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IS IT PERMISSABLE FOR CHRISTIANS TO DRINK?

There are some who use the Scriptures to demonstrate a prohibition of all forms of alcohol while others say it is permissible if consumed in moderation.

Those who advocate prohibition state that wine, as used in the Bible, did not possess the alcohol content that wine, or other forms of drink, possess in our modern society. Let's examine God's Word on the subject to see His thoughts on the Christian's use of alcohol.

There is a potential danger with alcohol's power to lead you astray.

Prov 20:1

Wine is a mocker, strong drink is a brawler, and whoever is led astray by it is not wise.

Isa 24:9

They shall not drink wine with a song; strong drink is bitter to those who drink it.

Gen 9:21

Then he drank of the wine and was drunk, and became uncovered in his tent.

1 Sam 25:36

Now Abigail went to Nabal, and there he was, holding a feast in his house, like the feast of a king. And Nabal's heart was merry within him, for he was very drunk; therefore she told him nothing, little or much, until morning light.

Dan 5:23

"And you have lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who holds your breath in His hand and owns all your ways, you have not glorified.

Hab 2:15

"Woe to him who gives drink to his neighbor, pressing him to your bottle, even to make him drunk, that you may look on his nakedness!

Luke 12:45

"But if that servant says in his heart, 'My master is delaying his coming,' and begins to beat the male and female servants, and to eat and drink and be drunk,

1Thes 5:7

For those who sleep, sleep at night, and those who get drunk are drunk at night.

God prohibits drunkenness

Isa 5:11

Woe to those who rise early in the morning, that they may follow intoxicating drink; who continue until night, till wine inflames them!

Isa 5:22

Woe to men mighty at drinking wine, woe to men valiant for mixing intoxicating drink,

Isa 56:12

"Come," one says, "I will bring wine, and we will fill ourselves with intoxicating drink; tomorrow will be as today, and much more abundant."

Eph 5:18

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

It is wise for those in leadership to generally abstain from alcohol.

Lev 10:9

"Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations,

Isa 28:7

But they also have erred through wine, and through intoxicating drink are out of the way; the priest and the prophet have erred through intoxicating drink, they are swallowed up by wine, they are out of the way through intoxicating drink; they err in vision, they stumble in judgment.

Prov 31:4-7

- 4 It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes intoxicating drink;
- 5 Lest they drink and forget the law, and pervert the justice of all the afflicted.
- 6 Give strong drink to him who is perishing, and wine to those who are bitter of heart.
- 7 Let him drink and forget his poverty, and remember his misery no more.

IKing 16:9

Now his servant Zimri, commander of half his chariots, conspired against him as he was in Tirzah drinking himself drunk in the house of Arza, steward of his house in Tirzah;

2 Sam 11:13

Now when David called him, he ate and drank before him; and he made him drunk. And at evening he went out to lie on his bed with the servants of his lord, but he did not go down to his house.

Luke 1:15

"For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother's womb.

1 King 20:16

So they went out at noon. Meanwhile Ben-Hadad and the thirty-two kings helping him were getting drunk at the command post.

God permits the conditional use of wine and drink to those in leadership.

Num 6:20

'and the priest shall wave them as a wave offering before the LORD; they are holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine.'

1 Tim 5:23

No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.

God does not prohibit the use of wine and other strong drink

Ruth 3:7

And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

Song 5:1

I have come to my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. (TO HIS FRIENDS) eat, O friends! Drink, yes, drink deeply, O beloved ones! THE SHULAMITE

Luke 5:39

"And no one, having drunk old wine, immediately desires new; for he says, 'The old is better.'"

Luke 17:8

"But will he not rather say to him, 'Prepare something for my supper, and gird yourself and serve me till I have eaten and drunk, and afterward you will eat and drink'?"

Old Testament: Feast of Tabernacles

Deut 14:26

"And you shall spend that money for whatever your heart desires: for oxen or sheep, for wine or similar drink, for whatever your heart desires; you shall eat there before the LORD your God, and you shall rejoice, you and your household.

Prudent use of alcohol is a means of rejoicing before the Lord.

New Testament: Jesus permits use of alcohol for himself and others

Matt 26:29

"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."

Luke 5:30

And their scribes and the Pharisees complained against His disciples, saying, "Why do You eat and drink with tax collectors and sinners?"

Luke 22:18

"for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

Luke 22:30

"that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel."

John 2:10 (The first miracle of Jesus)

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: This scripture, John 2:10 tends to refute the argument that wine in the scriptures is akin to grape juice and low in its alcohol content. The implication here is that the alcohol content of the wine tends to deaden the taste buds ability to discern high quality wine from a low quality wine as the feast progresses. That's why high quality is served first (when a discerning palate reigns) and replaced with table quality wine (when the discerning palate loses its ability to discern) due to the effect of alcohol on the senses. It is clear that the wine created by Jesus from ordinary water had alcohol content. Would Jesus, who is perfect and sinless, perform his first miracle to that which is sin?

1 Cor 9:4 Do we have no right to eat and drink?

1 Cor 10:31

Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

Col 2:16

So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,

Matt 11:18-19

18 "For John came neither eating nor drinking, and they say, 'He has a demon.'

19 "The Son of Man came eating and drinking, and they say, 'Look, a gluttonous man and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children."

Luke 7:33-34

33 "For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.'

34 "The Son of Man has come eating and drinking, and you say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!'

Luke 10:7

"And remain in the same house, eating and drinking such things as they give, for the laborer is worthy of his wages. Do not go from house to house.

Principle: Let not our freedom cause another to sin.

Rom 14:21

It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak.

1 Cor 11:22

What! Do you not have houses to eat and drink in? Or do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you.

Rom 14:17

for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

God does not prohibit abstention from alcohol

Deut 29:6

"you have not eaten bread, nor have you drunk wine or similar drink; that you may know that I am the LORD your God.

Principle: Let not your voluntary abstention become a yoke of bondage to others.

Scriptures taken out of context to support prohibition of alcohol

1 Sam 1:15

And Hannah answered and said, "No, my lord, I am a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before the LORD.

CONTEXT: The prophet Eli mistakenly thought that Hannah was drunk while observing her in prayer and told her so. She defended her sobriety to Eli and stated her true condition which Eli mistakenly interpreted as drunkenness.

1 Sam 1:11-15

- 11 Then she made a vow and said, "O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head."
- 12 And it happened, as she continued praying before the LORD, that Eli watched her mouth.
- 13 Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk.
- 14 So Eli said to her, "How long will you be drunk? Put your wine away from you!"
- 15 And Hannah answered and said, "No, my lord, I am a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before the LORD.

Conclusion

It is clear from scripture God does not prohibit the use of alcohol.

It is equally clear that God does caution us on the use of alcohol for its potential to sin.

Those who are weak and unable to judiciously use alcohol in a Godlike manner should absolutely refrain from its use, period.

Those who can use alcohol properly may do so.

When in mixed company:

To the weak: Let not your weakness become a burdensome law to your brother, for they do not share your sin. Whenever a human tries to remove the freedom or liberty God gives man, that is contrary to God and therefore sin. Do not judge those who have strength where you are weak. Place no self-righteous obstacle before them where they may be made to stumble. Do not elevate your sin, which takes the form of abstention, to the status of LAW, which unlawfully binds your brother or sister. Jesus died for Christian liberty. Why then, do the weak try to make those who are strong in their obedience to the liberty granted them and ordained by God, (drinking without sinning) made to feel inferior and less spiritual than yourselves? This is evil and sinful behavior before a holy God that died for our liberty.

To the strong: Let not your strength become your weakness, for if you flaunt your strength before the weak, you have become weak and commit sin. Therefore your strength has become sin. It is therefore better not to have alcohol in mixed settings. Let nothing cause division within the household of God. However, it should be made equally clear that the use of alcohol is not sinful when used to glorify God.

EXEGESIS: OLD TESTAMENT

03196. **Nyy yayin, yah'-yin**

from an unused root meaning to effervesce; wine (as fermented); by implication, intoxication:--banqueting, wine, wine(-bibber).

NAS-banquet (1), grape (1), wine (136).

AV-wine 137, vine 1, banqueting 1, winebibbers + 05433 1; 140

08492 **vuryt tiyrowsh tee-roshe'** or **vryt tiyrosch tee-roshe'**

from 03423 in the sense of expulsion; TWOT-2505; n m

AV-wine 38; 38

NAS-fresh wine (1), grapes (1), new wine (33), wine (3).

1) wine, fresh or new wine, must, freshly pressed wine

03342 **bqy yeqeb yeh'-keb**

from an unused root meaning to excavate; *wine vat*:—

NAS-presses (1), vats (3), wine press (3), wine presses (3), wine vat (6).

AV-winepresses 10, press 2, fats 2, pressfat 1, wine 1; 16

1) wine vat, wine-press

07941 **rkv shekar shay-kawr'**; **intoxicating drink, strong drink**:—

AV-strong drink 21, strong wine 1, drunkard 1; 23

NAS-drink (2), drink of strong (1), drink or strong (1), drunkards* (1), liquor (1), strong (2), strong drink (18).

1) strong drink, intoxicating drink, fermented or intoxicating liquor

rkv shikkor; see 07910.

from 07937, Greek 4608 sikera and 4965 sucra; TWOT-2388a; n m

02561 rmx chemer *kheh'-mer*; wine:—

from 02560; TWOT- 683a; n m

AV-pure 1, red wine 1; 2

NAS-wine (2).

1) wine

02562 rmx chamar (Aramaic), *kham-ar'*; wine:—

corresponding to 02561; TWOT- 2734; n m

AV-wine 6; 6

NAS-wine (6).

1) wine

01660 tg gath *gath*; from an unused word; a wine press:—

probably from 05059 (sense of treading out grapes), Greek 1068 geishmani; TWOT-841a;
n f

AV-winepress 3, press 1, winefat 1; 5

NAS-wine press (4), wine presses (1).

1) winepress, wine vat

08354 ht v shathah *shaw-thaw'*; to drink:—

a primitive root; TWOT-2477; v

AV-drink 208, drinkers 1, drunkards 1, banquet 1, misc 6; 217

NAS-certainly drink (2), drank (27), drink (138), drink the will certainly (1), drink down (1),
drinkers (1), drinking (18), drinks (9), drunk (11), drunkards* (1), feasted (1), surely drink
(1), well-watered (2).

1) to drink

1a) (Qal)

1a1) to drink

1a1a) of drinking cup of God's wrath, of slaughter, of wicked deeds (fig)

1a2) to feast

1b) (Niphal) to be drunk

04469 Komm mamcak *mam-sawk'*; a mixed drink:—

from 04537; TWOT-1220b; n m

AV-mixed wine 1, drink offering 1; 2

NAS-mixed wine (2).

