Bags*

1Corinthians 11:18-26 (18) For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.
(19) For there must be also heresies among you, that they which are approved may be made manifest among you.
(20) When ye come together therefore into one place, this is not to eat the Lord's supper.
(21) For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.
(22) What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.
Why did Paul say 'I praise you not.' They had allowed their own supper to overshadow the Lord's supper. Now verse 21 is used to justify fermented wine for the Lord's supper, but they were eating their own supper, not the Lord's supper. Listen, if they were drinking wine and getting drunk, no wonder Paul said, 'I praise you not.' In addition to this is the sin of gluttony. Certainly this is not the Lord's supper. Now let's turn to;
Matthew 9:16-17 (16) No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.
(17) Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
This reading is interesting. If one takes the word at what it says, then attention should be given to the words "new wine", "new bottles" and the intended result. In particular, verse 17 says; Neither do men put new wine into old bottles: *why? because an old empty bottle would dry out and become compromised. Secondly, verse 17 says;* they put new wine into

new bottles, and both are preserved. *New bottles would not contain a residue of yeast so fermentation cannot start if the bags are tightly sealed. Both are preserved, the bags and the new wine, unfermented.*
Now there is distinction between "wine" and "new wine" in verse 17. "New wine" is that which is unfermented and nonintoxicating in all Biblical examples, at first it is contained within the grape, but may be pressed out. Listen to this;
Proverbs 3:10 *says,* thy presses shall burst out with new wine.
New wine, bursting out or coming forth immediately out of the presses is not intoxicating. I have heard it said, "new wine" means from pressed out until it becomes intoxicating and up to one year old. However Proverbs 3:10 does not indicate that is the case. Neither does;
Isaiah 65:8-9 (8) Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.
(9) And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.
The blessing of new wine is recognized to be in the grapes, to reap the blessing, one must break the grape skins to allow the blood of the grape to flow out. Incidentally here is information on another subject. The juice is called 'wine' even before it is extracted from the fruit, which disproves the theory that the word 'wine' always means the intoxicating juice of grapes. Now for an explanation of Matthew 9:17 from;
{Laws of Fermentation by William Patton; "It is assurted that new bags were used in order to resist the expansive force of the carbonic acid gas generated by fermentation. This explanation necessarily admits that the new wine had not yet fermented; for, if it had been fermented, the old bottles would suit just as well as the new; but the new, it is pleaded, were required to resist the force of fermentation. They thus

concede that the new wine had not yet fermented. The new bottles or skins, being clean and perfectly free from all ferment (and air), were essential for preserving the fresh unfermented juice, not that their strength might resist the force of fermentation, but, being clean and free from fermenting matter, and closely tied and sealed, so as to exclude the air, the wine would be preserved in the same state in which it was when put into the skins. Chambers, says: 'The force of fermenting wine is very great, being able, if closely stopped up, to burst through the strongest cask.' What chance would a goat-skin have?"**}**

And there is another interesting dilemma. Job, when explaining his unfortunate situation referred to fermenting wine as a metaphor. He said; Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles (Job 32:19). *Job here admits that tightly sealed new bottles containing fermenting matter, having no vent, will burst due to the expansion caused by the action of fermenting. Thus, we have read in scripture of both new bottles (Job 32:19) and old bottles (Matt 9:17) breaking due to expansion caused by decomposition of organic substances. Another thing that's said is; 'there is naturally occurring yeast called "bloom" on the grape skin and when the grapes are pressed, there will always be fermenting matter in the fresh pressed juice.' Is that true?*

Quote from Wine 101, Professional Friends of Wine;

{Yeast is the microscopic, single-celled fungi which causes fermentation. Yeast cell populations are present in the air, especially in and around vineyards. This indigenous demographic is known as "wild" or "ambient" yeast. At one time, the bloom, that hazy film that covers ripe grape berries, was thought to mostly consist of yeast cells but this has been proven incorrect. Instead, cells are concentrated around the berry stem (peduncle) and much fewer in concentration than thought, in the dozens rather than the thousands.**}**

