

## THE CHRISTIAN AND ALCOHOL

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INTRODUCTION: Recently, because of certain family concerns, I had to rethink the matter of the Christian and alcohol. I wrote a tract on this subject some time ago and, I will use some of that in this message. Some years ago, I did a series of fifteen messages on 'Wine & the Bible.' Later I reduced that to eight messages in Plautdietsch, a dialect of German, and gave those in Mexico. Both series are available on [www.sermonaudio.com/mecl](http://www.sermonaudio.com/mecl). But many have found that many messages too much to listen to, and so I have reduced the series to a tract. I felt I would give one message on the subject so that it is easier to distribute and does not require as much listening. In the series of messages, I give much evidence that I cannot put into one message or in a tract, but anyone interested can download that information from sermonaudio.

In those messages, I gave the law case Lee Strobel gives in his book, "The Case for Christ." It was a charge of attempted murder against James Dixons, who apparently, tried to shoot Sergeant Scanlon. The case was an open and shut case. Dixon was guilty. Then came the voice of an informant. The case was reopened and it was found that Dixon was not guilty. He was acquitted, and the policeman that was shot was found guilty and he consequently lost his police badge.

Let me recommend a video called "Twelve Angry Men." It gives the case of a jury that was about to convict a man when one person was not convinced beyond a reasonable doubt. In the end, this case, which also seemed very obvious, had a totally different outcome than that which had at first been the natural conclusion.

When it comes to alcohol being condoned by the Scriptures, it seems an open and shut case. Who can argue against it? Just look at John 2, Jesus Himself made wine! What more evidence do you need, and there is much more.

Like the two obvious law cases I gave that had a different conclusion than was at first expected, that I believe is precisely the case with wine or alcohol in the Bible. It seems like an open and shut case and thus Christianity, by and large, has accepted drinking alcohol with moderation as perfectly

acceptable by God. When you read the Bible, it seems an open and shut case. But, from the time I became a Christian, something seemed amiss to me regarding this understanding. Then I read a book which was written by William Patton in the early 1800's. It was called "Bible Wines or The Laws of Fermentation."

When I entered the ministry, the question was raised a number of times as to why we did not use 'real wine' at communion. The 'real wine,' of course, was fermented wine. I then set out to research this subject, and from that, it developed into a series of messages. It is most interesting to me that this subject creates a lot of controversy among Christians. Those who have appreciated the series the most are former alcoholics and others who grew up in a home where alcohol created a lot of family problems. Some listened to the series numerous times.

#### I. THE WINE OF THE BIBLE

So let me begin with the wine of the Bible. The Hebrew word that is translated 'wine' in the Bible is the word *yayin*. For those who wish further evidence, let me recommend the series called "Wine and the Bible" on the internet at [sermonaudio.com/mecl](http://sermonaudio.com/mecl). I can only cover the subject very briefly here. It is my conclusion that when the OT uses the word *yayin*, it refers to grape juice. Grape juice is the most prized juice of all the juices made from fruit. In the Scriptures, whether *yayin* refers to a fermented drink or not must be determined from the context. For example, when Noah got drunk, we know it was fermented grape juice.

To give evidence that the word wine was used for unfermented grape juice, let me quote from Josephus, an early Jewish historian who wrote in the time of Christ. In his history, he deals with the account of when Joseph, when he was in prison, interpreted the dreams of the butler and the baker. He writes this of the butler: "He therefore said that in his sleep he saw three clusters of grapes hanging upon three branches of a vine, large already, and ripe for gathering; and that he squeezed them into a cup which the king held in his hand; and when he had strained the **wine**, he gave it to the king to drink, and that he received it from him with a pleasant countenance" (emphasis mine). Now, this juice is not fermented because it has just moments before been squeezed from the grapes, but it is

called 'wine,' yayin. Now Josephus, writing 2000 years ago, calls the fresh grape juice 'wine,' yayin. He later refers to this grape juice twice more as wine.

There are other words important to understanding the whole subject. Numerous other passages need careful consideration, but we leave those as anyone interested can download the messages either in print or audio form from [www.sermonaudio/mecl](http://www.sermonaudio/mecl).