1) mixed drink, mixed wine, drink-offering

04197 gzm mezeg *meh'-zeg*; a mixture:—

from an unused root meaning to mingle (water with wine); TWOT-1170a; n m

AV-liquor 1; 1

NAS-mixed wine (1).

1) mixture, mixed wine

08105 rmv shemer *sheh'-mer* or (plural) Myrmv;

from an unused word; lees, dregs:—

from 08104; TWOT-2415a; n m pl

AV-lees 4, dregs 1; 5

NAS-aged wine (2), dregs (2), spirit (1).

06071 oyo 'aciyc aw-sees'; from 06072; sweet wine:—

from 06072; TWOT-1660a; n m

AV-new wine 2, sweet wine 2, juice 1; 5

NAS-juice (1), sweet wine (4).

1) sweet wine, wine, pressed out juice

06333a. hrp purah (802d); from the same as 06288; boughs:—

06333 hrp puwrah *poo-raw'*

NAS-boughs (1).

06333b. hrp purah (807d); from an unused word; wine press:—

AV-winepress 1, press 1; 2

NAS-measures (1), wine trough (1).

1) winepress

EXEGESIS: NEW TESTAMENT

3631. oinov oinos; a prim. word; (or perhaps of Hebrew origin *יי*, 03196); TDNT-

5:162,680; n m wine:—

AV-wine 32, winepress + 3125 1; 33

NAS-wine (33), wine* (1).

1) wine

2) metaph. fiery wine of God's wrath

3025a. l hmqiv lempsis; from 2983; receiving:—

NAS-receiving (1).

3025 l hnov lenos *lay-nos'*; a prim. word; a trough, i.e. a (wine) vat:—

NAS-press (1), wine press (4), wine* (1).

AV-winepress 4, winepress + 3631 1; 5

apparently a primary word; TDNT-4:254,531; n f

1) a tub or trough shaped receptacle, vat, in which grapes are trodden

2) the lower vat, dug in the ground, into which the must or new wine flowed from the press

3690 oxov oxos oz-os; sour wine:—

from 3691; TDNT-5:288,701; n n

AV-vinegar 7; 7

NAS-sour wine (6).

1) vinegar

1a) the mixture of sour wine or vinegar and water which the Roman soldiers were accustomed to drink

5276. upol hnion hupolenion *hoop-ol-ay'-nee-on*; from **5259** and **3025 b**; *a vessel or trough beneath a winepress (to receive the juice):—*

from a presumed compound of **5259** and **3025**; TDNT-4:254,531; n n

AV-winefat 1; 1

NAS-vat under (1), wine press (1).

1) a vessel placed under a press (and in the Orient usually sunk in the earth) to receive the expressed juice of the grapes, a pit

3820 pal aiov palaios *pal-ah-yos'*; *old, ancient:—*

from **3819**; TDNT-5:717,769; adj

AV-old 18, old wine 1; 19

NAS-old (19).

1) old, ancient

2) no longer new, worn by use, the worse for wear, old

For Synonyms see entry **5816** & **5924**

1098 gl eukov gleukos *glyoo'-kos*; *sweet new wine:—*

AV-new wine 1; 1 NAS-sweet wine (1).

1) the sweet juice pressed the grape, sweet wine

3943. paroinov paroinos *par'-oy-nos*; from **3844** and **3631**; *given to wine, drunken:—*

from **3844** and **3631**; ; adj

AV-given to wine 2; 2

NAS-addicted to wine (2).

1) given to wine, drunken

1999 Smith's Revised Bible Dictionary

WINE

The manufacture of wine is carried back in the Bible to the age of Noah (**Ge ix:20, 21**), to whom the discovery of the process is apparently, though not explicitly, attributed. The natural history and culture of the vine is described under a separate head. [Vine.] The only other plant whose fruit is noticed as having been converted into wine was the pomegranate (**So viii:2**). In Palestine the vintage takes place in September, and is celebrated with great rejoicings (Robinson, *Bibl. Res.* i. 431, ii. 81). The ripe fruit was gathered in baskets (**Jer vi:9**), as represented in Egyptian paintings (Wilkinson, i. 41-45), and was carried to the

wine-press. It was then placed in the upper one of the two vats or receptacles of which the wine-press was formed [Wine-press], and was subjected to the process of "treading," which has prevailed in all ages in Oriental and South-European countries ([Ne xiii:15](#); [Job xxiv:11](#); [Isa xvi:10](#); [Jer xxv:30](#), [xlviii:33](#); [Am ix:13](#); [Re xix:15](#)). A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *gleukos* or "sweet wine" noticed in ([Ac ii:13](#)). The first drops of juice that reached the lower vat were termed the *dema*, or "tear," and formed the first-fruits of the vintage (aparcav I hnou, LXX.) which were to be presented to Jehovah ([Ex xxii:29](#)). The "treading" was effected by one or more men, according to the size of the vat, and, if the Jews adopted the same arrangements as the Egyptians, the treaders were assisted in the operation by ropes fixed to the roof of the wine-press, as represented in Wilkinson's *Anc. Eg.* i. 46. They encouraged one another by shouts and cries ([Isa xvi:9, 10](#); [Jer xxv:30](#), [xlviii:33](#)). Their legs and garments were dyed red with the juice ([Ge xlix:11](#); [Isa lxiii:2, 3](#)). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt (Wilkinson, i. 45), but we have no notice of such an instrument in the Bible. As to the subsequent treatment of the wine, we have but little information. Sometimes it was preserved in its unfermented state, and drunk as must, but more generally it was bottled off after fermentation, and, if it were designed to be kept for some time, a certain amount of lees was added to give it body ([Isa xxv:6](#)). The wine consequently required to be "refined" or strained previously to being brought to table ([Isa xxv:6](#)).

The produce of the wine-press was described in the Hebrew language by a variety of terms, indicative either of the quality or of the use of the liquid. These terms have of late years been subjected to a rigorous examination with a view to show that Scripture disapproves, or, at all events, does not speak with approval, of the use of fermented liquor. In order to establish this position it has been found necessary, in all cases where the substance is coupled with terms of commendation, to explain them as meaning either unfermented wine or fruit, and to restrict the notices of fermented wine to passages of a condemnatory character. We question whether the critics who have adopted these views have not driven their arguments beyond their fair conclusions. It may at once be conceded that the Hebrew terms translated "wine" refer occasionally to an unfermented liquor; but inasmuch as there are frequent allusions to intoxication in the Bible, it is clear that fermented liquors were also in common use. It may also be conceded that the Bible occasionally speaks in terms of strong condemnation of the effects of wine; but it is an open question whether in these cases the condemnation is not rather directed against intoxication and excess, than against the substance which is the occasion of the excess. The term of chief importance in connection with this subject is *tîrôsh*, which is undoubtedly spoken of with approval, inasmuch as it is frequently classed with *dâgan* and *shemen*, in the triplet "corn, wine, and oil," as the special gifts of Providence {1} This has been made the subject of a special discussion in a pamphlet entitled *Tirush lo Yayin* by Dr. Lees, the object being to prove that it means not wine but fruit. An examination of the Hebrew terms is therefore unavoidable, but we desire to carry it out simply as a matter of Biblical criticism and without reference to the topic which has called forth the discussion.

The most general term for wine is *yayin*, {2} which is undoubtedly connected with the Greek οἶνος, the Latin *vinum*, and our "wine." It has hitherto been the current opinion that the Indo-European languages borrowed the term from the Hebrews. The reverse, however, appears to be the case (Renan. *Lang. Sem.* i. 207): the word belongs to the Indo-European languages, and may be referred either to the root *wē*, "to weave," whence come *viere*, *vimen*, *vitis*, *vitta* (Pott, *Etym. Forsch.* i. 120, 230), or to the root *wan*, "to love" (Kuhn, *Zeitschr. f. vergl. Sprachf.* i. 191, 192). The word being a borrowed one, no conclusion can be drawn from etymological considerations as to its use in the Hebrew language. *Tîrôsh* {3} is referred to the root *yarash*, "to get possession of," and is applied, according to Gesenius (*Thes.* p. 633), to wine on account of its inebriating qualities, whereby it *gets possession of* the brain; but, according to Bythner, as quoted by Lees (*Tirosh*, p. 52), to the vine as being a *possession* (ka t exochn) in the eyes of the Hebrews. Neither of these explanations is wholly satisfactory, but the second is less so than the first, inasmuch as it would be difficult to prove that the Hebrews attached such preeminent value to the vine as to place it on a par with landed property, which is designated by the cognate terms *yerushshah* and *môrâshah*. Nor do we see that any valuable conclusion could be drawn from this latter derivation; for, assuming its correctness, the question would still arise whether it was on account of the natural or the manufactured product that such store was set on the vine. '??sOs {4} is derived from a word signifying "to tread," and therefore refers to the method by which the juice was expressed from the fruit. It would very properly refer to *newwine* as being recently trodden out, but not necessarily to unfermented wine. It occurs but five times in the Bible (*So viii:2*; *Isa xlix:26*; *Joe i:5*, *iii:18*; *Am ix:13*). *Sôbe* {5} is derived from a root signifying to "soak" or "drink to excess." The cognate verb and participle are constantly used in the latter sense (*De xxi:20*; *Pr xxiii:20, 21*; *Isa lvi:12*; *Na i:10*). The connection between *Sôbe* and the Latin *sapa*, applied to a decoction of must (Kitto's *Cycl.* s. v. *Wine*), appears doubtful: the latter was regarded as a true Latin word by Pliny (xiv. 11). *sôbe* occurs but thrice (*Isa i:22*; *Ho iv:18*; *Na i:10*). *Chemer* {6} (*De xxxii:14*), in the Chaldee *chamar* (*Ezr vi:9*, *vii:22*) and *chamra* (*Da v:1 ff.*), conveys the notion of *foaming* or *ebullition*, and may equally well apply to the process of fermentation or to the frothing of liquid freshly poured out, in which latter case it might be used of an unfermented liquid. *Mesec* {7} (*Ps lxxv:8*), *mezeg* {8} (*So vii:2*), and *mimsac* {9} (*Pr xxiii:30*; *Isa lxxv:11*), are connected etymologically with *misceo* and "mix," and imply a mixture of wine with some other substance: no conclusion can be drawn from the word itself as to the quality of the wine, whether fermented or unfermented, or as to the nature of the substance introduced, whether spices or water. We may further notice *shecar*, {10} a generic term applied to all fermented liquors except wine [Drink, Strong];

chômetz, {11} a weak sour wine, ordinarily termed vinegar [Vinegar]; *âshîshah*, {12} rendered "flagon of wine" in the A. V. (*2Sa xvi:1*; *1Ch xvi:3*; *So ii:5*; *Ho iii:1*), but really meaning a cake of pressed raisins; and *shemarîm*, {13} properly meaning the "lees" or dregs of wine, but in (*Isa xxv:6*) transferred to wine that had been kept on the lees for the purpose of increasing its body. In the New Testament we meet with the following terms: *oinos*, {14} answering to *yayin* as the general designation of wine; *gleukos*, {15} properly

sweet wine ([Ac ii:13](#)); *sikera*, {16} a Grecized form of the Hebrew *shecar*; and *oxos*, {17} vinegar. In ([Re xiv:10](#)) we meet with a singular expression, {18} literally meaning *mixed unmixed*, evidently referring to the custom of mingling wine: the two terms cannot be used together in their literal sense, and hence the former has been explained as meaning "poured out" (De Wette *in l. c.*).