I personally wrote a letter to Ste Michelle Wine Estates in

reference to the bloom, here is the answer I received; The bloom that you refer to is a minute amount of naturally occurring wax on the outside of the grape that protects the fruit from water loss, in particular.
Quote from; Dr. S. M. Issacs, a Jewish rabbi, (1841-1904)
{"In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented." In reference to their customs at their religious festivals, he repeatedly and emphatically said: 'The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vine--that is, fresh grapes -- unfermented grape-juice, and raisins, as the symbol of benediction. Fermentation is to them a symbol of corruption, as in nature and science it is itself decay, rottenness'."**}** (Laws of Fermentation)
It would seem to me that if anyone would know what the "fruit of the vine" means, it would be a Jewish rabbi. However where God builds a temple the devil builds another in opposition. You don't need a chemist to tell you leavened bread has gone through the leavening process. You only need to see the risen dough. So it is with leavened grape juice, you only need to see the effervescent product and smell the aroma of alcohol to know it has gone through the leavening process. And there is something else to consider; by definition, fermented wine is not a firstfruits but is a by product.
*It is the firstfruits that are acceptable, byproducts are not. The "fruit of the vine" meets the requirements of "firstfruits", by definition. Remember Proverbs 3:10, it's new wine that burst forth from the presses. Firstfruits signifies the best, uncorrupted. When Jesus said, "*I will not drink of the 'fruit of the vine from henceforth*", according to Rabbi Issacs' statement, it is evident Jesus was speaking of a non-intoxicating drink. In the strict sense by definition, "fruit of the vine", has not been degraded by leaven, therefor a*

fermented product does not belong in the "fruit of the vine" list of products by default. Listen to this; Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning (Exodus 34:25). *Within the veins of man or animals is blood. Blood is fauna, flora is required to produce the by product, alcohol. If blood were offered with leaven, it would be an added prohibition. Leaven was never to be offered on the altar of animal sacrifices and not allowed on passover. According to Rabbi Issacs, fermentation, that is, intoxicating wine is corruption, decay, rottenness. I ask you, does not nature teach that such a condition begins after death? Now* Deuteronomy 32:14 *says;* and thou didst drink the pure blood of the grape. *By definition, the pure blood of the grape would be free from decomposition, corruption or rottenness. It is the pure blood of Christ that makes an atonement for the soul, therefore it is Biblical and sensible that the pure blood of the grape, unfermented, is what qualifies as the "fruit of the vine."*

Here is an interesting thought concerning Jesus, listen carefully; For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption (Psalm 16:10). *Did Jesus see corruption? If He did, then He was not that Holy One. There is an answer to that question, Turn with me to;*

Acts 2:31-32 (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, **neither his flesh did see corruption**.

(32) This Jesus hath God raised up, whereof we all are witnesses.

*Now Dr. S. M. Issacs, a Jewish rabbi, had said that fermentation was considered a symbol of corruption, If his is a true statement and **Jesus saw no corruption**, and if the **Communion is a sacred purpose**, how could fermented wine, a symbol of corruption, qualify as the blood of Him who saw no*

corruption?
{from, The unedited full-text of the 1906 Jewish Encylopedia; According to the synoptic Gospels, it would appear that on the Thursday evening of the last week of his life Jesus with his disciples entered Jerusalem in order to eat the Passover meal with them in the sacred city; if so, the wafer and the wine of the mass or the communion service then instituted by him as a memorial would be the unleavened bread and the unfermented wine of the Seder service.}
It should be noted the 1906 edition of the Jewish Encyclopedia is 14 years prior to the beginning of prohibition and Dr. Issacs died in 1904, 16 years prior to prohibition of the 1920's and 30's. Most likely both were aware of the fermented wine argument. One of the more common excuses given to justify fermented wine for communion is (supposedly) it will remain in a good drinkable state for many years because of the alcohol content, but that non-fermented wine ruins quickly and would be unavailable for passover which is six months after the grape harvest. But this analysis does not take into account that fermented wine itself requires preservation by a bona-fide method, same as non-fermented wine. Many wines today are preserved in a corked bottle. But once uncorked, fermented wine will ruin quickly. Listen to this;
From CellarNotes.Net; {Around here, we keep wines up to 3 days after the bottle has been opened. Once a bottle of wine is opened, the oxygen in the air starts a process that initially softens the flavors and opens up the aromas of the wine. As this process (oxidation) continues over many hours and days, the wine is ultimately made undrinkable. The trick is to use the wine before it becomes unpalatable or to pour it out before bad wine is served to guests.} *How about that, Fermented wine requires the bottle to be tightly sealed to keep air and other uninvited contaminates out to prevent ruin. There is a wide range of opinion about how long sealed fermented wine will last. The most common answer is that, cheap wine will*