## II. JOHN 2:1-11

With that very brief consideration of the word 'wine,' we go to the most used passage in the Bible to show that God does not forbid all use of alcohol. So we go to John chapter 2. This is the first miracle the Lord Jesus did. It took place in Cana of Galilee. We'll read those verses:

- 1 *On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there.*
- 2 *Now both Jesus and His disciples were invited to the wedding.*
- 3 *And when they ran out of wine, the mother of Jesus said to Him, "They have no wine."*
- 4 *Jesus said to her, "Woman, what does your concern have to do with Me? My hour has not yet come."*
- 5 *His mother said to the servants, "Whatever He says to you, do it."*
- 6 *Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.*
- 7 *Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim.*
- 8 *And He said to them, "Draw some out now, and take it to the master of the feast." And they took it.*
- 9 *When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the*

*feast called the bridegroom.*

10 *And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"*

11 *This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.*

I ask, does this passage not make alcohol consumption with moderation an open and shut case? Jesus had been invited to a wedding where His mother was serving. And she informed Him that they had run out of wine. And then He miraculously made 120 gallons more. And since we all know that aged wine is better than new wine, to add to the miracle, Jesus made the best, aged wine in a moment! This is a miracle indeed!

But this account creates a theological problem for us. If this was fermented grape juice, then the same Lord that inspired the words that no drunkard will inherit the kingdom of God now makes 120 gallons more wine for a wedding where they have already 'well drunk.' Does that not seem contradictory to you? Look at verse 10. The guests have drunk all the best wine. Then they have drunk all that which is inferior. And now Jesus makes 120 gallons more.

Furthermore, do not those who say God condones drinking alcoholic beverages say that it must be with moderation? Would you say that if this is fermented wine, that what we have here is moderation? They have drunk all the best wine, all the wine that is not so good, and now they have 120 gallons more. I ask, is that moderation? Well, truly, if this wine is fermented, then this passage makes drinking without moderation acceptable! So we must ask, is Jesus not condoning drunkenness? Does this not raise some huge theological questions?

Now I want you to consider another aspect in John 2:1-11. It says in verses 9-10:

9 *When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom.*

10 And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!"

Note now in verse 10 that the master of the wedding said that when men have well drunk, then the inferior drink is set out. The word translated 'well drunk' is a word that is used six other times in the NT and, each of those six times it is translated to be 'drunk.' Listen to how commentators view the use of this word here. Here is Albert Barnes:

"This word does not of necessity mean that they were intoxicated, though it is usually employed in that sense. It may mean when they have drunk sufficient, or to satiety; or have drunk so much as to produce hilarity, and to destroy the keenness of their taste, so that they could not readily distinguish the good from that which was worse. But this cannot be adduced in favour of drunkenness, even if it means to be intoxicated..." But is what he has just described not drunkenness? And then he gives the reasons why it cannot mean intoxicated. But if the drink here was fermented I cannot see other than that it means they were drunk.

Listen to John Gill. He says they drank, and I quote:

"...not to excess, but freely, so as that they are exhilarated; and their spirits cheerful, but their brains not intoxicated..." And I ask, is that not at least a little drunk?

So how do we answer this difficulty? The NT is written in Greek but the Greek expresses Hebrew thinking. The NT is written from a Hebrew speaking background and from a Jewish perspective. I think that this is crucial when dealing with the word wine, which would be a translation of the Hebrew *yayin*. We have mentioned this earlier. It means, as I understand it, grape juice. Whether it is fermented or not must be determined from the context. I have no doubt in this context it speaks of grape juice and we will look at that shortly.

But the word translated 'well drunk,' I have no doubt, expresses the Hebrew word *shakar*. This word, in the OT, does not mean to be drunk, it means to drink to the full. Now when you

drink yourself to the full of fermented wine, then you are drunk, so this word is also used for drunkenness. The translation, 'well drunk' gives the idea here of drinking to the full. It does not mean when they are drunk. If that were the case, then Jesus would have made more, well aged, alcoholic, wine when they were already drunk. Also, one could hardly argue at they were drinking alcohol in moderation at this wedding, and Jesus helped them further in their drinking.

So, if the words 'well drunk' are allowed to mean only to be drunk, then Jesus made 120 gallons more wine for a whole group of people who were already, at the very least, partially drunk. How unthinkable is that? Especially when His Word teaches that all drunkards will not inherit the kingdom of God!

But I understand the word translated 'well drunk' means they had had enough to drink to be well satisfied. Let me give an example of a wedding in our culture. When the meal takes place, first the food is served or it is picked up. Today, coffee or tea is usually made available to be picked up as wished. But in days gone by there were servers as it is still done among the more conservative. After the meal they would begin to serve coffee and sometimes tea. After a while the servers would come around again and this continued until most of the people said, "No thanks. I've had enough." In the Hebrew, that is what this word *shakar* would mean. So in Jewish weddings by this time the inferior wine would be served. Now when you say, "No thanks, I am full," if this was fermented wine, one would be at least partially, if not entirely drunk.

