



Bible Student's NotebookTM

The Herald of His Grace

Presenting **every man** perfect in Christ Jesus. Colossians 1:28

Volume XII
Issue 292

A Look at Alcohol in the Scriptures

Part 1

by – Clyde L. Pilkington, Jr.

[God brings forth] *wine which makes man's heart glad* (Psalm 104:15).

THE USE AND ABUSE OF ALCOHOL

Wine was a blessing in Scripture (Proverbs 3:10), something to be gratefully received from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be *used* or *abused*. So, before we begin, it is important to stress that the Scriptures are quite clear when it comes to the abuse of alcohol: drunkenness is a sin.

Be not drunk with wine, wherein is excess
(Ephesians 5:18).

Its *abuse* is condemned throughout the Scriptures. Such abuses have brought countless harm to many.

God seriously warns those who “*tarry long at the wine*” (Proverbs 23:30), who “*rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them*” (Isaiah 5:11), who are “*given to much wine*” (I Timothy 3:8).

However it is important that we do not confuse *use* with *abuse*, or *drinking* with *drunkenness*. To prohibit the *use* of alcohol, by pointing to verses about its *abuse*, would be like condemning the eating of food because of gluttony, or requiring sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

The simple fact of the matter is that God actually gave wine to man to make his heart glad! The Psalmist tells us so. He wrote that God,



... *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 which makes man's heart glad* (Psalm 104:14-15).

In this study we will briefly survey related Hebrew and Greek words and some of their contexts, consider passages used to condemn the use of alcohol, and look at a few common objections.

A LOOK AT ALCOHOL IN THE HEBREW SCRIPTURES

What do the Hebrew Scriptures actually say concerning the use of alcohol? To help us understand we must look at some of the Hebrew words used to refer to alcohol.

yayin

The most common word for “*wine*” in the Hebrew Scriptures is *yayin*. Various dictionaries and lexicons will demonstrate that this Hebrew word means a fermented drink, and not just grape juice as some suggest. The following are given as the meaning and definition of *yayin*:

From an unused root meaning to *effervesce*; wine

(see *ALCOHOL*, page 2687)

A Look at Alcohol in the Scriptures, Part 1 ..	2685
The Power of God's Love (Quote)	2691
Our Mailbox	2692

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume XII, No. 292 – May 10, 2011

This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (1 Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (1 Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total forgiveness of sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; 1 Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

SUBSCRIPTION

Electronic Version (e-mailed to you)

1 Year (52 issues) – \$10; 2 Years (104 issues) – \$20

Printed Version (mailed to you)

½ Year (26 issues) – \$25; 1 Year (52 issues) – \$50

PATRIARCHS

Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

bsn@studysshelf.com

www.BibleStudentsNotebook.com

Clyde L. Pilkington, Jr. – Editor

(clyde@studysshelf.com)

André Sneider – Managing Editor

Rick Lemons – Associate Editor

Department Managers

Clyde L. Pilkington, III – Office

Nathan H. Pilkington – Shipping

Copyright © 1989-2011 Pilkington & Sons

GIFT SUBSCRIPTIONS

Do you know of someone who is hungry for truth? Who loves to study the Bible? Who is disillusioned by traditional Christianity? Who thinks outside the box? If so, why not give them a gift subscription to the *BSN*? It could be a gift that could change their life!

BOUND BSN ISSUES

We have bound past issues of the *BSN*, only \$19.95 each. The more recent issues of the *BSN* contain our most recent understanding of Biblical issues. Therefore, when ordering volumes of the *BSN*, we would encourage you to order the latest volumes and work your way backwards.

Volume 11 (Issues 251-275) (#8284)	Volume 10 (Issues 226-250) (#8285)
Volume 9 (Issues 201-225) (#8286)	Volume 8 (Issues 176-200) (#8287)
Volume 7 (Issues 151-175) (#8288)	Volume 6 (Issues 126-150) (#8289)
Volume 5 (Issues 101-125) (#8290)	Volume 4 (Issues 76-100) (#8291)
Volume 3 (Issues 51-75) (#8292)	Volume 2 (Issues 26-50) (#8293)
Volume 1 (Issues 1-25) (#8295)	

www.studysshelf.com

Find many rare books and Bibles at our 24/7 online bookstore. Gift certificates are also available.

