

The Display of the Glory of Christ in the First Miracle Pt. 2

The Christian and Alcohol

John 2:1-11

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.

Introduction

On a picture-perfect New Year's Day, inside a Chrysler Town & Country mini-van, David Longstreet, along with his wife, Karen, and their four children, were dressed in their Sunday best and on their way to church services at Northside Baptist Church in Lexington.

Turning left from Old Cherokee Road onto U.S. Highway 378, David saw him approaching. Not stopping. A drunken driver barreling down straight at them.

Just the day before, on New Year's Eve, this had been a quintessential American family, playing in the yard during the day, and shooting fireworks by a pond in their subdivision by night, welcoming in a brand new year. Healthy, happy, and secure. A future as clear and bright as that Saturday's sky.

"To be looking up in the beautiful sky God had made that day, it was so beautiful," said David. "And then, the following day.... Things went out of control."

In a second, just a mere second, a life was taken, and the lives of the Longstreet's were forever changed. In a mere second, their lives went from the sublime to the surreal.

David Longstreet likened the hit to that of a train collision.

"I saw it coming in the blur of my eye and I said, 'Oh no, he's not stopping.'" reportedly ran through the intersection and slammed into the side of the family's van.

The force of the hit, said David, was enough that it lifted the van off the road by a good foot or more. And it would have likely caused the van to roll had it not collided with another vehicle also turning from the outer turn lane. That vehicle, driven by Kenneth Sinchak of Lexington, who received numerous but non life-threatening injuries, was a God-send, said David.

Though Longstreet is sad that Sinchak was hurt, he remains eternally grateful: "I want to meet him and thank him," he said. "Without him, I think we all would have been killed."

With a fractured neck, his door mangled, and his driver's seat slammed sideways, Longstreet somehow managed to crawl out of his half-opened window, finding himself battered, bloody and dazed, and lying on his back on the highway.

"I was thinking what a parallel, looking up at that sky," he said, recalling the carefree day before.

Wife Karen, hysterical from the violent collision, was relatively unharmed. The couple's three elementary school-aged boys -- Noah, Levi, and Micah -- were banged up, but OK.

The wreck, which occurred outside Saxe Gotha Presbyterian Church, stopped the service. Congregants streamed out. Those with medical backgrounds lent aid until first responders and paramedics could respond.

But for six-year-old Emma Katherine Longstreet, it was too late.

Recalling the event, David Longstreet broke down and said: [God] put her in his arms and carried her away."

"Growing up in an alcoholic home, I was held back, scapegoated, and beaten down," said Leslie, an anonymous commenter on a "[First Steps to Al-Anon Recovery](#)" podcast. She continued, "Listening to my father now as he abuses, scolds, and insults everyone around him, I imagine myself as a fragile, delicate child standing in front of him sobbing, begging him to be nice to me. I wanted so much to be loved. It was like begging a vicious dog to snuggle. It was never going to happen, and it wasn't my fault that it didn't work out. It wasn't my fault it left me barely able to function—damaged and broken."

"I know I can turn to Al-Anon for help and strength," said Leslie. "I will survive this. I'm not a child anymore. I'm a strong, grown, capable woman. I'm amazing. I've survived being held down and stood up before. Looking back, I used to think I was a failure, unable to function. Now I see I was a survivor, and I did the best that I could in an insane situation."

Lesson

I. The Wedding

II. The Woman

III. The Wine

Review

I. The Wedding

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.

II. The Woman

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*.”

III. The Wine

³ And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.”

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!”

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What Jesus is about to create is one of the most fantastic tasting wines of His day. It is His own recipe, His own selection of spices, and with just the right blend of the best grapes. Was it fermented? Of course, otherwise, the water would not have been purified. Was it strong drink, like that sold today? Absolutely not, or Jesus would have violated other Scripture, and in so doing, would have sinned.

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.

Jesus did not turn the water into wine because He did not want the party spoiled, He had deeper truth in mind.