So let me give some evidence to support the idea that the thinking behind this word 'well drunk' has the Hebrew word 'shakar' behind it. John Gill, who views the wine as alcoholic, but who cannot at the same time hold that the word translated 'well drunk' means to be drunk, says that it answers to the Hebrew word *shakar*. Poole's commentary indicates that the Hebrew word *shakar* stands behind this word translated 'well drunk.'

So we have considered the word translated "well drunk." With regard to the word "wine," again I believe the Hebrew behind this word is most important. For example, Kurt Kock,

the German writer I quoted a lot during the series on demonology argues that the wine here is fermented. He says this: "The Greek language has only one word for wine: oinos. For juice, on the other hand, it has four words: to hygron, meaning fruit extract or the fluids of the body; chymos, chylos, and opos, juice in a fruit or plant."

What he is saying is that oinos in Greek means fermented wine. If what Jesus made here was fruit juice, John would have used one of the other words for juice. The problem with that is none of those words is a specialized word for the juice that comes from the grape alone. In my understanding, yayin is the specialized word for grape juice. I think the reason for this may be because grape juice was prized above all other juices. We saw earlier that 2,000 years ago, Josephus, a Jewish historian called juice squeezed into a cup for Pharaoh wine, oinos. If John should have given one of the other words for juice here, Josephus also should have given one of those words. But they both did not, because it would not be accurate to the Hebrew idea.

Now, to move on, if the wine here is fermented, that raises yet one more concern. I asked Google at what time fetal alcohol syndrome is most likely to occur. Here is the first thing that came up:

"Your baby's brain, heart and blood vessels begin to develop in the early weeks of pregnancy, before you may know you're pregnant. Impairment of facial features, the heart and other organs, including the bones, and the central nervous system may occur as a result of drinking alcohol during the first trimester."

Would Jesus, the Creator of the universe, the Creator of man and woman, not have warned expecting women to refrain from drinking the wine He had made if it was well aged, wine; if it was alcoholic? One could hardly see otherwise.

I do not know where I got this statistic nor how accurate it is but I read that 1 in 10 people who take one drink of alcohol will become an alcoholic. And 1 in 10 of those alcoholics will commit suicide. I ask, did Jesus really make well aged, fermented, alcoholic wine at this wedding? Would Jesus help lead people into alcoholism? If so, we have a huge theological problem. The Bible most clearly

says that a drunkard will not inherit the kingdom of God. So, the view that Jesus made alcoholic wine would fly in the face of all that Jesus taught elsewhere.

Now someone may argue that to make wine that had gone through the fermentation process and was aged is a greater miracle than making fresh grape juice. Well, I propose to you that the wine or grape juice Jesus made was not fermented, and it was an even greater miracle than making aged wine. Let me explain how grape juice was made from grapes in that day. They would carry many pounds of grapes into the vat before they trampled them. The grapes, from the weight of all the other grapes began to burst and the juice ran into the vat. This first juice, which was made before the trampling of the grapes began, was the most prized grape juice. You may have read of the lees of wine in the OT. Let me read a verse for you from Isaiah 25:6:

*6 And in this mountain The LORD of hosts will make for all people A feast of choice pieces, A feast of wines on the lees, Of fat things full of marrow, Of well-refined wines on the lees.*

The prized wine, I understand, was the wine that did not have any of the lees or dregs caused by trampling. Only a small percentage of wine or grape juice would be of this kind called the best wine in John 2. I suppose that every year when the grape juice was made, anyone with a wedding coming up in the family would save some of this for the first wine used in the wedding. This would be the most expensive wine. Then when it ran out, the juice that had the lees was used.

Now, at this particular wedding, after they had run out of all their grape juice, both the best and the inferior, Jesus made 120 gallons more. And the greatest miracle of all is that when He made 120 gallons of grape juice, all 120 gallons of it was of this good kind. None of the grape juice He made had lees in it! The master of the feast recognized that this was the best wine. This is indeed a most notable miracle! So, when the master of the wedding had tasted this new wine that Jesus had made, he called the bridegroom and said, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then that which is inferior; but you have kept the good wine until now" (John 2:10). I am sure this bridegroom was

delighted to inform the wedding master that he had made no mistake.