YOUR EDITOR'S BOOKS

Clyde L. Pilkington, Jr. has 14 books rich in Bible study material:

- **The Believer's Warfare:** *Wearing the Armor of Light in the Darkness of this World* (#7000) \$9.95
- **The Church in Ruins:** *Brief Thoughts on II Timothy* (#3325) \$9.95
- **Due Benevolence:** *A Survey of Biblical Sexuality – It Might Not Be What You Think!* (#3775) \$24.95
- **The Outsiders:** *God's Called-Out Ones – A Biblical Look at God's Ecclesia* (#4125) \$9.95
- **Heaven's Embassy:** *The Divine Plan & Purpose of the Home* (#5675) \$19.95
- **I Choose!** *Living Life to Its Fullest* (#4120) \$16.95
- **Nothing Will Be Lost!** *The Truth About God's Good News* (#3750) \$9.95
- **The Plowboy's Bible:** *God's Word for Common Man – The Story of God's Amazing Book* (#4425) \$19.95
- **The Salvation Of ALL:** *Creation's Final Destination – A Biblical Look at Universal Reconciliation* (#7001) \$19.95
- **Suffering:** *God's Forgotten Gift* (#5150) \$9.95
- **Daily Goodies:** *365 Thoughts on Scriptural Truths* (#1747) 490pp PB \$19.95
- **The Great Omission:** *Christendom's Abandonment of the Biblical Family* (#2010) \$14.95
- **I Am ... Who and What God Says I Am!:** *The Divine Reckoning of the Renewed Mind* (#1737) \$9.95
- **The King James Version:** *400 Years of Bondage* (#4682) \$9.95

OUR ONLINE ARTICLES

Read past articles from the *Bible Student's Notebook* online:
<http://www.pilkingtonandsons.com/Articles.htm>

DAILY e-MAIL GOODIES™

Sign up for our free daily emails that contain short thoughts on Biblical themes:
www.DailyEmailGoodies.com

FACEBOOK & SKYPE

We post our *Daily Email Goodies*, as well as new book notices on *Facebook*. Search for "Study Shelf" for our literature ministry and "Clyde Pilkington Jr" for the editor's personal profile. Your editor is also available on *Skype* – user name is "Salvation of All."

OUR BLOGS

We have 14 blogs on various subjects. To view these blogs visit:
<http://www.pilkingtonandsons.com/ourblogs.htm>

BIBLE STUDENT'S RADIO

Audio teaching is available at: www.BibleStudentsRadio.com

JOINTS AND BANDS

Are you looking for other believers with whom you can enjoy fellowship and study? We have set up a blog for just this purpose.

- (1) Go to www.JointsandBands.com
- (2) Choose your state on the right-hand side.
- (3) Add a post with your name and contact information.

ALCOHOL (continued from front page)

(as *fermented*); by implication, *intoxication*.¹

Its *intoxicating* properties are mentioned at least twenty times ... [It] was the most *intoxicating* drink known in ancient times.²

The intoxicating character of *yayin* in general is plain from Scripture.³

Alcoholic beverage.⁴

It could intoxicate a person ⁵

Fermenting and effervescing.⁶

The signification of *heat and fermentation* ... (I) *wine* (II) Metonymy for *intoxication*.⁷

When the Hebrew word *yayin* first occurs in Scripture, it is the fermented juice of the grape (Genesis 9:21), and there is no reason to believe that it has a different meaning elsewhere.⁸

The theory of two kinds of wine – the one fermented, intoxicating and unlawful, and the other unfermented, unintoxicating and lawful – is a modern hypothesis, devised during the present century, and has no foundation in the Bible, or in Hebrew or classical antiquity.⁹

While there are examples of the grapes being pressed into a cup and presumably used at once (Genesis 40:11), it is significant that the term “wine” is never applied to the resultant grape juice.¹⁰

To insist on a distinction between intoxicating and unfermented wine is a case of unjustified spe-

cial pleading.¹¹

As these references suggest, throughout the Hebrew Scriptures *yayin* carries the clear indication of its intoxicating ability. Examples are plentiful of men getting drunk from consuming too much *yayin* (e.g. Noah in Genesis 9:21; Lot in Genesis 19:32-35).