Arthur Pink writes,

Judaism still existed as a religious system – there were purifications, but it ministered no comfort to the heart. It had degenerated into a cold, mechanical routine, utterly destitute of joy in God. Israel had lost the joy of their marriage to Yahweh.

Here are these twenty gallon stone pots. People would come and the servants would pour water from them onto their hands in a prescribed fashion. This was external cleansing.

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

So they filled them to the brim, which is what He wanted. If they weren't filled to the brim, somebody would just say He added wine to the water. But if the water goes all the way to the brim, there's nothing left to...no room left. That was the point.

And by the way, you have people who are completely disinterested parties now who are going to give testimony to this miracle. They don't have any stake in this issue. They're not trying

to prove anything about Jesus. These are servants, whoever they were, the people who were serving there.

They might not have been full-time servants. They might just have been friends and folks who were willing to do this. But they don't have any issue. They are disinterested parties who are going to witness and give testimony to this miracle. So they filled the water pots with water. And they filled them up to the brim.

“And He said to them, ‘Draw some out now and take it to the head waiter’-so they took it to him. When the head waiter tasted the water which had become wine.”

Whoa-whoa-whoa; when did that happen? Well, that happened between verses 8 and 9. What? No, it actually happened in the white space between verses 7 and 8. They filled it to the brim and all of a sudden they drew some out, took it to the head waiter, they took it to him and the head waiter tasted water which had become wine. This is so understated. This is like in the backdoor. Where's the miracle? I mean, this is massive. How do you get wine? Grapes. How do you get grapes? Vines. How do you get vines? Seeds. How do you get seeds? Other vines. How do you make the vine grow? Sunlight, water, earth. How do you get the wine? Crush, strain.

There are no grapes, no vines, no seeds, no other seeds, no sunlight, no water, no earth. Nothing. He's created wine out of nothing. I mean, at least He could have said, “Wine!” Right? I mean this is a pretty dramatic deal here.

The head waiter tasted the water which had become wine, and didn't know where it came from.

But the servants who had drawn the water knew they knew what happened. So you've got these completely disinterested eyewitnesses giving testimony that He had literally created wine to replace water.

And it becomes apparent right away because the headwaiter calls the bridegroom and the bridegroom is the guy who wants the news 'cause he's responsible for this.

Said to him, **“Every man serves the good wine first, and the people have drunk freely, then he serves the poorer wine, but you’ve kept the good wine until now.”**

That’s just axiomatic. Everybody does that. You do that. You have company over. If they keep eating long enough, they’re going to get the leftovers that are still in the refrigerator. You know, I mean, that’s the way it goes. You prepare something; you give them what you’ve got. If they’re still hungry, you start digging down into yesterday and the day before and last week. I mean, that’s...so he says, “Nobody does this. Nobody keeps this quality of wine until the end, nobody does that.” Which is the unexpected, again an indifferent witness to the fact that this was wine. And it was not only wine, it was the best wine that had ever been consumed, pure, sweet, unfermented, delicious, like nothing else the man had ever tasted.

So you have this testimony of a creative miracle in the mouth of people who have no stake in trying to prove anything about Jesus. It’s amazing.

Look back at verse 11. Jesus manifested His glory when He caused the wine to flow and, in fact, left the newlyweds, nearly ninety gallons of wine as His wedding gift. From the sale of that, they were probably able to afford a real honeymoon.

But the word “glory” is the Greek word “doxa,” from which we get our word “doxology”. Jesus began to reveal His deity, His attributes, His power, His glory.

And so we sing:

Praise God from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heavenly host; Praise Father, Son, and Holy Ghost. Amen.

Ephesians 5:18

18 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,

All drunkenness does is produce debauchery. It produces dissipation is the word if you're there in Ephesians chapter 5, dissipation, *asotia*, recklessness, unrestrained debauchery. That's what drunkenness produces.

So we are warned here, “Do not get drunk with wine even for supposedly some noble purpose, like believing you can commune with God.” Maybe there were believers who thought they would try to commune with the true God that way, as they had in the past.

