-17
- 2 Cor. 10:4-5
- Prov. 3:5-6
- 2 Corinthians 10:5-6
- Prov. 28:26
- Is. 5:21
- Is. 55:8-9

"The supreme judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Scripture delivered by the Spirit, into which Scripture so delivered, our faith is finally resolved" (The 1689 Confession of Faith, 1:10).

➤ **Human Conscience**

1. The conscience is a moral judge that either condemns or excuses your actions (Rom. 2:15).

2. Since the fall of Adam, the conscience of man is not an infallible "standard" by which to determine our feelings and actions.

3. Scripture actually teaches you to distrust and/or challenge your own understanding, your own thoughts, and your own ways:

Proverbs 3:7
Proverbs 28:26
Isaiah 47:10
Isaiah 55:8

Proverbs 3:5
Colossians 2:3

➤ **Three Positions Defined**

Prohibition: Alcohol is evil and all drinking is sin.

Abstention: Alcohol is not evil, and drinking is not sinful, yet it is right and wise and more loving for all Christians to refrain from using them.

Moderation: The Scripture commends the use of alcoholic beverages to all Christians if used moderately. Conscience and witness should influence how one exercises one's freedom to partake or not.

➤ **Drunkenness**

Luke 21:34
Romans 13:13
Ephesians 5:18

➤ **Alcohol in the Old Testament**

Yayin (wine)

The same wine (yayin) that intoxicated Noah, Lot, Nabal, and others was given as a gift to others by godly men.

Genesis 9:21
Genesis 19:32-35
1 Samuel 25:36-37
Isaiah 28:1,7
Genesis 48:18

Yayin is commanded by God to be brought to Him as an offering in worship. Exodus 29:38,40, Leviticus 23:13, Numbers 15:5,7,10, Exodus 29:38-40

Yayin is a gracious blessing from God that He instructs His people often to enjoy.

Deuteronomy 14:26, Psalms 104:14-15, Ecclesiastes 9:7.

Yayin is one of the delicacies that Divine Wisdom prepares for all who seek her.

Proverbs 9:1-5

Tirosh (new wine)

The same tirosh (new wine) that could enslave the heart when abused is a blessing from God.

Hosea 4:11, Genesis 27:28,37, Deuteronomy 7:13, Proverbs 3:10

Asīys (sweet wine) is shown to intoxicate when abused, but it is also used as a sign of the Messianic blessings to come for God's people.

Isaiah 49:26, Joel 1:5, Joel 3:18, Amos 9:13

Shekar (strong drink)

The same shekar (strong drink) that makes drunk is yet commanded to be offered as a drink offering to the Lord in worship, and as we saw, it is to be joyfully consumed as a part of the "rejoicing tithe" unto the Lord.

Proverbs 20:1, Isaiah 5:11, Numbers 28:7, Deuteronomy 14:26

Hamer (wine in the Chaldean language, from hamar which means to ferment)

The same hamer abused by Belshazzar is a blessing God gives to His people. In Deuteronomy 32:14, hamer (fermented wine) parallels the phrase "the blood of the grapes," and yet it is this same hamer that has the capacity to intoxicate in Daniel 5:1-4.

Mesek (wine mixed with spices)

The same mesek that produces an intoxicating drink is used for one part of the banquet which Divine Wisdom prepares for those who seek her.

Isaiah 5:22, Proverbs 9:2,5

Mishrah (the juice of grapes)

There is a word in the Hebrew language that means "the juice of grapes." The only time it is used in the Old Testament is in Numbers 6:3, when the Nazarite is not only forbidden from drinking yayin (wine) and shekar (strong drink), but he is also prohibited from drinking mishrah (the juice of grapes).

Old Covenant Prohibition

Leviticus 10:9, Proverbs 31:4,5
Numbers 6:2-7, Numbers 6:13-20

Colossians 2:17, Hebrews 10:1
Jeremiah 35:1-19

➤ **The Symbolism of Wine for Blessing**

Isaiah 25:6 , Isaiah 55:1

➤ **Alcohol in the New Testament**

Oinos (wine)

Oinos is the Greek used to translate the Hebrew words that refer to an alcoholic drink (yayin, tirosh, 'asis, shekar, hamer, mesek).

Jesus drank wine

Matthew 11:18-19

Jesus made more wine

The same oinos that makes one drunk was created and given in plenty by Jesus to be served at a wedding feast.

Ephesians 5:18

John 2:1-11

The Greek word for "drunk" (methuo) is used without exception in the New Testament to refer to one being intoxicated.

John 2:10, Matthew 24:49, Acts 2:15, 1 Corinthians 11:21, 1 Thessalonians 5:7, Revelation 17:2,6

The Greek word for "drunkard" (methusos cf. 1 Cor. 5:11; 1 Cor. 6:10) is a form of methuo. One other form of methuo is found in the New Testament

(methuskomai cf. Lk. 12:45; Eph. 5:18; 1 Thess. 5:7), and this word also refers without exception to one being intoxicated.

Paul prescribes wine for physical help

The same oinos that could intoxicate (Eph. 5:18) was hailed for its medicinal value by Paul, an apostle of Jesus Christ.

1 Timothy 5:23

Church leaders must only drink in moderation

The same oinos that had the capacity to inebriate (Eph. 5:18) was not forbidden but must only be enjoyed in moderation by elders/deacons.

1 Timothy 3:2-3,8

The fruit of the vine

This phrase does not refer to some kind of unfermented grape juice any more than does the phrase "the blood of grapes" (in Gen. 49:11 "the blood of grapes" is parallel to yayin, i.e. alcoholic wine, and in Deut. 32:14 "the blood of grapes" is parallel to hamer, i.e. fermented wine).

Matthew 26:29, Mark 14:25, Luke 22:18

Just as Isaiah can refer to "a vineyard of red wine" (hamer, fermented wine) in Isaiah 27:2 because fermented wine is derived from the vineyard, in like manner Jesus refers to "the fruit of the vine" and means the fermented wine that is derived from the fruit of the vine.

1 Corinthians 11:21

Gleukos (new wine)

Gleukos was certainly capable of intoxication, for the disciples are accused of being filled with gleukos (new wine) in Acts 2:13; however, Peter attributes the behavior of the disciples not to drunkenness (metheuo), but to the Spirit of God.

Acts 2:13,15