### III. ARGUMENT FROM SCIENCE

In the series of messages, I give 13 arguments against the use of alcohol. I gave the argument from Scripture, from Biblical words, from science, from the legal realm, from theology, from hell, from the body, from the practical financial standpoint, from human reasoning, from testimonies, and from the Holy Spirit. For example, science tells us that alcohol is both a poison and a drug. Some years ago, on the counter for free distribution by the Canadian RCMP, was a Magazine called, "SOS: Children's Safety Magazine." In a section on 'Teen Drinking' was a subheading called, 'Get the Facts'. Here is a fact it listed. "Alcohol is a drug." You see, like it or not, a social drinker is one that does drugs socially. We just don't put it in those words, but those are the facts. People may frown at legalizing marijuana, when in alcohol the use of drugs has long been legalized. Science instructs the police force to warn young people by giving them these facts. The police warn young people about facts that we are sometimes not even aware of in the Church.

If we believe that consuming a limited amount of alcohol is OK by the Bible, then we say that doing drugs a little has the green light from God. But what does the Bible say about drugs? Well, let me tell you which word in the Bible speaks of drugs. In Galatians 5:20 the NKJV has the word 'sorcery' and the KJV has the word 'witchcraft'. The original word is 'pharmikia'. We get our word, 'pharmacy' from this word and it means drugs. Alcohol is a drug. Like poison, it is one of the few drugs that is legalized. A consumer of alcohol is also one that does drugs. If we study this word in the Bible and then learn that alcohol is a drug, I do not see how anyone could approve social drinking. In short, it is doing drugs, and often leads to other, heavier drugs.

David Hocking, quoting Rachel Kelly, U.S.A. Today, says, "Alcohol is a drug, a sedative, a depressant. It is a mood and mind altering drug that slows down people's reflexes. Alcohol is a narcotic, a poison. Anyone who has consumed enough to be impaired is one who has overdosed on that drug. It is not the falling down drunk who is killing

people on the highways, it's the social drinker, the person who has been out to lunch, who's returning from a ball game, has had a couple of beers and gets in the car to drive. It is the social drinker, the person who can afford both to drink and to drive. It is not the poverty-stricken person in the ghetto who's causing this carnage. It's the social drinker, the person who has money. It's the cocktail crowd, it's the kid coming back from the prom, or graduation party, or just an event when he told his parents it was party time..."

Furthermore, scientifically, alcohol is a poison. When alcohol enters the body, the body immediately begins to fight to expel this poison. And this poison, in a matter of moments, attacks every vital organ in the body, including the brain. Alcohol poison kills brain cells which are never replaced. Every year many people die from alcohol poisoning. Science, health concerns, and human logic, all Scripture aside, would be all the evidence needed to condemn alcohol altogether. Yet thousands upon thousands of Christians defend and use it!" Again, so much more needs to be said but we are keeping this to one message.

#### IV. THE PRODUCTS OF ALCOHOL

##### A. The Good

Well, what are the products of alcohol? What does it produce in people? Recently I visited one of my brothers. Alcohol is and has been a family problem for some generations back, and I do not know how far. And he and his wife said they did not know the answers to some of the Scriptures used to support drinking alcohol. But he said to those who talked to him about it, "Show me something good that comes from alcohol."

Surely someone will say, "Well, the French Paradox proves that drinking wine is good for your health." The French paradox is this: they eat a lot of fatty meats but their heart problems are not accordingly high. How can this be? And the answer given is that they drink a lot of red wine. Well, today there is so much information available on the internet anyone can study the French paradox for themselves. As I was looking at various things when I studied for this message I was reading up

on antioxidants and pterostilbene. Listen to this piece of an article on that:

"Over the past few years there has been a lot of chatter about how drinking red wine can be a great boost to your overall health. There is indeed evidence to suggest that red wine, in moderation can deliver levels of resveratrol which does have antioxidant and even anti-cancer qualities to it. So who wouldn't want that glass of red wine with its resveratrol?

"Actually there are two very good reasons for skipping the red wine. One is obviously that red wine also contains alcohol which can bring more bad health to the table than the potentially better health from resveratrol. There is a similar but vastly superior molecule that substantial studies strongly suggest provides far more effective antioxidant benefits and is also far better absorbed than is resveratrol. That substance is in fact derived from resveratrol and is known as pterostilbene" end quote.

<https://baltimorepostexaminer.com/pterostilbene-better-red-wine-good-health/2017/09/27>

And this better substance, pterostilbene, I understand does not survive the fermentation process of making wine. So one is better off eating grapes or using other foods for these benefits. If one does that, one also skips the alcohol problem. If one drinks wine, one ingests both a drug and poison. So it is hard to see the benefits of drinking wine for the benefits to the heart. Without doubt, far more people suffer bad consequences from wine than the benefits that might possibly be derived. But how many people who drink a little wine do not drink other alcoholic drinks, and what good can be said about any of that alcohol?