Now the word “wine” is an interesting word

the word wine is *oinos*, the Hebrew is *yayin*, *oinos* and *yayin*.

And when you look at a Hebrew lexicon or Hebrew dictionary and you look at the word *yayin*, for example,

the Jewish Encyclopedia will tell you it refers to mixed wine...

the wine in the Old Testament time was mixed and the wine in the New Testament time as well was mixed.

There are a number of different Hebrew words that refer to wine but the common word is *yayin*.

There are a few others, *tirosh*, *chamar*. *Tirosh* refers to new wine, *chamar* refers to something fermented.

Then there's the Hebrew word *shakar* which refers to strong drink.

And the root of that word means to be drunk, for stronger drinks from other than grapes and unmixed.

Shakar would be the unmixed strong drink.

But whether you had wine or something stronger than wine, unmixed, these had an intoxicating potential.

***Oinos*, wine, the word that the New Testament uses, definitely has an intoxicating potential**, and that's why there are **so many warnings** in the Scripture against drunkenness.

The 1901, Jewish encyclopedia distinguishes *yayin* which is wine from *shakar* which is strong drink strictly on the matter of how much **alcohol** content it had.

So they were very aware of the potential of drunkenness. Wine was common in the New Testament. And because wine was so common in the New Testament, as it was in the Old, there are so many warnings about drunkenness.

It carries the potential to make you drunk,

to cause you to lose your control, restraint, sense, and therefore we would conclude that drunkenness at any level is a sin...it is a sin.

Romans 13:13 is listed with vices. **Galatians 5:21** it is listed with vices; 1 Corinthians 5, 1 Corinthians 6.

Drunkenness is an altered state of consciousness in which you don't have control. It's the opposite of being sober minded and self-control.

For the Christian, it is unthinkable, it is an outright sin. And we are called to avoid it. These instructions that are given to us are not ambiguous in any sense. **In 1 Peter 4:3 we read, "For the time already past is sufficient for you to have carried out the desires of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries."**

That all goes together.

You never see in these lists drunkenness sorted out from the rest. It's a package deal.

Where there is sensuality, lust, drunkenness, carousing, drinking parties, abominable idolatries, there is sin. And it doesn't...it doesn't easily isolate itself from those kinds of behaviors, thus the warnings are very, very strong. The Bible constantly warns of the danger of drunkenness cause it leads to all these other kinds of debauched behaviors.

Now even in the Old Testament the warnings are the same. Proverbs 20: 1, wine is a mocker, strong drink is raging and whoever is deceived thereby is not wise

You do back things, stupid things when you're drunk. You say bad things, stupid things when you're drunk. And bad consequences come from them.

, Proverbs 23:19, "Listen, my son, and be wise and direct your heart in the way, do not be with heavy drinkers of wine or with gluttonous eaters of meat, for the heavy drinker and the glutton will come to poverty and drowsiness will clothe one with rags."

Don't hang around people who get drunk.

v29,, **"Who has woe, who has sorrow, who has contentions, who has complaining, who has wounds without cause, who has redness of eyes? Those who linger long over wine and those who go to taste mixed wine."**

" Don't look on the wine when it's red and sparkles in the cup when it goes down smoothly. It bites like a serpent, it stings like a viper"

**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,**

What fool would go on the top of a mast and try to take a nap? Only a drunk. That's about the most dangerous...it is the most dangerous place on the ship. Who takes a nap on a mast? A drunk. What are you doing up there? But this is how drunks do.

v35, "They struck me but I didn't become ill, they beat me but I didn't know it. When shall I awake? I'll seek another drink."

Warnings the Scripture gives us of the idiocy and the folly of drunkenness.

Isaiah chapter 5 talks about leaders who are drinkers, men of honor who are drinkers who are drunkards, who make wrong judgments. Isaiah 5, Isaiah 28, Isaiah 56, Hosea 4, all kinds of warnings about drunkenness.