From the terms themselves we pass on to an examination of such passages as seem to elucidate their meaning. Both *yayin* and *tîrôsh* are occasionally connected with expressions that would apply properly to a fruit; the former, for instance, with verbs significant of *gathering* ([Jer xl:10, 12](#)), and *growing* ([Ps civ:14, 15](#)); the latter with *gathering* ([Isa lxii:9](#)), A. V. "brought it together", *treading* ([Mic vi:15](#)), and *withering* ([Isa xxiv:7](#); [Joe i:10](#)). So again the former is used in ([Num vi:4](#)) to define the particular kind of tree whose products were forbidden to the Nazarite, namely, the "pendulous shoot of the vine;" and the latter in ([Jud ix:13](#)), to denote the product of the vine. It should be observed, however, that in most, if not all, the passages where these and similar expressions occur, there is something to denote that the fruit is regarded not simply as fruit, but as the raw material out of which wine is manufactured. Thus, for instance, in ([Ps civ:15](#)) and ([Jud ix:13](#)) the *cheering* effects of the product are noticed, and that these are more suitable to the idea of wine than of fruit seems self-evident: in one passage indeed the A. V. connects the expression "make cheerful" with bread ([Zec ix:17](#)), but this is a mere mistranslation, the true sense of the expression there used being to *nourish* or *make to grow*. So, again, the *treading* of the grape in ([Mic vi:15](#)) is in itself conclusive as to the pregnant sense in which the term *tîrôsh* is used, even if it were not subsequently implied that the effect of the treading was in the ordinary course of things to produce the *yayin* which was to be drunk. In ([Isa lxii:9](#)) the object of the *gathering* is clearly conveyed by the notice of *drinking*. In ([Isa xxiv:7](#)) the *tîrôsh*, which withers, is paralleled with *yayin* in the two following verses. And lastly, in ([Isa lxxv:8](#)) the nature of the *tîrôsh*, which is said to be found in the cluster of the grapes, is not obscurely indicated by the subsequent eulogium, "a blessing is in it." That the terms "vine" and "wine" should be thus interchanged in poetical language calls for no explanation. We can no more infer from such instances that the Hebrew terms mean *grapes as fruit*, than we could infer the same of the Latin *vinum* because in some two or three passages (Plaut. *Trin.* ii. 4, 125; Varr. *de L. L.* iv. 17; Cato, *R. R. c.* 147) the term is transferred to the grape out of which wine is made.

The question whether either of the above terms ordinarily signified a solid substance would be at once settled by a reference to the manner in which they were consumed. With regard to *yayin* we are not aware of a single passage which couples it with the act of *eating*. {19} With regard to *tîrôsh* the case is somewhat different, inasmuch as that term generally follows "corn," in the triplet "corn, wine, and oil," and hence the term applied to the consumption of corn is carried on, in accordance with the grammatical figure *zeugma*, to the other members of the clause, as in ([De xii:17](#)). In the only passage where the act of consuming *tîrôsh* alone is noticed ([Isa lxii:8, 9](#)), the verb is *shâthah*, {20} which constantly indicates the act of *drinking* e. g. ([Ge ix:21, xxiv:22](#); [Ex vii:21](#); [Ru ii:9](#)), and is the general term combined with *acal* in the joint act of "eating and drinking" e. g. ([1Sa xxx:16](#); [Job i:4](#);

[Ec ii:24](#)). We can find no confirmation for the sense of *sucking* assigned to the term by Dr. Lees (*Tirosh*, p. 61): the passage quoted in support of that sense ([Ps lxxv:8](#)) implies at all events a kind of sucking allied to drinking rather than to eating, if indeed the sense of drinking be not the more correct rendering of the term. An argument has been drawn against the usual sense assigned to *tîrôsh*, from the circumstance that it is generally connected with "corn," and therefore implies an edible rather than a drinkable substance. The very opposite conclusion may, however, be drawn from this circumstance; for it may be reasonably urged that in any enumeration of the materials needed for man's support, "meat and drink" would be specified, rather than several kinds of the former and none of the latter.

There are, moreover, passages which seem to imply the actual manufacture of *tîrôsh* by the same process by which wine was ordinarily made. For, not to insist on the probability that the "bringing together," noticed in ([Isa lxii:9](#)), would not appropriately apply to the collecting of the fruit in the wine-vat, we have notice of the "treading" in connection with *tîrôsh* in ([Mic vi:15](#)), and again of the "overflowing" and the "bursting out" of the *tîrôsh* in the vessels or lower vat (*yekeb*; upol hnion), which received the must from the proper press ([Pr iii:10](#); [Joe ii:24](#)).

Lastly, we have intimations of the effect produced by an excessive use of *yayin* and *tîrôsh*. To the former are attributed the "darkly flashing eye" ([Ge xlix:12](#)); A. V. "red," but see Gesen. *Thes.* Append. p. 89, the unbridled tongue ([Pr xx:1](#); [Isa xxviii:7](#)); the excitement of the spirit ([Pr xxxi:6](#); [Isa v:11](#); [Zec ix:15](#), [x:7](#)), the enchained affections of its votaries ([Ho iv:11](#)), the perverted judgment ([Pr xxxi:5](#); [Isa xxviii:7](#)), the indecent exposure ([Hab ii:15](#), [16](#)), and the sickness resulting from the *heat* (*chemah*, A. V. "bottles") of wine ([Ho vii:5](#)). The allusions to the effects of *tîrôsh* are confined to a single passage, but this a most decisive one, namely, ([Ho iv:11](#)), "Whoredom and wine (*yayin*), and new wine (*tîrôsh*) take away the heart," where *tîrôsh* appears as the climax of engrossing influence, in immediate connection with *yayin*.

The impression produced on the mind by a general review of the above notices is, that both *yayin* and *tîrôsh* in their ordinary and popular acceptance referred to fermented, intoxicating wine. In the condemnatory passages no exception is made in favor of any other kind of liquid passing under the same name but not invested with the same dangerous qualities. Nor again in these passages is there any decisive condemnation of the substance itself, which would enforce the conclusion that elsewhere an unfermented liquid must be understood. The condemnation must be understood of *excessive use* in any case: for even where this is not expressed, it is implied: and therefore the instances of wine being drunk without any reproof of the act, may with as great a probability imply the moderate use of an intoxicating beverage, as the use of an unintoxicating one.

The notices of fermentation are not very decisive. A certain amount of fermentation is implied in the distension of the leather bottles when new wine was placed in them, and which was liable to burst old bottles. [Bottle.] It has been suggested that the object of placing the wine in bottles was to prevent fermentation, but that in "the case of old bottles

fermentation might ensue from their being impregnated with the fermenting substance" (*Tirosh*, p. 65). This is not inconsistent with the statement in ([Mt ix:17](#)), but it detracts from the spirit of the comparison which implies the presence of a strong, expansive, penetrating principle. It is, however, inconsistent with ([Job xxxii:19](#)), where the distension is described as occurring even in *newbottles*. It is very likely that new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth. But we should be inclined to understand the passages above quoted as referring to wine drawn off before the fermentation was complete, either for immediate use, or for the purpose of forming it into sweet wine after the manner described by the Geoponic writers (vii. 19) [*Dict. of Ant.* "Vinum"]. The presence of the gas-bubble, or as the Hebrew termed it, "the eye" that sparkled in the cup ([Pr xxiii:31](#)), was one of the tokens of fermentation having taken place, and the same effect was very possibly implied in the name *khemer*.

The remaining terms call for but few remarks. There can be no question that *asis* means wine, and in this case it is observable that it forms part of a Divine promise ([Joe iii:18](#); [Am ix:13](#)) very much as *tîrôsh* occurs elsewhere, though other notices imply that it was the occasion of excess ([Isa xlix:26](#); [Joe i:5](#)). Two out of the three passages in which *sôbe* occurs ([Isa i:22](#); [Na i:10](#)) imply a liquor that would be spoiled or *wounded* (the expression in ([Isa i:22](#)), *mah-I*, A. V. "mixed," is supposed to convey the same idea as the Latin *castrare* applied to wine in Plin. xix. 19) by the application of water; we think the passages quoted favor the idea of *strength* rather than sweetness being the characteristic of *sôbe*. The term occurs in ([Ho iv:18](#)), in the sense of a debauch, and the verb accompanying it has no connection with the notion of acidity, but would more properly be rendered "is past." The *mingling* implied in the term *mesekek* may have been designed either to increase, or to diminish the strength of the wine, according as spices or water formed the ingredient that was added. The notices chiefly favor the former view; for mingled liquor was prepared for high festivals ([Pr ix:2, 5](#)), and occasions of excess ([Pr xxiii:30](#); [Isa v:22](#)). A cup "full mixed," was emblematic of severe punishment ([Ps lxxv:8](#)). At the same time strength was not the sole object sought: the wine "mingled with myrrh" given to Jesus, was designed to deaden pain ([Mr xv:23](#)), and the spiced pomegranate wine prepared by the bride ([So viii:2](#)) may well have been of a mild character. Both the Greeks and Romans were in the habit of flavoring their wines with spices, and such preparations were described by the former as wine ex aromatwn kataskeuazomenov (Athen. i. p. 31 e), and by the latter as *aromatites* (Plin. xiv. 19, 5). The authority of the Mishna may be cited in favor both of water and of spices, the former being noticed in *Berach. 7, 5*; *Pesach. 7, 13*, and the latter in *Schen. 2, 1*. In the New Testament the character of the "sweet wine," noticed in ([Ac ii:13](#)), calls for

some little remark. It could not be *newwine* in the proper sense of the term, inasmuch as about eight months must have elapsed between the vintage and the feast of Pentecost. It might have been applied, just as *mustum* was by the Romans, to wine that had been preserved for about a year in an unfermented state (Cato, *R. R.* c. 120). But the explanations of the ancient lexicographers rather lead us to infer that its luscious qualities were due, not to its being recently made, but to its being produced from the very purest

juice of the grape; for both in Hesychius and the Etymologicum Magnum the term *gl eukov* is explained to be the juice that flowed spontaneously from the grape before the treading commenced. The name itself, therefore, is not conclusive as to its being an unfermented liquor, while the context implies the reverse: for St. Peter would hardly have offered a serious defense to an accusation that was not seriously made; and yet if the sweet wine in question were not intoxicating, the accusation could only have been ironical.