Further, what does the Bible say? Well, listen to the words inspired by the same Holy Spirit that inspired the words of John 2. These words are found in Proverbs 23:31-35:

*31 Do not look on the wine when it is red, When it sparkles in the cup, When it swirls around smoothly;*

- 32 *At the last it bites like a serpent, And stings like a viper.*
- 33 *Your eyes will see strange things, And your heart will utter perverse things.*
- 34 *Yes, you will be like one who lies down in the midst of the sea, Or like one who lies at the top of the mast, saying:*
- 35 *"They have struck me, but I was not hurt; They have beaten me, but I did not feel it. When shall I awake, that I may seek another drink?"*

Well, that is the clear word of Scripture. Amazing, isn't it, that we can conclude that Jesus made fermented wine, and He inspired these words in Proverbs by the Holy Spirit too?

#### B. The Bad

But what can be said about the bad consequences of drinking alcohol? Well, to borrow the Apostle John's words about all the good things Jesus did, the bad things that have been caused by alcohol, "...if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

When I talk about this I sometimes say, "Who do you think is wiser, is it I or God?" Well, it does not take, as the saying goes, a rocket scientist to figure that out. Then I say, "OK, you say the God of the Bible finds it acceptable Christian practice to drink alcoholic beverages in moderation. I say not even one drink is acceptable Christian practice. I do not know where I read this statistic but it went like this: One in ten people who take one drink will become an alcoholic. One in ten of those will commit suicide. Now whose advice is better, mine or God's?"

Let us say that statistic is only half right. Of all those who take one drink, many, many will become alcoholics. Of those who take no drink, none will become alcoholics. Of those who take no drink at all, not one of them will commit suicide because of their drink.

Let us go further than that now. If you talk about one drink, that is drinking in moderation. And the one in 10 I mentioned happens from taking one drink. This then includes even those who drink in moderation. So I ask, is it wise to drink even one drink in moderation? If those statistics I gave are only 5% right, it is not wise to take one drink, period. If Jesus made fermented wine, what does that tell us about God? What does that tell us about Jesus, who made enough for thousands to have one drink?

Go to the doctor and what are his first two questions: Do you drink alcohol or do you smoke? Have you noticed how we, as Christians have frowned on smoking? Have you noticed we hardly, if ever, mention social drinking as a negative?

Do you know how offensive it would be in most churches, even in this community, to preach this message there? One might not be welcome in either a conservative or in a liberal church.

#### IV. ARGUMENT FROM THE HOLY SPIRIT

Let me conclude by giving a chapter from David Wilkerson's book called, "Sipping Saints." I am working on a book on wine and the Bible. I tried to get permission from the publishers to give this chapter in the book. David Wilkerson has passed away and so I had to contact his son. He is in some kind of Rock music ministry and would not give me permission to use this chapter and few stand as strongly against alcohol as David Wilkerson did. Some of you have heard this before but it will come as a new warning. The chapter is called, "My Inner Witness." He writes:

*There is something deep within me that cries out against even the thought that Christ Jesus ever drank or produced alcoholic beverages. If I had no Scripture or scientific evidence to support me, what I have seen with my own eyes—and what I feel in my heart—would be enough.*

*I walk into a Brooklyn hospital ward to visit a fifteen-year-old boy dying of alcohol poisoning. I see a lad going into a*

dark eternity, diseased, broken, and mindless. His eyes are sunken in their sockets—his cheeks are bony and hollow—his inner parts are in decay, his liver filled with corruption—his complexion is pallid and his hair is matted. Victor started drinking cheap wine when he was less than ten years old. By the time he was fourteen, he walked the streets of the Bowery like all the other burned-out alcoholics. He slept on the street, covered with newspapers for a blanket.

Victor died in that overcrowded hospital without a friend to his name. He was just one of many such nameless young men and women who die of alcoholism in our big-city hospital wards. But when I look into their dying faces, as I look with horror at the devastation caused by alcohol, as I pray over their emaciated bodies—something cries out in me, "Oh, God—Your Son Jesus could never have created a drink that does this to kids. Jesus could never have served a drink to His friends that can ruin people in this way."

