

WINE



The common Hebrew word for wine is **yayin**, from a root meaning “to boil up,” “to be in a ferment.” Others derive it from a root meaning “to tread out,” and hence the juice of the grape trodden out. The Greek word for wine is **oinos**, and the Latin **vinum**. But besides this common Hebrew word, there are several others which are thus rendered.

1. Ashishah (2 Sam. 6:19; 1 Chr. 16:3; Cant. 2:5; Hos. 3:1), which, however, rather denotes a solid cake of pressed grapes, or, as in the Revised Version, a cake of raisins.
2. ‘Asis, “sweet wine,” or “new wine,” the product of the same year (Cant. 8:2; Isa. 49:26; Joel 1:5; 3:18; Amos 9:13), from a root meaning “to tread,” hence juice trodden out or pressed out, thus referring to the method by which the juice is obtained. The power of intoxication is ascribed to it.
3. Hometz. See VINEGAR.
4. Hemer, Deut. 32:14 (rendered “blood of the grape”) Isa. 27:2 (“red wine”), Ezra 6:9; 7:22; Dan. 5:1, 2, 4. This word conveys the idea of “foaming,” as in the process of fermentation, or when poured out. It is derived from the root **hamar**, meaning “to boil up,” and also “to be red,” from the idea of boiling or becoming inflamed.
5. ‘Enabh, a grape (Deut. 32:14). The last clause of this verse should be rendered as in the Revised Version, “and of the blood of the grape [’enabh] thou drankest wine [hemer].” In Hos. 3:1 the phrase in Authorized Version, “flagons of wine,” is in the Revised Version correctly “cakes of raisins.” (Comp. Gen. 49:11; Num. 6:3; Deut. 23:24, etc., where this Hebrew word is rendered in the plural “grapes.”)
6. Mesekh, properly a mixture of wine and water with spices that increase its stimulating properties (Isa. 5:22). Ps. 75:8, “The wine [yayin] is red; it is full of mixture [mesekh];” Prov. 23:30, “mixed wine;” Isa. 65:11, “drink offering” (R.V., “mingled wine”).
7. Tirosh, properly “must,” translated “wine” (Deut. 28:51); “new wine” (Prov. 3:10); “sweet wine” (Micah 6:15; R.V., “vintage”). This Hebrew word has been traced to a root meaning “to take possession of” and hence it is supposed that tirosh is so designated because in intoxicating it takes possession of the brain. Among the blessings promised to Esau (Gen. 27:28) mention is made of “plenty of corn and tirosh.” Palestine is called “a land of corn and tirosh” (Deut. 33:28; comp. Isa. 36:17). See also Deut. 28:51; 2 Chr. 32:28; Joel 2:19; Hos. 4:11, (“wine [yayin] and new wine [tirosh] take away the heart”).
8. Sobhe (root meaning “to drink to excess,” “to suck up,” “absorb”), found only in Isa. 1:22, Hos. 4:18 (“their drink;” Gesen. and marg. of R.V., “their carouse”), and Nah. 1:10 (“drunken as drunkards;” lit., “soaked according to their drink;” R.V., “drenched, as it were, in their drink”, i.e., according to their sobhe).
9. Shekar, “strong drink,” any intoxicating liquor; from a root meaning “to drink deeply,” “to be drunken”, a generic term applied to all fermented liquors, however obtained. Num. 28:7,

“strong wine” (R.V., “strong drink”). It is sometimes distinguished from wine, c.g., Lev. 10:9, “Do not drink wine [yayin] nor strong drink [shekar];” Num. 6:3; Judg. 13:4, 7; Isa. 28:7 (in all these places rendered “strong drink”). Translated “strong drink” also in Isa. 5:11; 24:9; 29:9; 56:12; Prov. 20:1; 31:6; Micah 2:11.

10. Yekebh (Deut. 16:13, but in R.V. correctly “wine-press”), a vat into which the new wine flowed from the press. Joel 2:24, “their vats;” 3:13, “the fats;” Prov. 3:10, “Thy presses shall burst out with new wine [tirosh];” Hag. 2:16; Jer. 48:33, “wine-presses;” 2 Kings 6:27; Job. 24:11.
11. Shemarim (only in plural), “lees” or “dregs” of wine. In Isa. 25:6 it is rendered “wines on the lees”, i.e., wine that has been kept on the lees, and therefore old wine.
12. Mesek, “a mixture,” mixed or spiced wine, not diluted with water, but mixed with drugs and spices to increase its strength, or, as some think, mingled with the lees by being shaken (Ps. 75:8; Prov. 23:30).