Now on the other hand, we want to be faithful to the full picture of Scripture. There are in the Old Testament,

Leviticus 23 and Exodus 29, offerings of the fruit of the vine brought to God. Judges 9 makes reference to wine being an enjoyable drink.

Isaiah even uses wine in the fifty-fifth chapter and the first and second verse, very familiar, as symbolic of a blessing come by wine. It was a part of daily life in Bible times, it was even used medicinally, do you remember the Good Samaritan? The man who was wounded? Wine was used as an antiseptic in his wounds. Scripture recognizes wine. It has a place in society **but it has a potential that can be highly damaging.**

It wasn't so damaging in ancient times because people didn't drive cars.

It would damage them and they might damage others in brawls and they might end up killing other people. But they didn't wield the kind of weaponry that people who are inebriated wield today at 70 miles an hour, crashing and careening into crowds of people.

And I want to add, just a significant word, t

here were some people in the Old Testament times and apparently in the New Testament times as well, who never drank at all anything alcoholic.

Well I want to introduce you to **group number one** that didn't drink in

Leviticus 10: 9, “The Lord said to Aaron, the High Priest, be a head of the Aaronic priesthood, do not drink wine, *yayin*, or strong drink, *shakar*, neither you nor your sons with you when you come into the tent of meetings so that you will not die.”

Wow! Don’t drink anything that is alcoholic when you come here or you may die because this is a holy place.

It’s a perpetual statute throughout your generations. Not just you, Aaron, this is perpetual. This goes on for all those who stand as priests unto God so as to make a distinction between the holy and the profane, the unclean and the clean.

Unclean...drink wine; strong drink; clean...do not.

Profane...drink wine, strong drink...holy do not

so as to teach the sons of Israel all the statutes which the Lord has spoken to them through Moses. You have a very important responsibility to teach all divine truth revealed to you to the sons of Israel, the people of Israel. You need to be clear minded, clear headed, and you need to set the highest example of holiness.

Numbers 6 we move from those who were in positions of leadership as priests, they were the officers of the theocratic Kingdom.

To those who desire to take the highest vow for holy living called the **Nazarite vow, meaning to be separated.**

When a man or woman makes a special vow, the vow of a Nazarite to dedicate himself to the Lord, this is the highest level of dedication and devotion to the Lord, he **shall abstain from wine and strong drink**, no vinegar, neither anything made from wine or strong drink, **any grape juice or fresh or dried grapes all the days of his separation shall not eat anything produced by the grapevine from the seeds even to the skin.**

And it goes on to talk about some other things. So if you took that most severe, most devout of all vows, you would never drink anything that came from the grape or the fruit.

Another is in Proverbs 31, that famous chapter for which we turn to find about the woman's role.

But there's more there, the first part of the chapter, **talking about kings, rulers**. And when it comes to rulers, there are specific words here,

verse 4,

"It is not for kings, O Lemuel,, it's not for kings to drink wine or for rulers to drink or desire strong drink."

Why? They'll drink and forget what's decreed and pervert the rights of all the afflicted.

Give strong drink to him who is perishing. Save the strong drink to somebody who is agonizing in the throes of death, like an anesthetic to ease his pain. Give wine to the one whose life is bitter. Let him drink and forget his poverty and remember his trouble no more, ease him with a little to calm his troubled spirit.

But a ruler? No. A priest? No. One who takes the highest level of devotion? No. A ruler? No.

That is why Isaiah 5:22 brings judgment down on the leadership of Israel because they were engaged in consumption of **alcohol** and it had perverted their leadership. In fact, they are designated by their drinking for judgment. **"Woe to those who are heroes in drinking wine and valiant men in mixing strong drink."**

What that verse means is judgment is going to come down on the heads of people in positions of leadership who are drinking.

1 Timothy chapter 3, we all know about the behaviors of people in leadership who are inebriated. But let's talk about people in positions of responsibility in the life of the church. Let's talk about **a pastor, an overseer, an elder here**, 1 Timothy chapter 3.