*remain good one to three years, while expensive wine will remain good up to five decades provided the container is not compromised. Tightly sealed grape juice will remain good one year to one and one half years provided the container remains intact. So you see, Both fermented and non-fermented wines require a tightly sealed container if the product is to be preserved. My question is; if there were no bona-fide method available in antiquity to preserve grape juice, where were the bona-fide method to preserve fermented wine?? If one can be preserved, should not the other? If one cannot be preserved, how can the other? Another thing that is of concern to me is the use of the word "wine" to mean an intoxicating beverage only. If that meaning were true, that would mean the people were treading out intoxicating wine directly from the "**wine press**." Is that possible?, you be the judge. Now listen to this;* Isaiah 65:8 *says;* the new wine is found in the cluster *and* Proverbs 3:10 *says;* thy presses shall burst out with new wine. *The new wine in the cluster is by nature uncorrupted, and when it is treaded out of the wine presses it is still by nature new wine, uncorrupted. How then, could the word, "wine", indicate intoxicating only?*

{William Patton explains that for wine to become alcoholic there must be the right levels of sugar, yeast, temperature, and consistency. Any alteration of these conditions can potentially keep the juice from turning into an alcoholic drink. Later, he lists four main means used by the ancients for preserving wine as unfermented: boiling, filtration, subsidence, and fumigation. He states that with boiling grape juice, "the water is evaporated, thus leaving so large a portion of sugar as to prevent fermentation." People have boiled grape juice into syrup since before the birth of Jesus Christ. The resulting syrup could be stored for months until ready for use. At that time, water would be added to turn the concentrate syrup back into a drinkable juice, unfermented.**}**

It is known that for sweet fluids to ferment, it is necessary

that a certain amount of water should be present. If a portion of the water is removed, fermentation cannot take place. This is easily effected by boiling; and this method was very commonly practiced among the ancients. The fresh juice of the grape was boiled until a considerable portion of the water was evaporated. Sometimes the boiling was continued until the juice acquired the consistency of syrup. This same method is employed now in the preservation of the sweet juice of the maple-tree and sorghum cane, which would ferment and produce alcohol otherwise, but can be preserved any length of time in the form of maple syrup or sorghum syrup. I have never seen anyone show signs of intoxication after eating a plate of pancakes covered with maple syrup or a hot biscuit covered with sorghum syrup. I know this example seems trivial, but it should bring home the point that pure grape juice boiled down to the consistency of syrup could be stored for a long long time, in an unfermented state. Simply mix with water to reconstitute for drinking. This would be a viable method to have unfermented grape juice available but not fermented wine. When Jesus established the Communion there was "fruit of the vine" available for that purpose months after the grape harvest was over. Perhaps it was grape syrup mixed with water. There is evidence the Communion was a vital part of the worship service each week so some method of preservation would have to be employed. Turn with me to;
Acts 20:6-7 (6) And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.
(7) And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.
From: Justin Martyr (100-165AD)--First Apology--Chapter (67)
{And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the

apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given**}**
In antiquity the thick grape syrup was called wine, the water would be mixed in to make a drinkable 'fruit of the vine.' Therefore, a preservation method to keep 'fruit of the vine' drinkable throughout the year existed.
{Tertullian (204 A.D.) wrote: "The church of Christ composed of baptized believers, does meet each Lord's day to partake of the Lord's Supper."**}**
If ever there was a quote from antiquity that indicates "fruit of the vine" availability throughout the year, this quote from Tertullian is it. Otherwise what would have been available throughout the year? The truth is, 'fruit of the vine' was available, turn with me to;
Mark 14:22-25 (22) And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.
(23) And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.
(24) And he said unto them, This is my blood of the new testament, which is shed for many.
(25) Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.
In an attempt to justify intoxicating wine, it is stated the water in the old world was bad and wine was added as a purifying agent. Honestly, I do not understand how this pertains to the "cup of blessing" unless some were using water

in place of the fruit of the vine. If that was the case, it was not of faith. Now we read in Justin Martyr where wine and water are brought and a distribution made. Most likely the grape syrup was reconstituted by adding the water back in. As already seen, the boiled down syrup could be preserved for a long, long time and would have been a sensible solution. Another concern I have with bad water purified with wine is lack of scriptural authority to support the idea. Scripturally, I was unable to find one example of purifying water with wine, however bad water was purified by other means. However, it is now time to consider mankind's purification, Jesus said, He that believeth and is baptized shall be saved (Mark 16:16). *Listen, faith cometh by hearing the word. Jesus also said;* Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:5). *Faith in Christ is the effect of belief, and baptism is the effect of faith; only those who first believe the testimony of God, then by faith repent of their sins, and by faith confess Jesus is the Son of God, and by faith are baptized into His death for remission of sins (Acts 2:38), have the full and explicit testimony of pardon. God is not willing that any should be lost, but there is coming a time when the door will be shut and no one shall enter in - despite their crying Lord, Lord. Isn't today the time to obey? Also from time to time the faithful need prayer, in either case, come while we gently persuade with song.*

This message approved by
Jack Warford
a minister for Christ

Isaiah 1:22 Thy silver is become dross, thy wine mixed with water.
This is the only verse of wine mixed with water. The purpose here was not for purifying purposes, or of preparing grape syrup for drinking, but that of diluting.
1599 Geneva Bible footnote; Whatsoever was pure in thee before, is now corrupt; though thou have an outward show.