As considerable stress is laid upon the quality of sweetness, as distinguished from strength, supposed to be implied in the Hebrew terms *mesek* and *sôbe*, we may observe that the usual term for the inspissated juice of the grape, which was characterized more especially by sweetness, was *débash*, {21} rendered in the A. V. "honey" ([Ge xliii:11](#); [Eze xxvii:17](#)). This was prepared by boiling it down either to a third of its original bulk, in which case it was termed *sapa* by the Latins, and *eqhma* or *siraion* by the Greeks, or else to half its bulk, in which case it was termed *defrutum* (Plin. xiv. 11). Both the substance and the name, under the form of *dibs*, are in common use in Syria at the present day. We may further notice a less artificial mode of producing a sweet liquor from the grape, namely, by pressing the juice directly into the cup, as described in ([Ge xl:11](#)). And, lastly, there appears to have been a beverage, also of a sweet character, produced by macerating grapes, and hence termed the "liquor" {22} of grapes ([Num vi:3](#)). These latter preparations are allowed in the Koran (xvi. 69) as substitutes for wine.

There can be little doubt that the wines of Palestine varied in quality, and were named after the localities in which they were made. We have no notices, however, to this effect. The only wines of which we have special notice, belonged to Syria these were the wine of Helbon, a valley near Damascus, which in ancient times was prized at Tyre ([Eze xxvii:18](#)) and by the Persian monarchs (Strab. xv. p. 735), as it still is by the residents of Damascus (Porter, *Damascus*, i. 333); and the wine of Lebanon, famed for its aroma ([Ho xiv:7](#)).

With regard to the uses of wine in private life there is little to remark. It was produced on occasions of ordinary hospitality ([Ge xiv:18](#)), and at festivals, such as marriages ([Joh ii:1](#)). The monuments of ancient Egypt furnish abundant evidence that the people of that country, both male and female, indulged liberally in the use of wine (Wilkinson, i. 52, 53). It has been inferred from a passage in Plutarch (*de Isid.* 6) that no wine was drunk in Egypt before the reign of Psammetichus, and this passage has been quoted in illustration of ([Ge xl:11](#)). The meaning of the author seems rather to be that the kings subsequently to Psammetichus did not restrict themselves to the quantity of wine prescribed to them by reason of their sacerdotal office (Diod. i. 70). The cultivation of the vine was incompatible with the conditions of a nomad life, and it was probably on this account that Jonadab, wishing to perpetuate that kind of life among his posterity, prohibited the use of wine to them ([Jer xxxv:6](#)). The case is exactly parallel to that of the Nabathaeans, who abstained from wine on purely political grounds (Diod. xix. 94).

Under the Mosaic Law wine formed the usual drink-offering that accompanied the daily sacrifice ([Ex xxix:40](#)), the presentation of the first-fruits ([Le xxiii:13](#)), and other offerings ([Num xv:5](#)). It appears from ([Num xxviii:7](#)) that strong drink might be substituted for it on

these occasions. Tithe was to be paid of wine (*tîrôsh*) as of other products, and this was to be consumed "before the Lord," meaning within the precincts of the Temple, or perhaps, as may be inferred from ([Le vii:16](#)), at the place where the Temple was situated ([De xii:17, 18](#)). The priest was also to receive first-fruits of wine (*tîrôsh*), as of other articles ([De xviii:4](#)); comp. ([Ex xxii:29](#)): and a promise of plenty was attached to the faithful payment of these dues ([Pr iii:9, 10](#)). The priests were prohibited from the use of wine and strong drink before performing the services of the Temple ([Le x:9](#)), and the place which this prohibition holds in the narrative favors the presumption that the offense of Nadab and Abihu was committed under the influence of liquor. Ezekiel repeats the prohibition as far as wine is concerned ([Eze xlv:21](#)). The Nazarite was prohibited from the use of wine, or strong drink, or even the juice of grapes during the continuance of his vow ([Num vi:3](#)); but the adoption of that vow was a voluntary act. The use of wine at the paschal feast was not enjoined by the Law; but had become an established custom, at all events in the post- Babylonian period. The cup was handed round four times according to the ritual prescribed in the Mishna (*Pesach*. 10, 1), the third cup being designated the "cup of blessing" ([1Co x:16](#)), because grace was then said (*Pesach*. 10, 7). [Passover.] The contents of the cup are specifically described by our Lord as "the fruit" (*gennhna*) of the vine ([Mt xxvi:29](#); [Mr xiv:25](#); [Lu xxii:18](#)), and in the Mishna simply as wine. The wine was mixed with warm water on these occasions, as implied in the notice of the warming kettle (*Pesach*. 7, 13). Hence in the early Christian Church it was usual to mix the sacramental wine with water, a custom as old, at all events, as Justin Martyr's time (*Apol.* i. 65). The Pastoral Epistles contain directions as to the moderate use of wine on the part of all holding office in the Church; as that they should not be paroinoi ([1Ti iii:3](#)); A. V. "given to wine", meaning insolent and violent under the influence of wine; "not given to much wine" ([1Ti iii:8](#)); "not enslaved to much wine" ([Ti ii:3](#)). The term *nhfal eov* in ([1Ti iii:2](#)) (A. V. "sober"), expresses general vigilance and circumspection (Schleusner, *Lex. s. v.*; Alford, *in loc.*). St. Paul advises Timothy himself to be no longer a habitual water-drinker, but to take a little wine for his health's sake ([1Ti v:23](#)). No very satisfactory reason can be assigned for the place which this injunction holds in the epistle, unless it were intended to correct any possible misapprehension as to the preceding words, "Keep thyself pure." The precepts above quoted, as well as others to the same effect addressed to the disciples generally ([Ro xiii:13](#); [Ga v:21](#); [1Pe iv:3](#)), show the extent to which intemperance prevailed in ancient times, and the extreme danger to which the Church was subjected from this quarter. W. L. B.

* On the Bible names of wine and its use in the East, see articles by W. G. Schauffler in the *Bibl. Repos.* for Oct. 1836; L. Mayer, *Amer. Bibl. Repos.* for Oct. 1839; and T. Laurie, *Bibl. Sacra* for Jan. 1869. The view of Dr. F. R. Lees, referred to above, is set forth in his articles *Wine, Fruits, and Drink, Strong*, in the first edition (1845) of Kitto's *Cycl. of Bibl. Lit.*, also in his *Essays, Hist. and Crit. on the Temperance Question*, Lond. 1853 (including *Tirosh lo Yayin*), and very fully in the *Temperance Bible-Commentary* by Dr. F. R. Lees and the Rev. Dawson Burns, Lond. 1868, Amer. ed., with Preface by Dr. Tayler Lewis, N. Y. 1870. They are adopted in the main by Professor G. C. M. Douglas, art. *Wine*

in Fairbairn's *Imp. Bible Dict.*, but are warmly controverted by Isaac Jennings, art. *Wine* in the 3d ed. of Kitto's *Cycl. of Bibl. Lit.* (1866). A

{1} * The word translated "oil" when "wine and oil" or "corn, wine, and oil," are spoken of in conjunction is not *shemen* (Nm̄v), but *yitshar* (r̄huy), which, according to Gesenius, "seems to differ from *shemen* as *tîrôsh* from *yayin*." *Shemen* is never associated with *tîrôsh*. A.

{2} Nyy {3} v̄mryt. {4} oyoē. {5} abo. {6} rmx. {7} Kom. {8} gzm. {9} Komm.

{10} rkv. {11} mx {12} hvyva. {13} Myrmv. {14} Oinov. {15} Gl eukov.

{16} Sikera, {17} Oxov. {18} Kekerasmenov akratov.

{19} An apparent instance occurs in (*Isa lv:1*), where the "buy and eat" has been supposed to refer to the "buy wine and milk" which follows (*Tirosh*, p. 94). Got the term rendered "buy" properly means "to buy *grain*," and hence expresses in itself the substance to be eaten.

{20} htv. {21} vbd. {22} hrvm.

SCRIPTURE INDEX

WINE

Genesis 9:21 He drank of the [wine](#) and became drunk, and uncovered himself inside his tent.

Genesis 9:24 When Noah awoke from his [wine](#), he knew what his youngest son had done to him.

Genesis 14:18 And Melchizedek king of Salem brought out bread and [wine](#); now he was a priest of God Most High.

Genesis 19:32 "Come, let us make our father drink [wine](#), and let us lie with him that we may preserve our family through our father."

Genesis 19:33 So they made their father drink [wine](#) that night, and the firstborn went in and lay with her father; and he did not know when she lay down or when she arose.

Genesis 19:34 On the following day, the firstborn said to the younger, "Behold, I lay last night with my father; let us make him drink [wine](#) tonight also; then you go in and lie with him, that we may preserve our family through our father."

Genesis 19:35 So they made their father drink [wine](#) that night also, and the younger arose and lay with him; and he did not know when she lay down or when she arose.

Genesis 27:25 So he said, "Bring *it* to me, and I will eat of my son's game, that I may bless you." And he brought *it* to him, and he ate; he also brought him [wine](#) and he drank.

Genesis 27:28 Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new [wine](#);

Genesis 27:37 But Isaac replied to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new [wine](#) I have sustained him. Now as for you then, what can I do, my son?"

Genesis 49:11 "He ties *his* foal to the vine, And his donkey's colt to the choice vine; He washes his garments in [wine](#), And his robes in the blood of grapes.

Genesis 49:12 "His eyes are dull from [wine](#), And his teeth white from milk.

Exodus 29:40 and there *shall be* one-tenth of an *ephah* of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of [wine](#) for a drink offering with one lamb.

Leviticus 10:9 "Do not drink [wine](#) or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you will not die—it is a perpetual statute throughout your generations—

Leviticus 23:13 'Its grain offering shall then be two-tenths of an *ephah* of fine flour mixed with oil, an offering by fire to the LORD for a soothing aroma, with its drink offering, a fourth of a hin of [wine](#).

Numbers 6:3 he shall abstain from [wine](#) and strong drink; he shall drink no vinegar, whether made from [wine](#) or strong drink, nor shall he drink any grape juice nor eat fresh or dried grapes.

Numbers 6:20 'Then the priest shall wave them for a wave offering before the LORD. It is holy for the priest, together with the breast offered by waving and the thigh offered by lifting up; and afterward the Nazirite may drink [wine](#).'

Numbers 15:5 and you shall prepare [wine](#) for the drink offering, one-fourth of a hin, with the burnt offering or for the sacrifice, for each lamb.

Numbers 15:7 and for the drink offering you shall offer one-third of a hin of [wine](#) as a soothing aroma to the LORD.

Numbers 15:10 and you shall offer as the drink offering one-half a hin of [wine](#) as an offering by fire, as a soothing aroma to the LORD.

Numbers 18:12 "All the best of the fresh oil and all the best of the fresh [wine](#) and of the grain, the first fruits of those which they give to the LORD, I give them to you.