Try it once! Go to any city morgue and look at the remains of teenagers who were killed in a car crash—a result of drunken driving. Witness those teenage bodies being laid out on slabs, while weeping parents identify their remains. You, too, will get angry as I do. You, too, will wonder how any God-loving, life-respecting Christian can even touch a drop of alcohol. How dare we identify Jesus and Paul with such destruction and horror? How dare Christians drink the same beverage that spreads death and terror across the nation?

Try sitting in the lobby of a motel late at night watching the parade of drinking patrons coming and going to and from clubs and bars. It is so depressing. In that crowded, smoke-filled room are huddled a restless group, trying to find happiness from a bottle. For hours they sit and drink. The divorced are in there trying to drink away their sense of failure. The traveling salesman is getting stoned, hoping to alleviate his loneliness and mediocrity. Young marrieds and singles dance and sway in drunken stupors, forcing themselves to enjoy what they know will end as a night of emptiness and depression. With every drink, they get louder and bolder. They find a few hours of courage to face a life of fear. I watch in amazement as these people

who talk so much about enjoying their happy hours get up and run to the restrooms—to vomit.

I watch those potbellied men burping their way to the men's room—and the ladies staggering into the ladies' room—and I want to weep. Their eyes are so sad; their joy is phony; it seems they are crying out for help. They make such fools of themselves. They stagger out of those restrooms, wipe off their mouths, then march right back into the bar to start all over.

Closing time is the most hideous spectacle of all, as the patrons stagger through the lobby to their cars in the parking lot. They act like frightened little animals being forced to leave the security of their feeding place. The thought of those drunken drivers careening down the highways is terrifying. They can hardly walk, let alone drive an automobile on our busy streets. I have witnessed these horror parades many times. And the more I see them, the more my heart tells me that the sinless Son of God could never be a part of such a world. Jesus would not put a drink into a hand that could lead to drunkenness. Suppose Christ had served up fermented wine at the wedding of Cana. If but one celebrant had too much and left that wedding reception and went out, causing an accident on his journey home—what would he tell the court magistrate? Would he say, "Jesus did it! He made this really good wine; I had a little too much—I got smashed. It all happened at the home of a friend of his mother, Mary."

Go to the Mardi Gras in New Orleans. Watch the hordes of drunken celebrants staggering through the streets. Look at all the homosexual "queens" strutting around in drag, holding beer cans in their hands. See the thousands of young students falling over each other in drunken stupors. Listen to the parade marshal toast "the god of alcohol." Thousands, from all across the world, gather to drink and celebrate. The streets are wild with music, dancing, carousing and drunkenness. At times, it seems as though hell has spilled over its borders, and everyone is worshipping wine, whiskey, and women.

If you are an overcoming Christian, it would make you very sick just to see it happen before your eyes. The sight of multitudes openly flaunting drunkenness is too much for

*tender hearts to comprehend. But one thing is sure—Jesus Christ is even more appalled. I know God is grieved by it all, because I sense a bit of His grief in my own heart. I know, beyond any shadow of a doubt, Jesus and alcohol do not mix. He is offended by what it is—by what it does to men—and by any identification with it.*

*The Bible warns against drinking. The historical facts prove it is deadly harmful. And my heart tells me it is sinful! My inner witness tells me Jesus came to deliver us from such wickedness and not to produce and encourage its use.*

*Jesus made fermented wine? Paul used and recommended it? Not in a million years! The Holy Spirit within me confirms the conviction of my heart. I have the witness of God's Holy Word, the proof of science, and the convictions of my inner man. I need no other proof. ~ David Wilkerson*

CONCLUSION: Well, that is a very brief treatment of this subject. It is a very difficult subject. I spoke with a man once who said he thought having a social drink was OK. Then he saw a pastor tip back a beer and something seemed so wrong, he began to question what he believed. The Bible clearly informs us that the use of alcohol is wrong. Proverbs 23:31-32 says, "Do not look on the wine when it is red, when it sparkles in the cup, *When it swirls around smoothly; at the last it bites like a serpent, And stings like a viper. Your eyes will see strange things, And your heart will utter perverse things.*" The sorrows, heartaches, and tragedies caused by alcohol each year confirm that it is wrong to drink alcohol. The results of alcohol alone are sufficient to condemn its use.

One of the only ways many people can become free of this vice is by acknowledging it is a sin to drink alcohol. And then, to confess the sin, and repent of it is the way to be freed from it.

For those who wish to study this in greater depth, and there are numerous other difficult passages, let me recommend our series called, "Wine and the Bible" on [sermonaudio.com/mecl](http://sermonaudio.com/mecl).