Melchizedek, the “*priest of God Most High*” gave *yayin* to Abraham (Genesis 14:18).

Surprising to some, God actually required *yayin* as an Old Testament offering.

*Now this is that which you shall offer upon the altar; two lambs of the first year day by day continually. The one lamb you shall offer in the morning; and the other lamb you shall offer at even: and with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of **wine** [yayin] for a drink offering (Exodus 29:38-40).*

*The meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savor: and the drink offering thereof shall be of **wine** [yayin], the fourth part of an hin (Leviticus 23:13).*

*And the fourth part of an hin of **wine** [yayin] for a drink offering shall you prepare with the burnt offering or sacrifice, for one lamb ... And for a drink offering you shall offer the third part of an hin of **wine** [yayin], for a sweet savor unto the LORD ... And you shall bring for a drink offering half an hin of **wine** [yayin], for an offering made by fire, of a sweet savor unto the LORD (Numbers 15:5, 7, 10).*

*Their drink offerings shall be half an hin of **wine** [yayin] unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year (Numbers 28:14).*

If wine was prohibited, why would God require it as an offering? Or, on the other hand, if He commanded it, then obviously He also required Israel to ►

1. James Strong, *Strong's Exhaustive Concordance*, Hebrew Lexicon #3196.
2. Harris, Archer and Waltke, *Theological Wordbook of the Old Testament*, volume 1, page 376.
3. Merrill F. Unger, *Unger's Bible Dictionary*, page 1168.
4. Stephen Renn, *Expository Dictionary of Bible Words*, page 1048.
5. Baker & Carpenter, *The Complete Word Study Dictionary Old Testament*, page 445.
6. William Wilson, *Old Testament Word Studies*, page 483.
7. Benjamin Davidson, *Davidson's Analytical Hebrew and Chaldee Lexicon*, page 303.
8. J.D. Davis, *Illustrated Davis Bible Dictionary*, page 867.
9. Dunlop Moore, *A Religious Encyclopedia of Biblical, Historical, Doctrinal and Practical Theology*, volume 3, pages 2536-2537.
10. F.S. Fitzsimmonds, *New Bible Dictionary*, page 1254.

11. C.M. Kerr, *International Standard Bible Encyclopedia*, volume 2, page 881.

produce it. Interestingly, there are actual Scriptural references to Israel's production of wine. One prominent example is found in Isaiah 25:6,

*And in this mountain shall the Lord of hosts make unto all people a feast of fat things, **a feast of wines on the lees**, of fat things full of marrow of **wines on the lees well refined**.*

E.J. Young explains the meaning of this passage,

Isaiah now characterizes the banquet as one of wine that is matured by resting undisturbed on the lees. A play upon words as well as a gradation appears between *shemanim* (fat things) and *she-marim* (lees). This latter word originally signified holders or preservers and then came to designate the wines that had rested a long time on sediment dregs, and so had become more valuable. The wine lay on the lees to increase its strength and color.¹²

Some suggest that the "first fruits" offering is evidence that *fermented* wine was not what was acceptable to God. Of course, this involves a misunderstanding of "first fruit," for it doesn't necessarily imply the fruit in its original form, but may include its finished state of preparation. Others make note of this important point:

Authorities distinguish between the *Biccurim* (*primitiva*) or first fruits offered in their natural state, and the *Terumoth* (*primitae*), brought not as raw products, but in a prepared state – as flour, oil, wine, etc.¹³

Heave-offering may not be given from olives instead of from oil, or from grapes instead of from wine.¹⁴

Deuteronomy 14 declares *yayin* one of the divine blessings of God to Israel for their faithfulness. It says that they,

*May spend the money for whatever your heart desires, for oxen, or sheep, **or wine** [ayin], **or strong drink**, or whatever your heart desires; and there you shall eat in the presence of the*

Lord your God and rejoice, you and your household (:26).