Numbers 18:27 'Your offering shall be reckoned to you as the grain from the threshing floor or the full produce from the [wine](#) vat.

Numbers 18:30 "You shall say to them, 'When you have offered from it the best of it, then *the rest* shall be reckoned to the Levites as the product of the threshing floor, and as the product of the [wine](#) vat.

Numbers 28:14 'Their drink offerings shall be half a hin of [wine](#) for a bull and a third of a hin for the ram and a fourth of a hin for a lamb; this is the burnt offering of each month throughout the months of the year.

Deuteronomy 7:13 "He will love you and bless you and multiply you; He will also bless the fruit of your womb and the fruit of your ground, your grain and your new [wine](#) and your oil, the increase of your herd and the young of your flock, in the land which He swore to your forefathers to give you.

Deuteronomy 11:14 that He will give the rain for your land in its season, the early and late rain, that you may gather in your grain and your new [wine](#) and your oil.

Deuteronomy 12:17 "You are not allowed to eat within your gates the tithe of your grain or new [wine](#) or oil, or the firstborn of your herd or flock, or any of your votive offerings which you vow, or your freewill offerings, or the contribution of your hand.

Deuteronomy 14:23 "You shall eat in the presence of the LORD your God, at the place where He chooses to establish His name, the tithe of your grain, your new [wine](#), your oil, and the firstborn of your herd and your flock, so that you may learn to fear the LORD your God always.

Deuteronomy 14:26 "You may spend the money for whatever your heart desires: for oxen, or sheep, or [wine](#), 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.

Deuteronomy 15:14 "You shall furnish him liberally from your flock and from your threshing floor and from your [wine](#) vat; you shall give to him as the LORD your God has blessed you.

Deuteronomy 16:13 "You shall celebrate the Feast of Booths seven days after you have gathered in from your threshing floor and your [wine](#) vat;

Deuteronomy 18:4 "You shall give him the first fruits of your grain, your new [wine](#), and your oil, and the first shearing of your sheep.

Deuteronomy 28:39 "You shall plant and cultivate vineyards, but you will neither drink of the [wine](#) nor gather *the grapes*, for the worm will devour them.

Deuteronomy 28:51 "Moreover, it shall eat the offspring of your herd and the produce of your ground until you are destroyed, who also leaves you no grain, new [wine](#), or oil, nor the increase of your herd or the young of your flock until they have caused you to perish.

Deuteronomy 29:6 "You have not eaten bread, nor have you drunk [wine](#) or strong drink, in order that you might know that I am the LORD your God.

Deuteronomy 32:14 Curds of cows, and milk of the flock, With fat of lambs, And rams, the breed of Bashan, and goats, With the finest of the wheat— And of the blood of grapes you drank [wine](#).

Deuteronomy 32:33 "Their [wine](#) is the venom of serpents, And the deadly poison of cobras.

Deuteronomy 32:38 'Who ate the fat of their sacrifices, *And* drank the [wine](#) of their drink offering? Let them rise up and help you, Let them be your hiding place!

Deuteronomy 33:28 "So Israel dwells in security, The fountain of Jacob secluded, In a land of grain and new [wine](#); His heavens also drop down dew.

Joshua 9:4 they also acted craftily and set out as envoys, and took worn-out sacks on their donkeys, and [wineskins](#) worn-out and torn and mended,

Joshua 9:13 "These [wineskins](#) which we filled were new, and behold, they are torn; and these our clothes and our sandals are worn out because of the very long journey."

Judges 6:11 Then the angel of the LORD came and sat under the oak that was in Ophrah, which belonged to Joash the Abiezrite as his son Gideon was beating out wheat in the [wine](#) press in order to save *it* from the Midianites.

Judges 7:25 They captured the two leaders of Midian, Oreb and Zeeb, and they killed Oreb at the rock of Oreb, and they killed Zeeb at the [wine](#) press of Zeeb, while they pursued Midian; and they brought the heads of Oreb and Zeeb to Gideon from across the Jordan.

Judges 9:13 "But the vine said to them, 'Shall I leave my new [wine](#), which cheers God and men, and go to wave over the trees?'

Judges 13:4 "Now therefore, be careful not to drink [wine](#) or strong drink, nor eat any unclean thing.

Judges 13:7 "But he said to me, 'Behold, you shall conceive and give birth to a son, and now you shall not drink [wine](#) or strong drink nor eat any unclean thing, for the boy shall be a Nazirite to God from the womb to the day of his death.'"

Judges 13:14 "She should not eat anything that comes from the vine nor drink [wine](#) or strong drink, nor eat any unclean thing; let her observe all that I commanded."

Judges 19:19 "Yet there is both straw and fodder for our donkeys, and also bread and [wine](#) for me, your maidservant, and the young man who is with your servants; there is no lack of anything."

1 Samuel 1:14 Then Eli said to her, "How long will you make yourself drunk? Put away your [wine](#) from you."

1 Samuel 1:15 But Hannah replied, "No, my lord, I am a woman oppressed in spirit; I have drunk neither [wine](#) nor strong drink, but I have poured out my soul before the LORD."

1 Samuel 1:24 Now when she had weaned him, she took him up with her, with a three-year-old bull and one ephah of flour and a jug of [wine](#), and brought him to the house of the LORD in Shiloh, although the child was young.

1 Samuel 10:3 "Then you will go on further from there, and you will come as far as the oak of Tabor, and there three men going up to God at Bethel will meet you, one carrying three young goats, another carrying three loaves of bread, and another carrying a jug of [wine](#);

1 Samuel 16:20 Jesse took a donkey *loaded with* bread and a jug of [wine](#) and a young goat, and sent *them* to Saul by David his son.

1 Samuel 25:18 Then Abigail hurried and took two hundred *loaves* of bread and two jugs of [wine](#) and five sheep already prepared and five measures of roasted grain and a hundred clusters of raisins and two hundred cakes of figs, and loaded *them* on donkeys.

1 Samuel 25:37 But in the morning, when the [wine](#) had gone out of Nabal, his wife told him these things, and his heart died within him so that he became as a stone.

2 Samuel 13:28 Absalom commanded his servants, saying, "See now, when Amnon's heart is merry with [wine](#), and when I say to you, 'Strike Amnon,' then put him to death. Do not fear; have not I myself commanded you? Be courageous and be valiant."

2 Samuel 16:1 Now when David had passed a little beyond the summit, behold, Ziba the servant of Mephibosheth met him with a couple of saddled donkeys, and on them *were* two hundred loaves of bread, a hundred clusters of raisins, a hundred summer fruits, and a jug of [wine](#).

2 Samuel 16:2 The king said to Ziba, "Why do you have these?" And Ziba said, "The donkeys are for the king's household to ride, and the bread and summer fruit for the young men to eat, and the [wine](#), for whoever is faint in the wilderness to drink."

2 Kings 6:27 He said, "If the LORD does not help you, from where shall I help you? From the threshing floor, or from the [wine](#) press?"

2 Kings 18:32 until I come and take you away to a land like your own land, a land of grain and new [wine](#), a land of bread and vineyards, a land of olive trees and honey, that you may live and not die." But do not listen to Hezekiah when he misleads you, saying, "The LORD will deliver us."

- 1 Chronicles 9:29 Some of them also were appointed over the furniture and over all the utensils of the sanctuary and over the fine flour and the [wine](#) and the oil and the frankincense and the spices.
- 1 Chronicles 12:40 Moreover those who were near to them, *even* as far as Issachar and Zebulun and Naphtali, brought food on donkeys, camels, mules and on oxen, great quantities of flour cakes, fig cakes and bunches of raisins, [wine](#), oil, oxen and sheep. There was joy indeed in Israel.
- 1 Chronicles 27:27 Shimei the Ramathite had charge of the vineyards; and Zabdi the Shiphmite had charge of the produce of the vineyards *stored* in the [wine](#) cellars.
- 2 Chronicles 2:10 "Now behold, I will give to your servants, the woodsmen who cut the timber, 20,000 kors of crushed wheat and 20,000 kors of barley, and 20,000 baths of [wine](#) and 20,000 baths of oil."
- 2 Chronicles 2:15 "Now then, let my lord send to his servants wheat and barley, oil and [wine](#), of which he has spoken.
- 2 Chronicles 11:11 He also strengthened the fortresses and put officers in them and stores of food, oil and [wine](#).
- 2 Chronicles 31:5 As soon as the order spread, the sons of Israel provided in abundance the first fruits of grain, new [wine](#), oil, honey and of all the produce of the field; and they brought in abundantly the tithe of all.
- 2 Chronicles 32:28 storehouses also for the produce of grain, [wine](#) and oil, pens for all kinds of cattle and sheepfolds for the flocks.
- Ezra 6:9 "Whatever is needed, both young bulls, rams, and lambs for a burnt offering to the God of heaven, and wheat, salt, [wine](#) and anointing oil, as the priests in Jerusalem request, *it* is to be given to them daily without fail,
- Ezra 7:22 *even* up to 100 talents of silver, 100 kors of wheat, 100 baths of [wine](#), 100 baths of oil, and salt as needed.
- Nehemiah 2:1 And it came about in the month Nisan, in the twentieth year of King Artaxerxes, that [wine](#) was before him, and I took up the [wine](#) and gave it to the king. Now I had not been sad in his presence.
- Nehemiah 5:11 "Please, give back to them this very day their fields, their vineyards, their olive groves and their houses, also the hundredth *part* of the money and of the grain, the new [wine](#) and the oil that you are exacting from them."
- Nehemiah 5:15 But the former governors who were before me laid burdens on the people and took from them bread and [wine](#) besides forty shekels of silver; even their servants domineered the people. But I did not do so because of the fear of God.
- Nehemiah 5:18 Now that which was prepared for each day was one ox *and* six choice sheep, also birds were prepared for me; and once in ten days all sorts of [wine](#) were *furnished* in abundance. Yet for all this I did not demand the governor's food *allowance*, because the servitude was heavy on this people.
- Nehemiah 10:37 We will also bring the first of our dough, our contributions, the fruit of every tree, the new [wine](#) and the oil to the priests at the chambers of the house of our God, and the tithe of our ground to the Levites, for the Levites are they who receive the tithes in all the rural towns.
- Nehemiah 10:39 For the sons of Israel and the sons of Levi shall bring the contribution of the grain, the new [wine](#) and the oil to the chambers; there are the utensils of the

sanctuary, the priests who are ministering, the gatekeepers and the singers. Thus we will not neglect the house of our God.

Nehemiah 13:5 had prepared a large room for him, where formerly they put the grain offerings, the frankincense, the utensils and the tithes of grain, [wine](#) and oil prescribed for the Levites, the singers and the gatekeepers, and the contributions for the priests.

Nehemiah 13:12 All Judah then brought the tithe of the grain, [wine](#) and oil into the storehouses.