In Acts 2:13 the word **gleukos**, rendered “new wine,” denotes properly “sweet wine.” It must have been intoxicating.

In addition to wine the Hebrews also made use of what they called *debash*, which was obtained by boiling down must to one-half or one-third of its original bulk. In Gen. 43:11 this word is rendered “honey.” It was a kind of syrup, and is called by the Arabs at the present day dibs. This word occurs in the phrase “a land flowing with milk and honey” (*debash*), Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24; Num. 13:27. (See HONEY.)

Our Lord miraculously supplied wine at the marriage feast in Cana of Galilee (John 2:1–11). The Rechabites were forbidden the use of wine (Jer. 35). The Nazarites also were to abstain from its use during the period of their vow (Num. 6:1–4); and those who were dedicated as Nazarites from their birth were perpetually to abstain from it (Judg. 13:4, 5; Luke 1:15; 7:33). The priests, too, were forbidden the use of wine and strong drink when engaged in their sacred functions (Lev. 10:1, 9–11). “Wine is little used now in the East, from the fact that Mohammedans are not allowed to taste it, and very few of other creeds touch it. When it is drunk, water is generally mixed with it, and this was the custom in the days of Christ also. The people indeed are everywhere very sober in hot climates; a drunken person, in fact, is never seen”, (Geikie’s Life of Christ). The sin of drunkenness, however, must have been not uncommon in the olden times, for it is mentioned either metaphorically or literally more than seventy times in the Bible.

A drink-offering of wine was presented with the daily sacrifice (Ex. 29:40, 41), and also with the offering of the first-fruits (Lev. 23:13), and with various other sacrifices (Num. 15:5, 7, 10). Wine was used at the celebration of the Passover. And when the Lord’s Supper was instituted, the wine and the unleavened bread then on the paschal table were by our Lord set apart as memorials of his body and blood.

Several emphatic warnings are given in the New Testament against excess in the use of wine (Luke 21:34; Rom. 13:13; Eph. 5:18; 1 Tim. 3:8; Titus 1:7).

LEADING THOUGHTS:

Is Christ divided? Was Paul crucified for you (1 Cor. 1:13) ? It was God’s pleasure through the foolishness of the preaching [not through foolish preaching] to save them that believe (1:21). We preach Christ crucified, unto the Jews a stumbling block, and unto Gentiles foolishness, but unto

them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God (1:24). I determined not to know anything among you, save Jesus, and him crucified (2:2). The natural man receiveth not the things of the Spirit of God (2:14). Other foundation can no man lay than that which is laid, which is Jesus Christ (3:11).

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroy the temple of God, him shall God destroy (3:16, 17). Let a man so account of ourselves as of ministers of Christ, and stewards of the mysteries of God (4:1). The kingdom of God is not in word, but in power (4:20). Purge out the old leaven (5:7). All things are lawful for me; but not all things are expedient (6:12). Know ye not that your bodies are members of Christ (6:15)? Flee fornication (6:18). Glorify God in your body (6:20).

Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God (7:19). Let each man abide in that calling wherein he was called (7:20). Ye were bought with a price; become not bondservants of men (7:23). Take heed lest this liberty of yours become a stumbling block to the weak (8:9). If **meat** [or **wine**] maketh my brother to stumble, I will eat no **flesh** [and drink no **wine**] for evermore, that I make not my brother to stumble (8:13).

They who proclaim the gospel shall live of the gospel (9:14). Woe is unto me if I preach not the gospel (9:16). I am become all things to all men, that I may by all means save some (9:22). Let him that thinketh he standeth take heed lest he fall (10:12). All things are lawful, but all things are not expedient. Let no man seek his own, but each his neighbor's good (10:23).

Whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord ... He that eateth and drinketh eateth and drinketh judgment unto himself if he discern (discriminate) not the body (11:27–29).

There are diversities of gifts, but the same Spirit (12:4). Now abideth faith, hope, love, these three; and the greatest of these is love (13:13). Follow after love (14:1). Let all things be done unto edifying (14:26). By the grace of God I am what I am (15:9). If Christ hath not been raised, your faith is vain; ye are yet in your sins (15:17). As in Adam all die, so also in Christ shall all be made alive (15:22). God shall be all in all (15:28). If there is a natural body, there is also a spiritual body (15:44). This corruptible must put on incorruption, and this mortal must put on immortality (15:54).