Solomon exhorts men:

*Go then, eat your bread in happiness, and **drink your wine** [yayin] **with a cheerful heart**; for God has already approved your works (Ecclesiastes 9:7).*

Isaiah compares the mercy of God to the receiving of free wine:

*Ho! Every one who thirsts, come to the waters; and you who have no money come, buy and eat. Come, buy **wine** [yayin] and milk without money and without cost (55:1).*

The abundance of wine was a sign to Israel that things were going well for them.

*Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and **wine** [yayin], and oil, and oxen, and sheep abundantly: for there was joy in Israel (I Chronicles 12:40).*

*Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of **all sorts of wine** [yayin]: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people (Nehemiah 5:18).*

So, *yayin* typifies the divine blessings of the coming Messianic era.

*He causes the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; and **wine** [yayin] that maketh glad the heart of man, and oil to make his face to shine, and bread which strengthens man's heart (Psalm 104:14-15).*

*"Behold, the days come," says the LORD, "that the plowman shall overtake the reaper, and the treader of grapes him that sows seed; and the mountains shall drop **sweet wine**, and all the*

12. E.J. Young, *The Book of Isaiah*, volume 3, page 193.

13. Alfred Edersheim, *The Temple: Its Ministry and Services*, page 376.

14. *Talmud*, Terumoth 1:4.

*hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the **wine** [yayin] thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them,” says the LORD your God (Amos 9:13-15).*

*In this mountain shall the LORD of hosts make unto all people a feast of fat things, a **feast of wines** on the lees, of fat things full of marrow, of **wines** on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the LORD has spoken it. And it shall be said in that day, “Lo, this is our God; we have waited for Him, and He will save us: this is the LORD; we have waited for Him, we will be glad and rejoice in His salvation (Isaiah 25:6-9).*

tîyrôsh

The second most common Hebrew word is *tîyrôsh*. It is *yayin* in its early stage of fermentation. It is “new wine” in contrast to “aged wine.” This, of course, does not in any way mean that it is not intoxicating, and should not be confused with unfermented grape juice.

It gets possession of the brain, inebriates.¹⁵

Unfermented grape juice is a very difficult thing to keep without the aid of modern antiseptic precautions, and its preservation in the warm and not overly-clean conditions of ancient Palestine was impossible. Consequently *tîyrôsh* came to mean wine that was not fully aged (although with full intoxicating properties, Judges 9:13; Hosea 4:11; Acts 2:13), or wine when considered specifically as the product of grapes (Deuteronomy 12:17; 18:4).¹⁶

Hosea 4 tells us of Israel multiplying her sins (:7). Then in :11 the prophet laments that “*harlotry, wine, and new wine [tîyrôsh] take away the understanding.*” We can see clearly from this verse that men can be intoxicated by “new wine” (*tîyrôsh*), as well as by “wine” (*yayin*).

Therefore, just as with *yayin*, *tîyrôsh* can be used in an honorable way. For example, Isaac blessed Jacob by asking God to give him an “abundance of grain and new wine [*tîyrôsh*].”

*“Therefore God give you of the dew of heaven, and the fatness of the earth, and plenty of corn and **wine** [tîyrôsh]”... And Isaac answered and said unto Esau, “Behold, I have made him your lord, and all his brethren have I given to him for servants; and with corn and **wine** [tîyrôsh] have I sustained him: and what shall I do now unto you, my son?” (Genesis 27:28, 37).*

We often see *tîyrôsh* presented as a clear blessing from God.