Nehemiah 13:15 In those days I saw in Judah some who were treading [wine](#) presses on the sabbath, and bringing in sacks of grain and loading *them* on donkeys, as well as [wine](#), grapes, figs and all kinds of loads, and they brought *them* into Jerusalem on the sabbath day. So I admonished *them* on the day they sold food.

Esther 1:7 Drinks were served in golden vessels of various kinds, and the royal [wine](#) was plentiful according to the king's bounty.

Esther 1:10 On the seventh day, when the heart of the king was merry with [wine](#), he commanded Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar and Carkas, the seven eunuchs who served in the presence of King Ahasuerus,

Esther 5:6 As they drank their [wine](#) at the banquet, the king said to Esther, "What is your petition, for it shall be granted to you. And what is your request? Even to half of the kingdom it shall be done."

Esther 7:1 Now the king and Haman came to drink [wine](#) with Esther the queen.

Esther 7:2 And the king said to Esther on the second day also as they drank their [wine](#) at the banquet, "What is your petition, Queen Esther? It shall be granted you. And what is your request? Even to half of the kingdom it shall be done."

Esther 7:7 The king arose in his anger from drinking [wine](#) and went into the palace garden; but Haman stayed to beg for his life from Queen Esther, for he saw that harm had been determined against him by the king.

Esther 7:8 Now when the king returned from the palace garden into the place where they were drinking [wine](#), Haman was falling on the couch where Esther was. Then the king said, "Will he even assault the queen with me in the house?" As the word went out of the king's mouth, they covered Haman's face.

Job 1:13 Now on the day when his sons and his daughters were eating and drinking [wine](#) in their oldest brother's house,

Job 1:18 While he was still speaking, another also came and said, "Your sons and your daughters were eating and drinking [wine](#) in their oldest brother's house,

Job 24:11 "Within the walls they produce oil; They tread [wine](#) presses but thirst.

Job 32:19 "Behold, my belly is like unvented [wine](#), Like new [wineskins](#) it is about to burst.

Psalms 4:7 You have put gladness in my heart, More than when their grain and new [wine](#) abound.

Psalms 60:3 You have made Your people experience hardship; You have given us [wine](#) to drink that makes us stagger.

Psalms 75:8 For a cup is in the hand of the LORD, and the [wine](#) foams; It is well mixed, and He pours out of this; Surely all the wicked of the earth must drain *and* drink down its dregs.

Psalms 78:65 Then the Lord awoke as *if from* sleep, Like a warrior overcome by [wine](#).

Psalms 104:15 And wine which makes man's heart glad, So that he may make *his* face glisten with oil, And food which sustains man's heart.

Psalms 119:83 Though I have become like a wineskin in the smoke, I do not forget Your statutes.

Proverbs 3:10 So your barns will be filled with plenty And your vats will overflow with new wine.

Proverbs 4:17 For they eat the bread of wickedness And drink the wine of violence.

Proverbs 9:2 She has prepared her food, she has mixed her wine; She has also set her table;

Proverbs 9:5 "Come, eat of my food And drink of the wine I have mixed.

Proverbs 20:1 Wine is a mocker, strong drink a brawler, And whoever is intoxicated by it is not wise.

Proverbs 21:17 He who loves pleasure *will become* a poor man; He who loves wine and oil will not become rich.

Proverbs 23:20 Do not be with heavy drinkers of wine, Or with gluttonous eaters of meat;

Proverbs 23:30 Those who linger long over wine, Those who go to taste mixed wine.

Proverbs 23:31 Do not look on the wine when it is red, When it sparkles in the cup, When it goes down smoothly;

Proverbs 31:4 It is not for kings, O Lemuel, It is not for kings to drink wine, Or for rulers to desire strong drink,

Proverbs 31:6 Give strong drink to him who is perishing, And wine to him whose life is bitter.

Ecclesiastes 2:3 I explored with my mind *how*to stimulate my body with wine while my mind was guiding *me* wisely, and how to take hold of folly, until I could see what good there is for the sons of men to do under heaven the few years of their lives.

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

Ecclesiastes 10:19 *Men* prepare a meal for enjoyment, and wine makes life merry, and money is the answer to everything.

Song of Solomon 1:2 "May he kiss me with the kisses of his mouth! For your love is better than wine.

Song of Solomon 1:4 "Draw me after you *and* let us run *together!* The king has brought me into his chambers." "We will rejoice in you and be glad; We will extol your love more than wine. Rightly do they love you."

Song of Solomon 4:10 "How beautiful is your love, my sister, *my* bride! How much better is your love than wine, And the fragrance of your oils Than all *kinds* of spices!

Song of Solomon 5:1 "I have come into my garden, my sister, *my* bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have drunk my wine and my milk. Eat, friends; Drink and imbibe deeply, O lovers."

Song of Solomon 7:2 "Your navel is *like* a round goblet Which never lacks mixed wine; Your belly is like a heap of wheat Fenced about with lilies.

Song of Solomon 7:9 And your mouth like the best wine!" "It goes *down* smoothly for my beloved, Flowing gently *through* the lips of those who fall asleep.

Song of Solomon 8:2 "I would lead you *and* bring you Into the house of my mother, who used to instruct me; I would give you spiced wine to drink from the juice of my pomegranates.

Isaiah 5:2 He dug it all around, removed its stones, And planted it with the choicest vine. And He built a tower in the middle of it And also hewed out a wine vat in it; Then He expected *it* to produce *good* grapes, But it produced *only* worthless ones.

Isaiah 5:10 "For ten acres of vineyard will yield *only* one bath of wine, And a homer of seed will yield *but* an ephah of grain."

Isaiah 5:11 Woe to those who rise early in the morning that they may pursue strong drink, Who stay up late in the evening that wine may inflame them!

Isaiah 5:12 Their banquets are *accompanied* by lyre and harp, by tambourine and flute, and by wine; But they do not pay attention to the deeds of the LORD, Nor do they consider the work of His hands.

Isaiah 5:22 Woe to those who are heroes in drinking wine And valiant men in mixing strong drink,

Isaiah 16:10 Gladness and joy are taken away from the fruitful field; In the vineyards also there will be no cries of joy or jubilant shouting, No treader treads out wine in the presses, *For* I have made the shouting to cease.

Isaiah 22:13 Instead, there is gaiety and gladness, Killing of cattle and slaughtering of sheep, Eating of meat and drinking of wine: "Let us eat and drink, for tomorrow we may die."

Isaiah 24:7 The new wine mourns, The vine decays, All the merry-hearted sigh.

Isaiah 24:9 They do not drink wine with song; Strong drink is bitter to those who drink it.

Isaiah 24:11 There is an outcry in the streets concerning the wine; All joy turns to gloom. The gaiety of the earth is banished.

Isaiah 25:6 The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, *And* refined, aged wine.

Isaiah 27:2 In that day, "A vineyard of wine, sing of it!

Isaiah 28:1 Woe to the proud crown of the drunkards of Ephraim, And to the fading flower of its glorious beauty, Which is at the head of the fertile valley Of those who are overcome with wine!

Isaiah 28:7 And these also reel with wine and stagger from strong drink: The priest and the prophet reel with strong drink, They are confused by wine, they stagger from strong drink; They reel while having visions, They totter *when rendering* judgment.

Isaiah 29:9 Be delayed and wait, Blind yourselves and be blind; They become drunk, but not with wine, They stagger, but not with strong drink.

Isaiah 36:17 until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards.

Isaiah 49:26 "I will feed your oppressors with their own flesh, And they will become drunk with their own blood as with sweet wine; And all flesh will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob."

Isaiah 51:21 Therefore, please hear this, you afflicted, Who are drunk, but not with wine:

Isaiah 55:1 "Ho! Every one who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk Without money and without cost.

Isaiah 56:12 "Come," *they say*, "let us get wine, and let us drink heavily of strong drink; And tomorrow will be like today, only more so."

Isaiah 62:8 The LORD has sworn by His right hand and by His strong arm, "I will never again give your grain as food for your enemies; Nor will foreigners drink your new wine for which you have labored."

Isaiah 63:2 Why is Your apparel red, And Your garments like the one who treads in the wine press?

Isaiah 63:3 "I have trodden the wine trough alone, And from the peoples there was no man with Me. I also trod them in My anger And trampled them in My wrath; And their lifeblood is sprinkled on My garments, And I stained all My raiment.

Isaiah 65:8 Thus says the LORD, "As the new wine is found in the cluster, And one says, 'Do not destroy it, for there is benefit in it,' So I will act on behalf of My servants In order not to destroy all of them.

Isaiah 65:11 "But you who forsake the LORD, Who forget My holy mountain, Who set a table for Fortune, And who fill *cups* with mixed wine for Destiny,

Jeremiah 13:12 "Therefore you are to speak this word to them, 'Thus says the LORD, the God of Israel, "Every jug is to be filled with wine.'" And when they say to you, 'Do we not very well know that every jug is to be filled with wine?'

Jeremiah 23:9 As for the prophets: My heart is broken within me, All my bones tremble; I have become like a drunken man, Even like a man overcome with wine, Because of the LORD And because of His holy words.

Jeremiah 25:15 For thus the LORD, the God of Israel, says to me, "Take this cup of the wine of wrath from My hand and cause all the nations to whom I send you to drink it.

Jeremiah 31:12 "They will come and shout for joy on the height of Zion, And they will be radiant over the bounty of the LORD— Over the grain and the new wine and the oil, And over the young of the flock and the herd; And their life will be like a watered garden, And they will never languish again.

Jeremiah 35:2 "Go to the house of the Rechabites and speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink."

Jeremiah 35:5 Then I set before the men of the house of the Rechabites pitchers full of wine and cups; and I said to them, "Drink wine!"

Jeremiah 35:6 But they said, "We will not drink wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'You shall not drink wine, you or your sons, forever.

Jeremiah 35:8 "We have obeyed the voice of Jonadab the son of Rechab, our father, in all that he commanded us, not to drink wine all our days, we, our wives, our sons or our daughters,

Jeremiah 35:14 "The words of Jonadab the son of Rechab, which he commanded his sons not to drink wine, are observed. So they do not drink wine to this day, for they have obeyed their father's command. But I have spoken to you again and again; yet you have not listened to Me.

Jeremiah 40:10 "Now as for me, behold, I am going to stay at Mizpah to stand *for you* before the Chaldeans who come to us; but as for you, gather in wine and summer fruit and oil and put *them* in your *storage* vessels, and live in your cities that you have taken over."

Jeremiah 40:12 Then all the Jews returned from all the places to which they had been driven away and came to the land of Judah, to Gedaliah at Mizpah, and gathered in [wine](#) and summer fruit in great abundance.

Jeremiah 48:11 "Moab has been at ease since his youth; He has also been undisturbed, *like* [wine](#) on its dregs, And he has not been emptied from vessel to vessel, Nor has he gone into exile. Therefore he retains his flavor, And his aroma has not changed.