It tells us he must be above reproach, the husband of one wife, that's a one-woman man, temperate, prudent, respectable, hospitable, able to teach, **not devoted to wine...not devoted to wine.**

And that's the elder.

What about the deacon? We talked about deacons earlier. What about the deacons responsibility? Is theirs any less? Deacons in **verse 8 of** that chapter must be men of dignity, not double-tongued, **nor addicted to much wine**, or fond of sorted gain.

Wine is an issue here. It's an issue for priests. It's an issue for kings. It's an issue for people who take the highest level of devotion. It's an issue for rulers. It's an issue for pastors. It's an issue for deacons.

Why? Because there's always the potential for drunkenness, and drunkenness leads to dissipation. It leads to foolishness, uncontrolled words and uncontrolled actions.

So, the Scripture is crystal-clear on this matter of drunkenness. And it's also crystal-clear on the issue of people in leadership,

staying away from that because they have responsibility before God not only to render right judgments and to teach truth accurately, but to set a pure example.

Even in a non-religious sense, the Christian must avoid the sin of drunkenness because it is the path to debauched thinking and debauched acting. Drunkenness is the old way of life. We don't live that way anymore.

Is the alcoholic beverage today the same as it was in ancient times?

Are we comparing apples to apples here? Because people who advocate the fact that believers are free to drink alcoholic drinks will always say they're in the Bible, they drank alcoholic beverages in the Old Testament. They drank alcoholic beverages in the New Testament. They drank wine in the Old Testament. They drank wine in the New Testament. The disciples drank wine. Jesus drank wine. We can drink wine. That's it!

That then begs the question, was the wine consumed in the Old Testament and the New Testament, the same as alcoholic drinks today?

Today there is an unlimited supply...unlimited. Now let me tell you something else about it.

It was a thousand years after the New Testament that the process of distillation was developed and invented

What did distillation do?

It increased the **alcohol** content potentially from 40 percent to 75 percent..

A little after that, during the time of Napoleon, some kind of process known as chapitalization(?) was developed and that added another potential five percent alcohol.

That's where you get things like whisky, hard liquor, with this high **alcohol** content.

Today fortified wines would be as high as twenty percent **alcohol** and even higher than that.

So to start with, we're talking about a different amount of this available.

We're talking about a different alcoholic content.

Something else you need to understand, very important.

Wine in ancient times was boiled or mixed...boiled or mixed.

And I'm not just telling you this because Bible writers talk about it, I'm telling you this is secular history. Everybody knows this was the case. And if you take wine that was typically two to four percent and you boil it, what happens to the alcohol? It's gone. What you have left is a paste that can then be remixed with water.

On the other hand, if you just mix it with water, three parts to one would have been the average, three parts water to one part of wine, you dilute the **alcohol content significantly.**

And I say, in ancient times, the wine was either boiled and out went all of its **alcohol** content, or it was mixed.

Professor Samuel Lee of Cambridge University says

that *yayin*, the Hebrew word for wine, or *oinos* the Greek word, does not refer only to intoxicating liquor made by fermentation.

But both words, but in particular his interest is the word *yayin* refers to a thick, un-intoxicating syrup or paste produced by boiling to make it storable. This thick substance was stored then in skins. It is a thick syrup. It is, somebody said, to the grade of jelly and once it's put in the skin that's supple, it can be squeezed out of the skin on to bread like your grape jelly on bread, or dissolved in water and mixed to become a drink.

So says the professor at Cambridge and he draws this from a description of this very process by Pliny, the ancient Roman historian who said this is what they did. Pliny talks about an un-intoxicating wine.

Another ancient writer from Athens and here's a direct quote that came from a wonderful article by Robert Stein. It says,

“The gods,” this is a Greek writer in Athens, “the gods have revealed wine to mortals to be the greatest blessing for those who use it right. But for those who use it without measure, the reverse, for it gives food to them that take it in strength and mind and body. In medicine it is most beneficial. It can be mixed with liquid and drugs and it brings aid to the wounded. In daily life to those who mix and drink it moderately, it gives good cheer. But if you over-step the bounds, it brings violence, mix it half and half and you get madness, unmixed bodily collapse.”