*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 corn, and your **wine** [tîyrôsh], and your oil, the increase of your kine, and the flocks of your sheep, in the land which He swore unto your fathers to give you (Deuteronomy 7:13).*

*So shall your barns be filled with plenty, and your presses shall burst out with **new wine** [tîyrôsh] (Proverbs 3:6).*

*For how great is His goodness, and how great is His beauty! Corn shall make the young men cheerful, and **new wine** [tîyrôsh] the maids (Zechariah 9:17).*

shêkâr

The King James Version translates *shêkâr* as “strong drink” and “strong wine” (Leviticus 10:9; Numbers 6:3; 28:7). The following are given as the meaning and definition of *shêkâr*:

An intoxicant, *i.e.*, intensely alcoholic liquor.¹⁷ ►

17. James Strong, *Op. Cit.*, Hebrew Lexicon #7941.

15. William Wilson, *Op. Cit.*, page 483.

16. Burton Scott Easton, *International Standard Bible Encyclopedia*: volume 5, page 3086.

Intoxicating drink of any sort.¹⁸

words concerning the subject.

Strong drink.¹⁹

oinos

Intoxicating drink, strong drink.²⁰

Oinos is the word translated “wine” from the Greek Scriptures. It is the Greek equivalent of the Hebrew *yayin*, which is fermented wine.

Referring to strong drink; beer ... and intoxicating drink.²¹

Fermented juice of the grape ... the word for unfermented grape juice is *trux*.²⁷

Strong liquor.²²

Fermented juice of the grape²⁸

Implies fermentation²⁹

Dynamic equivalent for *yayin*³⁰

Shêkâr is based on the verb *shâkar*, meaning “to be, or become, drunk, drunken.”²³ The *Theological Wordbook of the Old Testament* tells us that it means “to intoxicate”²⁴ (e.g. Genesis 9:20-27; I Samuel 25:36; II Samuel 13:28-29; I Kings 16:9; 20:16; Jeremiah 13:13; Isaiah 63:6; 49:26). It also is related to *shikkôr*, which means “drunkard”²⁵ (e.g. I Samuel 1:12-15; 25:36; I Kings 16:9; 20:16; Proverbs 26:9; Isaiah 19:14; 24:20; Jeremiah 23:9; Psalm 107:27) and *shikkarôn* which means “drunkenness”²⁶ (Jeremiah 13:13; Ezekiel 23:33; 39:19).

Beyond a shadow of a doubt Paul uses *oinos* as a reference to alcohol. Paul exhorts the Ephesians to “*be not drunk with wine, wherein is excess*” (Ephesians 5:18, *King James Version*). He also requires that Bishops be “*not given [addicted] to wine*” (I Timothy 3:3). *Oinos* is clearly an alcoholic beverage. However, there is no place in all of the Greek Scriptures where it is forbidden. Abuse, not use, is what is forbidden; moderation yes, abstinence no.

God never prohibits or discourages *shêkâr*. Quite the contrary, like *yayin*, He commands it as a drink offering (Numbers 28:7), as well as a tithe (Deuteronomy 14:22-26). This clearly demonstrates divine approval, as *shêkâr* is encouraged to be enjoyed “*before the LORD*” (:26).

The Son of God Actually Drank Wine

Summary of the Hebrew

Although wine and strong drink have the potential for abuse, we can see that the Hebrew Scriptures show that they can also be honoring to God.

In the culture of the first century, wine was a common, everyday beverage.³¹ Although the Lord Jesus Christ warned against the sin of drunkenness (e.g. Luke 21:34), He never once condemned the drinking of *oinos* itself.