Jeremiah 48:33 "So gladness and joy are taken away From the fruitful field, even from the land of Moab. And I have made the [wine](#) to cease from the [wine](#) presses; No one will tread *them* with shouting, The shouting will not be shouts *of joy*.

Jeremiah 51:7 Babylon has been a golden cup in the hand of the LORD, Intoxicating all the earth. The nations have drunk of her [wine](#); Therefore the nations are going mad.

Lamentations 1:15 "The Lord has rejected all my strong men In my midst; He has called an appointed time against me To crush my young men; The Lord has trodden *as in a* [wine](#) press The virgin daughter of Judah.

Lamentations 2:12 They say to their mothers, "Where is grain and [wine](#)?" As they faint like a wounded man In the streets of the city, As their life is poured out On their mothers' bosom.

Ezekiel 27:18 "Damascus was your customer because of the abundance of your goods, because of the abundance of all *kinds* of wealth, because of the [wine](#) of Helbon and white wool.

Ezekiel 44:21 "Nor shall any of the priests drink [wine](#) when they enter the inner court.

Daniel 1:5 The king appointed for them a daily ration from the king's choice food and from the [wine](#) which he drank, and *appointed* that they should be educated three years, at the end of which they were to enter the king's personal service.

Daniel 1:8 But Daniel made up his mind that he would not defile himself with the king's choice food or with the [wine](#) which he drank; so he sought *permission* from the commander of the officials that he might not defile himself.

Daniel 1:16 So the overseer continued to withhold their choice food and the [wine](#) they were to drink, and kept giving them vegetables.

Daniel 5:1 Belshazzar the king held a great feast for a thousand of his nobles, and he was drinking [wine](#) in the presence of the thousand.

Daniel 5:2 When Belshazzar tasted the [wine](#), he gave orders to bring the gold and silver vessels which Nebuchadnezzar his father had taken out of the temple which *was* in Jerusalem, so that the king and his nobles, his wives and his concubines might drink from them.

Daniel 5:4 They drank the [wine](#) and praised the gods of gold and silver, of bronze, iron, wood and stone.

Daniel 5:23 but you have exalted yourself against the Lord of heaven; and they have brought the vessels of His house before you, and you and your nobles, your wives and your concubines have been drinking [wine](#) from them; and you have praised the gods of silver and gold, of bronze, iron, wood and stone, which do not see, hear or understand. But the God in whose hand are your life-breath and your ways, you have not glorified.

Daniel 10:3 I did not eat any tasty food, nor did meat or [wine](#) enter my mouth, nor did I use any ointment at all until the entire three weeks were completed.

Hosea 2:8 "For she does not know that it was I who gave her the grain, the new [wine](#) and the oil, And lavished on her silver and gold, *Which* they used for Baal.

Hosea 2:9 "Therefore, I will take back My grain at harvest time And My new [wine](#) in its season. I will also take away My wool and My flax *Given* to cover her nakedness.

Hosea 2:22 And the earth will respond to the grain, to the new [wine](#) and to the oil, And they will respond to Jezreel.

Hosea 4:11 Harlotry, [wine](#) and new [wine](#) take away the understanding.

Hosea 7:5 On the day of our king, the princes became sick with the heat of [wine](#); He stretched out his hand with scoffers,

Hosea 7:14 And they do not cry to Me from their heart When they wail on their beds; For the sake of grain and new [wine](#) they assemble themselves, They turn away from Me.

Hosea 9:2 Threshing floor and [wine](#) press will not feed them, And the new [wine](#) will fail them.

Hosea 9:4 They will not pour out drink offerings of [wine](#) to the LORD, Their sacrifices will not please Him. *Their bread will be* like mourners' bread; All who eat of it will be defiled, For their bread will be for themselves *alone*; It will not enter the house of the LORD.

Hosea 14:7 Those who live in his shadow Will again raise grain, And they will blossom like the vine. His renown *will be* like the [wine](#) of Lebanon.

Joel 1:5 Awake, drunkards, and weep; And wail, all you [wine](#) drinkers, On account of the sweet [wine](#) That is cut off from your mouth.

Joel 1:10 The field is ruined, The land mourns; For the grain is ruined, The new [wine](#) dries up, Fresh oil fails.

Joel 2:19 The LORD will answer and say to His people, "Behold, I am going to send you grain, new [wine](#) and oil, And you will be satisfied *in full* with them; And I will never again make you a reproach among the nations.

Joel 2:24 The threshing floors will be full of grain, And the vats will overflow with the new [wine](#) and oil.

Joel 3:3 "They have also cast lots for My people, Traded a boy for a harlot And sold a girl for [wine](#) that they may drink.

Joel 3:13 Put in the sickle, for the harvest is ripe. Come, tread, for the [wine](#) press is full; The vats overflow, for their wickedness is great.

Joel 3:18 And in that day The mountains will drip with sweet [wine](#), And the hills will flow with milk, And all the brooks of Judah will flow with water; And a spring will go out from the house of the LORD To water the valley of Shittim.

Amos 2:8 "On garments taken as pledges they stretch out beside every altar, And in the house of their God they drink the [wine](#) of those who have been fined.

Amos 2:12 "But you made the Nazirites drink [wine](#), And you commanded the prophets saying, 'You shall not prophesy!'

Amos 5:11 Therefore because you impose heavy rent on the poor And exact a tribute of grain from them, *Though* you have built houses of well-hewn stone, Yet you will not live in them; You have planted pleasant vineyards, yet you will not drink their [wine](#).

Amos 6:6 Who drink [wine](#) from sacrificial bowls While they anoint themselves with the finest of oils, Yet they have not grieved over the ruin of Joseph.

Amos 9:13 "Behold, days are coming," declares the LORD, "When the plowman will overtake the reaper And the treader of grapes him who sows seed; When the mountains will drip sweet [wine](#) And all the hills will be dissolved.

Amos 9:14 "Also I will restore the captivity of My people Israel, And they will rebuild the ruined cities and live *in them*; They will also plant vineyards and drink their [wine](#), And make gardens and eat their fruit.

Micah 2:11 "If a man walking after wind and falsehood Had told lies *and said*, 'I will speak out to you concerning [wine](#) and liquor,' He would be spokesman to this people.

Micah 6:15 "You will sow but you will not reap. You will tread the olive but will not anoint yourself with oil; And the grapes, but you will not drink [wine](#).

Habakkuk 2:5 "Furthermore, [wine](#) betrays the haughty man, So that he does not stay at home. He enlarges his appetite like Sheol, And he is like death, never satisfied. He also gathers to himself all nations And collects to himself all peoples.

Zephaniah 1:13 "Moreover, their wealth will become plunder And their houses desolate; Yes, they will build houses but not inhabit *them*, And plant vineyards but not drink their [wine](#)."

Haggai 1:11 "I called for a drought on the land, on the mountains, on the grain, on the new [wine](#), on the oil, on what the ground produces, on men, on cattle, and on all the labor of your hands."

Haggai 2:12 'If a man carries holy meat in the fold of his garment, and touches bread with this fold, or cooked food, [wine](#), oil, or any *other* food, will it become holy?'" And the priests answered, "No."

Haggai 2:16 from that time *when* one came to a *grain* heap of twenty *measures*, there would be only ten; and *when* one came to the [wine](#) vat to draw fifty measures, there would be *only* twenty.

Zechariah 9:15 The LORD of hosts will defend them. And they will devour and trample on the sling stones; And they will drink *and* be boisterous as with [wine](#); And they will be filled like a *sacrificial* basin, *Drenched* like the corners of the altar.

Zechariah 9:17 For what comeliness and beauty *will be* theirs! Grain will make the young men flourish, and new [wine](#) the virgins.

Zechariah 10:7 "Ephraim will be like a mighty man, And their heart will be glad as if *from* [wine](#); Indeed, their children will see *it* and be glad, Their heart will rejoice in the LORD.

Zechariah 14:10 All the land will be changed into a plain from Geba to Rimmon south of Jerusalem; but Jerusalem will rise and remain on its site from Benjamin's Gate as far as the place of the First Gate to the Corner Gate, and from the Tower of Hananel to the king's [wine](#) presses.

Matthew 9:17 "Nor do *people* put new [wine](#) into old [wineskins](#); otherwise the [wineskins](#) burst, and the [wine](#) pours out and the [wineskins](#) are ruined; but they put new [wine](#) into fresh [wineskins](#), and both are preserved."

Matthew 21:33 "Listen to another parable. There was a landowner who PLANTED A VINEYARD AND PUT A WALL AROUND IT AND DUG A [WINE](#) PRESS IN IT, AND BUILT A TOWER, and rented it out to vine-growers and went on a journey.

Matthew 27:34 they gave Him [wine](#) to drink mixed with gall; and after tasting *it*, He was unwilling to drink.

Matthew 27:48 Immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave Him a drink.

Mark 2:22 "No one puts new wine into old wineskins; otherwise the wine will burst the skins, and the wine is lost and the skins *as well*; but *one puts* new wine into fresh wineskins."

Mark 12:1 And He began to speak to them in parables: "A man PLANTED A VINEYARD AND PUT A WALL AROUND IT, AND DUG A VAT UNDER THE WINE PRESS AND BUILT A TOWER, and rented it out to vine-growers and went on a journey.

Mark 15:23 They tried to give Him wine mixed with myrrh; but He did not take it.

Mark 15:36 Someone ran and filled a sponge with sour wine, put it on a reed, and gave Him a drink, saying, "Let us see whether Elijah will come to take Him down."

Luke 1:15 "For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb.

Luke 5:37 "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined.

Luke 5:38 "But new wine must be put into fresh wineskins."

Luke 5:39 "And no one, after drinking old wine wishes for new; for he says, 'The old is good *enough*.'"

Luke 7:33 "For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!'

Luke 10:34 and came to him and bandaged up his wounds, pouring oil and wine on *them*; and he put him on his own beast, and brought him to an inn and took care of him.

Luke 23:36 The soldiers also mocked Him, coming up to Him, offering Him sour wine,

John 2:3 When the wine ran out, the mother of Jesus *said to Him, "They have no wine."

John 2:9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter *called the bridegroom,

John 2:10 and *said to him, "Every man serves the good wine first, and when *the people* have drunk freely, *then he serves* the poorer wine; but you have kept the good wine until now."

John 4:46 Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum.

John 19:29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon *a branch of hyssop* and brought it up to His mouth.

John 19:30 Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit.

Acts 2:13 But others were mocking and saying, "They are full of sweet wine."

Romans 14:21 It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles.

Ephesians 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

1 Timothy 3:3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money.

1 Timothy 3:8 Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain,

1 Timothy 5:23 No longer drink water *exclusively*, but use a little [wine](#) for the sake of your stomach and your frequent ailments.