Be ye steadfast, immovable, always abounding in the work of the Lord (15:58). Upon the first day in the week let each one of you lay by him in store, as he may prosper (16:2). Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love (16:13, 14.).

WINE

- Made from grapes, Gen. 40:11; 49:11; Isa. 25:6; Jer. 40:10,12; from pomegranates, Song 8:2.
- Kept in jars, Jer. 13:12; 48:12; in skins, Josh. 9:4,13; Job 32:19; Matt. 9:17; Luke 5:37,38; in bottles, Josh. 9:4,13; Job 32:19; Jer. 13:12; 48:12; Matt. 9:17; Luke 5:37,38. Cellars for, 1 Chr. 27:27. New, Hag. 1:11. Old, Luke 5:39.
- Medicinal use of, Prov. 31:6,7; recommended by Paul to Timothy, 1 Tim. 5:23.

- Used at meals, Matt. 26:27-29; Mark 14:23.
- Made by Jesus at the marriage feast in Cana, John 2:9,10.
- Ceremonial use of, Matt. 26:27-29; Luke 22:17-20.
- Forbidden to priests while on duty, Lev. 10:9; Ezek. 44:21;
- Forbidden to Nazirites, Num. 6:2,3; see NAZIRITE.
- Abstinence from, of Daniel, Dan. 1:5,8,16; 10:3; of courtiers of Ahasuerus, Esth. 1:8; of Timothy, 1 Tim. 5:23.
- Samson's mother forbidden to drink, Judg. 13:4,5.
- Forbidden to kings, Prov. 31:4.
- Denied to the Israelites in the wilderness, that they might know that the Lord was their God, Deut. 29:6.
- Offered with sacrifices, Ex. 29:40; Lev. 23:13; Num. 15:5,10; 28:7,14.
- Given by Melchizedek to Abraham, Gen. 14:18.
- Fermented, Lev. 10:9; Num. 6:3; 28:7; Deut. 14:26; 29:6; Prov. 23:31,32; Mark 2:22.
- Refined, Isa. 25:6; Jer. 48:11.
- Of staggering, Psa. 60:3.
- Inflames the eyes, Gen. 49:12.
- Commerce in, Rev. 18:13.
- Banquets of, Esth. 5:6.
- Given to Jesus at the crucifixion, Matt. 27:48; Mark 15:23; Luke 23:36; John 19:29.
- Intoxication from the use of, Psa. 104:15; Prov. 4:17.

INSTANCES OF INTOXICATION FROM: Noah, Gen. 9:21; Lot, Gen. 19:32; Joseph and his brethren, Gen. 43:34; Nabal, 1 Sam. 25:36; Amnon, 2 Sam. 13:28,29; Ahasuerus, Esth. 1:10; kings of Israel, Hos. 7:5; falsely charged against the disciples, Acts 2:13.

FIGURATIVE: Of the divine judgments, Psa. 60:3; 75:8; Jer. 51:7. Of the joy of wisdom, Prov. 9:2,5. Of the joys of religion, Isa. 25:6; 55:1; Joel 2:19. Of abominations, Rev. 14:8; 16:19.

SYMBOLIC: Of the blood of Jesus, Matt. 26:28; Mark 14:23,24; Luke 22:20; John 6:53-56.

UNCLASSIFIED SCRIPTURES RELATING TO:

- Deut. 14:26

- Deut. 33:28
- 2 Kin. 18:32
- 2 Chr. 32:28
- Neh. 10:39
- Psa. 4:7
- Psa. 104:14,15
- Prov. 31:6,7
- Eccl. 2:3,11
- Isa. 56:12
- Hos. 2:8,22
- Hos. 7:14
- Joel 1:5
- Joel 2:24
- Joel 3:3
- Amos 6:6
- Hab. 2:5
- Hag. 1:11
- Zech. 9:17
- Zech. 10:7
- 1 Tim. 5:23

ADMONITIONS AGAINST THE USE OF:

- Lev. 10:9
- Num. 6:3
- Judg. 13:4
- Prov. 20:1
- Prov. 21:17

- Prov. 23:29-32
- Prov. 31:4,5
- Isa. 5:11,22
- Isa. 24:9
- Isa. 28:1,3,7
- Jer. 23:9
- Jer. 35:2-10,14,18,19
- Ezek. 44:21
- Hos. 4:11
- Luke 1:15
- Rom. 14:21
- Eph. 5:18
- Tit. 2:3

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