A LOOK AT ALCOHOL IN THE GREEK SCRIPTURES

When we come to the Greek Scripture, they in no way contradict the Hebrew Scripture teaching of alcohol. We'll take a look at the two important Greek

Jesus Christ Himself drank wine, and makes reference to it in the contrast that He made between Himself and John the Baptist, who was a Nazirite (Luke 1:15).³²

For John the Baptist came neither eating bread nor drinking wine [oinos]; and you say, “He has

18. Burton Scott Easton, *Op. Cit.*, volume 4, page 3086.

19. William Wilson, *Op. Cit.*, page 483.

20. Brown, Driver and Briggs, *Hebrew and English Lexicon of the Old Testament*, page 1016.

21. Baker & Carpenter, *Op. Cit.*, page 1142.

22. Aaron Pick, *Dictionary of Old Testament Words*, page 550.

23. Brown, Driver and Briggs, *Op. Cit.*, page 1016.

24. Harris, Archer and Waltke, *Theological Wordbook of the Old Testament*, volume 2: page 926.

25. Harris, Archer and Waltke, *Ibid.*, volume 2: page 927.

26. Harris, Archer and Waltke *Ibid.*, volume 2, page 926.

27. Arndt and Gingrich, *A Greek-English Lexicon of the New Testament*, page 564.

28. John D. Davis, *Illustrated Davis Bible Dictionary*, page 867.

29. Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*, page 1034

30. Stephen Renn, *Expository Dictionary of Bible Words*, page 1048.

31. Alfred Edersheim, *Life and Times*, book 4, chapter 12.

32. The Vow of a Nazirite is described in detail in Numbers chapter 6. A Nazirite is not to be confused with a Nazarene, a native or resident of Nazareth.

a devil.” The Son of man is come eating and drinking; and you say, “Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!” But wisdom is justified of all her children (Luke 7:33-35).

The Son of God Actually Made Wine

When the Lord Jesus Christ attended the wedding in Cana of Galilee, He miraculously changed water into wine (John 2:1-11).

Some argue that the “wine” was actually only grape juice; but the word for “wine” in the passage is *oinos* – a fermented beverage.

The supply of the beverage that had been exhausted at the wedding was *oinos* (wine), and what our Lord made to replace it was the same: *oinos* (wine). The simple fact of the matter is that the wedding was held during the Spring Passover seasons (:13), and it would have been impossible for the original wedding beverage to have been “grape juice” from the harvest of six months earlier. It was just as the Greek word demands – fermented wine.³³

Jesus Used Wine at the Last Supper

Our Lord Jesus Christ used wine, not grape juice, at the Last Supper with His disciples. Prohibitionists may tell us that Jesus Christ tells us that “*the cup*” was filled with “the fruit of the vine” – not *oinos*. The fact of the matter is that “the fruit of the vine” is a figure of speech for “wine.”

33. c.f. William Hendriksen, *The Gospel of John*, page 115.

Dunlop Moore tells us,

The Jews from time immemorial have used this phrase (“*fruit of the vine*”) to designate the wine partaken of on sacred occasions, as at the Passover and on the evening of the Sabbath. The Mishna (*De. Bend*, cap. 6, pars I) expressly states that, in pronouncing blessings, “*the fruit of the vine*” is the consecrated expression for *yayin* ... The Jewish rabbis understood “*the fruit of the vine*” to mean wine in the proper sense. Our Lord, in instituting the Supper after the Passover, availed Himself of the expression invariably employed by His countrymen in speaking of the wine of the Passover. On other occasions, when employing the language of common life, He calls wine by its ordinary name.³⁴

With this J.D. Davis’ *Dictionary* is in agreement:

“*Fruit of the vine*” ... is the expression employed by the Jews from time immemorial for the wine partaken of on sacred occasions, as at the Passover and on the evening of the Sabbath (Mishna, *Berakoth*, vi. 1). The Greeks also used the term as a synonym of wine which was capable of producing intoxication (Herod I. 211, 212).³⁵

(to be continued)

In our next installment we will consider passages used to condemn the use of alcohol, and look at a few common objections.

34. Dunlop Moore, *A Religious Encyclopedia of Biblical, Historical, Doctrinal and Practical Theology*, volume 3, pages 2537-2538.

35. J.D. Davis, *Op. Cit.*, page 868.

THE POWER OF GOD’S LOVE

The love of Christ constrains us (II Corinthians 5:14).

Love never fails (I Corinthians 13:8).