Titus 1:7 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to [wine](#), not pugnacious, not fond of sordid gain,

Titus 2:3 Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much [wine](#), teaching what is good,

Revelation 6:6 And I heard *something* like a voice in the center of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not damage the oil and the [wine](#)."

Revelation 14:8 And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the [wine](#) of the passion of her immorality."

Revelation 14:10 he also will drink of the [wine](#) of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb.

Revelation 14:19 So the angel swung his sickle to the earth and gathered *the clusters* from the vine of the earth, and threw them into the great [wine](#) press of the wrath of God.

Revelation 14:20 And the [wine](#) press was trodden outside the city, and blood came out from the [wine](#) press, up to the horses' bridles, for a distance of two hundred miles.

Revelation 16:19 The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the [wine](#) of His fierce wrath.

Revelation 17:2 with whom the kings of the earth committed *acts of immorality*, and those who dwell on the earth were made drunk with the [wine](#) of her immorality."

Revelation 18:3 "For all the nations have drunk of the [wine](#) of the passion of her immorality, and the kings of the earth have committed *acts of immorality* with her, and the merchants of the earth have become rich by the wealth of her sensuality."

Revelation 18:13 and cinnamon and spice and incense and perfume and frankincense and [wine](#) and olive oil and fine flour and wheat and cattle and sheep, and *cargoes* of horses and chariots and slaves and human lives.

Revelation 19:15 From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the [wine](#) press of the fierce wrath of God, the Almighty.

DRUNK

Genesis 9:21 He drank of the wine and became [drunk](#), and uncovered himself inside his tent.

Leviticus 11:34 'Any of the food which may be eaten, on which water comes, shall become unclean, and any liquid which may be [drunk](#) in every vessel shall become unclean.

Deuteronomy 21:20 "They shall say to the elders of his city, 'This son of ours is stubborn and rebellious, he will not obey us, he is a glutton and a [drunkard](#).'

Deuteronomy 29:6 "You have not eaten bread, nor have you [drunk](#) wine or strong drink, in order that you might know that I am the LORD your God.

Deuteronomy 32:42 'I will make My arrows drunk with blood, And My sword will devour flesh, With the blood of the slain and the captives, From the long-haired leaders of the enemy.'

Ruth 3:7 When Boaz had eaten and drunk and his heart was merry, he went to lie down at the end of the heap of grain; and she came secretly, and uncovered his feet and lay down.

1 Samuel 1:13 As for Hannah, she was speaking in her heart, only her lips were moving, but her voice was not heard. So Eli thought she was drunk.

1 Samuel 1:14 Then Eli said to her, "How long will you make yourself drunk? Put away your wine from you."

1 Samuel 1:15 But Hannah replied, "No, my lord, I am a woman oppressed in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the LORD.

1 Samuel 25:36 Then Abigail came to Nabal, and behold, he was holding a feast in his house, like the feast of a king. And Nabal's heart was merry within him, for he was very drunk; so she did not tell him anything at all until the morning light.

1 Samuel 30:12 They gave him a piece of fig cake and two clusters of raisins, and he ate; then his spirit revived. For he had not eaten bread or drunk water for three days and three nights.

2 Samuel 11:13 Now David called him, and he ate and drank before him, and he made him drunk; and in the evening he went out to lie on his bed with his lord's servants, but he did not go down to his house.

1 Kings 13:22 but have returned and eaten bread and drunk water in the place of which He said to you, "Eat no bread and drink no water"; your body shall not come to the grave of your fathers."

1 Kings 13:23 It came about after he had eaten bread and after he had drunk, that he saddled the donkey for him, for the prophet whom he had brought back.

1 Kings 16:9 His servant Zimri, commander of half his chariots, conspired against him. Now he was at Tirzah drinking himself drunk in the house of Arza, who was over the household at Tirzah.

1 Kings 20:16 They went out at noon, while Ben-hadad was drinking himself drunk in the temporary shelters with the thirty-two kings who helped him.

2 Kings 6:23 So he prepared a great feast for them; and when they had eaten and drunk he sent them away, and they went to their master. And the marauding bands of Arameans did not come again into the land of Israel.

Job 12:25 "They grope in darkness with no light, And He makes them stagger like a drunken man.

Psalms 69:12 Those who sit in the gate talk about me, And I *am* the song of the drunkards.

Psalms 73:10 Therefore his people return to this place, And waters of abundance are drunk by them.

Psalms 107:27 They reeled and staggered like a drunken man, And were at their wits' end.

Proverbs 26:9 *Like* a thorn *which* falls into the hand of a drunkard, So is a proverb in the mouth of fools.

Ecclesiastes 10:17 Blessed are you, O land, whose king is of nobility and whose princes eat at the appropriate time—for strength and not for drunkenness.

Song of Solomon 5:1 "I have come into my garden, my sister, *my* bride; I have gathered my myrrh along with my balsam. I have eaten my honeycomb and my honey; I have [drunk](#) my wine and my milk. Eat, friends; Drink and imbibe deeply, O lovers."

Isaiah 19:14 The LORD has mixed within her a spirit of distortion; They have led Egypt astray in all that it does, As a [drunken](#) man staggers in his vomit.

Isaiah 24:20 The earth reels to and fro like a [drunkard](#) And it totters like a shack, For its transgression is heavy upon it, And it will fall, never to rise again.

Isaiah 28:1 Woe to the proud crown of the [drunkards](#) of Ephraim, And to the fading flower of its glorious beauty, Which is at the head of the fertile valley Of those who are overcome with wine!

Isaiah 28:3 The proud crown of the [drunkards](#) of Ephraim is trodden under foot.

Isaiah 29:9 Be delayed and wait, Blind yourselves and be blind; They become [drunk](#), but not with wine, They stagger, but not with strong drink.

Isaiah 49:26 "I will feed your oppressors with their own flesh, And they will become [drunk](#) with their own blood as with sweet wine; And all flesh will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob."

Isaiah 51:17 Rouse yourself! Rouse yourself! Arise, O Jerusalem, You who have [drunk](#) from the LORD'S hand the cup of His anger; The chalice of reeling you have drained to the dregs.

Isaiah 51:21 Therefore, please hear this, you afflicted, Who are [drunk](#), but not with wine:

Isaiah 63:6 "I trod down the peoples in My anger And made them [drunk](#) in My wrath, And I poured out their lifeblood on the earth."

Jeremiah 13:13 then say to them, 'Thus says the LORD, "Behold I am about to fill all the inhabitants of this land—the kings that sit for David on his throne, the priests, the prophets and all the inhabitants of Jerusalem—with [drunkenness](#)!"

Jeremiah 23:9 As for the prophets: My heart is broken within me, All my bones tremble; I have become like a [drunken](#) man, Even like a man overcome with wine, Because of the LORD And because of His holy words.

Jeremiah 25:27 "You shall say to them, 'Thus says the LORD of hosts, the God of Israel, "Drink, be [drunk](#), vomit, fall and rise no more because of the sword which I will send among you.'"

Jeremiah 48:26 "Make him [drunk](#), for he has become arrogant toward the LORD; so Moab will wallow in his vomit, and he also will become a laughingstock.

Jeremiah 51:7 Babylon has been a golden cup in the hand of the LORD, Intoxicating all the earth. The nations have [drunk](#) of her wine; Therefore the nations are going mad.

Jeremiah 51:39 "When they become heated up, I will serve *them* their banquet And make them [drunk](#), that they may become jubilant And may sleep a perpetual sleep And not wake up," declares the LORD.

Jeremiah 51:57 "I will make her princes and her wise men [drunk](#), Her governors, her prefects and her mighty men, That they may sleep a perpetual sleep and not wake up," Declares the King, whose name is the LORD of hosts.

Lamentations 3:15 He has filled me with bitterness, He has made me [drunk](#) with wormwood.

Lamentations 4:21 Rejoice and be glad, O daughter of Edom, Who dwells in the land of Uz; *But* the cup will come around to you as well, You will become drunk and make yourself naked.

Ezekiel 23:33 'You will be filled with drunkenness and sorrow, The cup of horror and desolation, The cup of your sister Samaria.

Ezekiel 23:42 "The sound of a carefree multitude was with her; and drunkards were brought from the wilderness with men of the common sort. And they put bracelets on the hands of the women and beautiful crowns on their heads.

Ezekiel 39:19 "So you will eat fat until you are glutted, and drink blood until you are drunk, from My sacrifice which I have sacrificed for you.

Joel 1:5 Awake, drunkards, and weep; And wail, all you wine drinkers, On account of the sweet wine That is cut off from your mouth.

Nahum 1:10 Like tangled thorns, And like those who are drunken with their drink, They are consumed As stubble completely withered.

Nahum 3:11 You too will become drunk, You will be hidden. You too will search for a refuge from the enemy.

Habakkuk 2:15 "Woe to you who make your neighbors drink, Who mix in your venom even to make *them* drunk So as to look on their nakedness!

Haggai 1:6 "You have sown much, but harvest little; *you* eat, but *there is not enough* to be satisfied; *you* drink, but *there is not enough* to become drunk; *you* put on clothing, but no one is warm *enough*; and he who earns, earns wages *to put* into a purse with holes."

Matthew 11:19 "The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

Matthew 24:49 and begins to beat his fellow slaves and eat and drink with drunkards;

Luke 7:34 "The Son of Man has come eating and drinking, and you say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!'

Luke 12:45 "But if that slave says in his heart, 'My master will be a long time in coming,' and begins to beat the slaves, *both* men and women, and to eat and drink and get drunk;

Luke 21:34 "Be on guard, so that your hearts will not be weighted down with dissipation and drunkenness and the worries of life, and that day will not come on you suddenly like a trap;

John 2:10 and *said to him, "Every man serves the good wine first, and when *the people* have drunk freely, *then he serves* the poorer *wine*; *but* you have kept the good wine until now."

Acts 2:15 "For these men are not drunk, as you suppose, for it is *only* the third hour of the day;

Romans 13:13 Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy.

1 Corinthians 5:11 But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

1 Corinthians 6:10 nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the kingdom of God.

1 Corinthians 11:21 for in your eating each one takes his own supper first; and one is hungry and another is drunk.

Galatians 5:21 envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

Ephesians 5:18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,

1 Thessalonians 5:7 For those who sleep do their sleeping at night, and those who get drunk get drunk at night.

1 Peter 4:3 For the time already past is sufficient *for you* to have carried out the desire of the Gentiles, having pursued a course of sensuality, lusts, drunkenness, carousing, drinking parties and abominable idolatries.

Revelation 17:2 with whom the kings of the earth committed *acts of immorality*, and those who dwell on the earth were made drunk with the wine of her immorality."

Revelation 17:6 And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. When I saw her, I wondered greatly.

Revelation 18:3 "For all the nations have drunk of the wine of the passion of her immorality, and the kings of the earth have committed *acts of immorality* with her, and the merchants of the earth have become rich by the wealth of her sensuality."