Plutarch in his symposiacs(?) says, as a beverage it was always thought of as a mixed drink.

Quote: “We call a mixture wine, although the larger of the components is water. The ratio of water might vary,” says Robert Stein, “but only barbarians drank it unmixed and a mixture of wine and water of equal parts was seen as strong drink, equal parts, half water, half wine was strong wine, and frowned on. The term wine, or oinos in the ancient world then did not mean wine as we understand it today, but wine mixed with water or from a paste, completely without any intoxicating power because it had all been boiled out.”

A document called The Apostolic Tradition indicates that the early church followed this custom, serving only mixed wine whether from a syrup paste or a liquid base.

The wine then of biblical times could well have been unintoxicating from a syrup base, or marginally intoxicating because its fermentation had been diluted so much in the mixture with water.

Taking a very conservative estimate, for example, if water is three-to-one mixed with wine, the level of alcohol would be between 2.25 and 2.75 percent which is well under the 3.2 percent alcohol necessary to be classified as an intoxicating drink

. Four to one would take you down to 1.8 to 2.2. and the only way you could possibly get drunk would be just to consume volumes of it.

Now what are we saying?

Homer, Plato, Pliny, other ancient writers detail the practice of diluting wine with water, of also boiling it down to a paste.

Homer's Odyssey, you remember from your European Lit class, Homer's Odyssey refers to mixtures as high as 20 to 1, twenty parts water, one part fermented juice.

The Greeks wrote of those who drank undiluted wine as barbarians.

The Jewish Mishnah,

the Mishnah is the codification of Jewish laws that are imposed upon the Jewish people, and in the Mishnah four cups of wine were poured out for the Passover, mixed with water two or three parts. So the wine consumed in the Passover, according to the Mishnah, is two or three parts water.

And again, commonly wine was boiled so that all the alcohol evaporated. The residue was a paste mixed with water, alcohol free, common in Rome, common in Egypt, common in Jewish life

When you look at the Scripture, you see this. Song of Solomon talks the beautiful talk between the bridegroom and the bride about mixed wine.... Proverbs 23:30 talks about mixing wine. Isaiah 65:11, mixed wine.

In Proverbs 9, there is a statement there that relates to this in the category of wisdom, being wise, Proverbs 9, "Wisdom has built her house," verse 1, "Hewn out her seven pillars, prepared her food and mixed her wine. Come eat my food," verse 5, "and drink the wine I've mixed." Wisdom mixes the wine. Mixed wine is important in the Bible.

Unmixed, strong drink is dangerous.

In Revelation 14 and verse 10, a picture of the wine of the wrath of God which is mixed in full strength in the cup of His anger. Even when God talks about the wine of His anger, it is mixed wine.

Okay, now why? Why did they mix it? You say, "They're taking out all the fun. Come on. We want the buzz. We like the buzz. We like the flavor if you put water in, you mess up the flavor, you take away the fun."

Let me tell you why they mixed it with water. And I'm just going to take it down to four things that I found in looking at the history of this.

#1, to conserve the supply. Obviously spread it out.

#2. Here's one you probably didn't think about, to increase the flavor. Yes, to increase the flavor.

.New York Times article in July of 2010 and the article said this,

"Water is a flavor enhancer in two drinks...wine and coffee."
They determined this in a laboratory by studying the properties of these two things, wine and coffee, and how they are affected molecularly by the introduction of water. And they determined in

their studies that water mixed with coffee and wine releases the flavor and subdues the bitterness.

The article went on to say that with wine above ten percent alcohol, the wine is pungent, irritating, and acidic and the flavor is not released. Add water and flavor molecules reduce the alcohol content in percentage, reduce the irritating features, they all disappear and the flavor is enhanced, and the same is true with coffee.

Try it with coffee.