EITHER Christ saved us all, or He didn’t. It has NOTHING to do with us “accepting” or not. That is “church talk.” Those who think they can reject God’s love have not yet been exposed to it! Religion and God’s love are two totally different things. People don’t have the faintest idea about how all-overwhelming God’s love is. If

God’s love was able to turn around the greatest sinner of all (his own words!), Saul of Tarsus, and make him the greatest apostle EVER, He will be able to do the same with all others.

Wim Janse
The Netherlands



You have been a great encouragement to me. I thank God for you and for the service you do. Nowhere have I seen the truth about marriage and sex except in your books. – **FL**

Those of us who study with you develop a certain closeness and attachment to you. (OK, I'll say it out loud even though it doesn't sound too manly: we come to love you!).

We have no right to pry into your personal life but ... Please, never think that your students are not *not* concerned about you and your family because we don't ask. It's just that we don't always know what is appropriate, and also we don't want to take up your time unnecessarily. Selfishly, we all need you and want Father to keep you happy!

I can never thank you enough for what Father has allowed you to do for all of your students in Christ. But our Father will applaud you at Christ's Dais!

I have written this not for me, because I could have happily kept it to myself in my bubble and gone my merry way. But I write it for you! I have been taught by you that we not only hold up your hands with donations of money, but with communications to you of our successes in faith and our growth in Christ through your teachings. – **LA**

We had our first UR conference in the UK last week and got your book the Church in Ruins there. Thank you for what you're doing. – **England**

I've been trying to keep up with all the daily goodies, and the audio lessons. I miss them sometimes, but I can always access them in my email. The material is always great, but sometimes it is disheartening. What I mean is, it sheds more light on how much error is in the church. (This is a great thing. I definitely don't want to be in the dark.) It saddens me, because it shouldn't be so. What is most upsetting is how we may be listening to, entertaining, and following what many of us believe is God, and the Holy Spirit, but it isn't! That is alarming, but I am also hopeful that God will continue to shake things, and

what remains will be truly of Him. – **OH**

I ordered *The Purposes of God* (by A.P. Adams) and *The Problem of Evil* (by A.E. Knoch) a few months back. I read *The Purposes of God* first and, for me at least, it was a great lead into *The Problem of Evil*. I am still reading *The Problem of Evil*, and as it is so rich I have to put it down for a few days before diving in for more. I think a more appropriate title for *The Problem of Evil* would be, "Son, Let Me Tell You How It Really Is."

Clyde, I would not have access to all the marvelous truth without your ministry. God bless you and your staff! – **VA**

My appreciation for your great work is most genuine. I thank God for it and you are always in my prayers, that Father will continue to bless this ministry. As circumstances permit I hope to be able to continue my support in the future and for as long as life, or un-realisation of our expectations continues! – **Australia**

Thank you for your *Daily Email Goodies*. It's amazing how God places "things" in your life just when you need to hear/experience them the most. Your messages speak straight to my heart. I felt like I could breathe more deeply and like a weight was lifted off of me. – **Email**

It was some 20 years ago that I came in contact with the "salvation and reconciliation of all" after spending the previous part of my life in a mainstream protestant church. One day I read an ad in a small Christian magazine. I ordered it and with it came a *load* of tracts and audio cassettes about salvation of all. I just had a 6 months "war" behind me with my "friendly Jehovah's Witnesses" and was tired of everything that had to do with religion. But I read the tracts and listened to some of the cassettes and was convinced that I had come in contact with yet another strange sect. I wrote the man who sent me the book and the cassettes and told him what I thought, that he was soooo wrong. Everybody knew that there was a hell and that all unbelievers would spend eternity there! I wrote him that I was going to tell him where and how he went wrong. His kind reply was that I was very welcome, but only on one condition: Scriptures only! Not "this man said" and "that professor wrote." I agreed on the terms and ... oh, boy, now I have three large websites about the salvation and reconciliation of all. Our Father in heaven had decided it was my time. – Wim Janse, **The Netherlands**