If you want to look that up, New York Times, July 28, 2010 and there's a lot more in that interesting article.

#3

to prevent drunkenness. That's a pretty important one, don't you think? Have you been to Israel in the summer, or in the spring, or the early fall when it's 110? And your body is losing heat because you're walking. In those days you're working outside in the blazing sun. That would be true of all the Middle East, Mediterranean climate areas, they needed liquids. And there was always the danger that if you just kept taking it in, not only would you run out of the supply but you would of necessity put yourself in a position to be drunk. That's why sometimes it was mixed up to 20 to 1.

#4, and here's the really critical thing to understand. Wine was mixed with water as an antiseptic. The purpose of mixing the wine with the water was to sanitize the water...to sanitize the water. That's what's really going on. To make water safe cause you can't live without water. No one can. They were living in extreme heat and working hard and the world was unsanitary and bacteria was everywhere. It was not a sanitary world, would you agree with that? We don't even know what sanitary was until the end of the nineteenth century.

Read the book, **The Great Influenza** it will change your view of the world when you realize that it wasn't until the nineteenth century that anybody knew such a thing as bacteria existed.

No one ever had a disease diagnosed accurately until the late eighteen hundreds. They didn't know anything about where it came from. God knew. Part of the Fall was to produce fermentation because in the Fall bacteria were set loose in the world and they were potentially destructive and deadly.

Fermentation provided an antiseptic in the stomach that killed bacteria. In that sense, fermentation is a gift to a fallen world.

At Oregon State University, two microbiologists tackled this problem and this is available from October of the year 2002, The American Society for Microbiology.

These two microbiologists at Oregon State University discovered that wine inactivated or killed virulent bugs called pathogens and they named them.

They've reproduced that in the lab and they watched it happen. E coli, salmonella, staphylococcus, the staph that we all know about from hospitals, and clebsialla and that wine within 30 to 60 minutes completely kills all that bacteria.

And, by the way, they go on to say all kinds of other potentially lethal pathogens.

Now here's the interesting part. Their studies determined that it's not the **alcohol** that does it, it's not the alcohol.

In the process of fermentation, malic and tartaric acid are produced in the process and malic and tartaric acid are what killed the bacteria so that they are even in the paste when all the **alcohol** has been burned off.

In fact, they're so convinced of this that they are currently working, ladies, on a wine based spray disinfectant to kill the bacteria around your kitchen, your house, and at the hospital and their tests have proven it to be as effective as hydrogen peroxide.

So wine in that condition becomes a gift from God so that people could drink water and have the bacteria that naturally exists in water be killed and wine becomes a drink of safety.

Others even say that the grapes and the skins of the grapes have resveratrol in them which aids in the cases of ulcers.

So, God gave wine as a means of health and to prevent illness in the ancient world, a common grace it is.

You say, "Well then why don't you drink it?" I live in a sanitary world, right? I live in a sanitary world. I don't live in the world they lived in. I don't have any need for that. It was necessary then, it's not necessary now.

But it was in low supply, mildly alcoholic, mixed with water, mixed with milk. Sometimes they mixed it with spices.

Today, it's not necessary.

Endless supply, gas stations, convenient stores, markets, drug stores. The lowest alcoholic content would be beer, four to five percent, all the way up 75 percent in some whiskeys.

And what disturbs me is that the products are especially designed to sell to whom? Who are they trying to sell them to? The most irresponsible part of the population, who are they?

Kids, young people. What they do is they market them with half-dressed women and macho men, right? You could watch a hundred beer commercials and you wouldn't know anything about beer.

They also put high sugar content in it because they know kids are used to drinking sugared drinks along with high **alcohol** content and they make these sweet high **alcohol** content drinks 40 ounces

to create the buzz. And then they spend four billion in ads and nobody needs any of it. But they need the money.

Reason Why I would not drink as a Christian

- 1. Not Necessary - many other non alcoholic beverages**
- 2. My Testimony - to the World**
- 3. Risk of offending my weaker brother in Christ**