Revised 12012018
This message presented to;PineMtAr-Nov2018/WestvilleOk-Nov2018 PleasentViewOk-Nov2018/

Leaven in the cup? by Larry Jones

Laws of Fermentation by William Patton (edited)
The laws of fermentation are fixed facts, operating always in the same way, and requiring always and everywhere the same conditions.
Donovan, in his work on Domestic Economy (in Lardner's Cyclopaedia), says:
"1. There must be saccharine (sugar) matter and gluten (yeast).
"2. The temperature should not be below 50° nor above 70° or 75°.
"3. The juice must be of a certain consistence. Thick syrup will not undergo vinous fermentation. An excess of sugar is unfavorable to this process; and, on the other hand, too little sugar, or, which is the same thing, too much water, will be deficient in the necessary quantity of saccharine matter to produce a liquor that will keep, and for want of more spirit the vinous fermentation will almost instantly be followed by the acetous.
"4. The quantity of gluten or ferment must also be well regulated. Too much or too little will impede and prevent fermentation." - Anti-Bacchus, p. 162. Dr. Ure, the eminent chemist, fully confirms this statement of Professor Donovan. - Anti-Bacchus, p. 225.
The indispensable conditions for vinous fermentation are the exact proportions of sugar, of gluten or yeast, and of water, with the temperature of the air ranging between 50° and 75°.
Particularly notice that a "thick syrup will not undergo vinous fermentation, and that an excess of sugar is unfavorable to this process." But it will undergo the acetous, and become sour. This our wives understand. For, when their sweetmeats ferment, they do not produce alcohol, but become acid, sour. This is not a secondary, but the first and only fermentation - by the inevitable law that where there is a superabundance of saccharine matter and more than 75° of heat, then the vinous fermentation does not take place, but the acetous will certainly and immediately commence. It may be well to notice just here a few items in relation to the production of alcohol.
Count Chaptal, the eminent French chemist, says, "Nature never forms spirituous liquors; she rots the grape upon the branch; but it is art which converts the juice into (alcoholic) wine." - Bible Commentary, p. 370.
Professor Turner, in his Chemistry, says of alcohol, "It does not exist ready formed in plants, but is a product of the vinous fermentation." - Bible Commentary, p. 370.
Adam Fabroni, an Italian writer, born 1732, says, "Grape-juice does not ferment in the grape itself." - Bible Commentary, p. xxxix.
Dr. Pereira (Elements of Materia Medica, p. 1221); speaking of the manufacture of wine, says: "Grape-juice does not ferment in the grape itself. This is owing not (solely) as Fabroni supposed, to the gluten being contained in distinct cells to those in which the saccharine juice is lodged, but to the exclusion of atmospheric oxygen, the contact of which, Gay Lussac has shown, is (first) necessary to effect some change in the gluten, whereby it is enabled to set up the process of fermentation. The expressed juice of the grape, called must (mustum), readily undergoes vinous fermentation when subjected to the temperature of between 60° and 70° F. It becomes thick, muddy, and warm, and evolves carbonic acid gas." - Nott, London Ed., F. R. Lees, Appendix B, p. 197.
Professor Leibig, the eminent chemist, remarks: "It is contrary to all sober rules of research to regard the vital process of an animal or a plant as the cause of fermentation. The opinion that they take any share in the morbid process must be rejected as an hypothesis destitute of all support. In all fungi, analysis has detected the presence of sugar, which during their vital process is NOT resolved into alcohol and carbonic acid; but, after their death, from the moment a change in their color and consistency is perceived, the vinous fermentation sets in. It is the very reverse of the vital process to which this effect must be ascribed." "Fermentation, putrefaction, and decay are processes of decomposition." - Bible Commentary, xxxix.
WARM CLIMATE AND SWEET FRUITS.

We all know that a cold season gives us sour strawberries, peaches, etc., and that a hot season produces sweeter and higher-flavored fruits. The sugarcane will not yield rich, sweet juice in a cold climate, but matures it abundantly in hot countries. Heat is an essential element in the production of large quantities of sugar. In climates, then, where the temperature at the vintage is above 75°, and the saccharine matter preponderates, the vinous fermentation, if the juice is in its natural condition, cannot proceed, but the acetous must directly commence. It is a well established fact that "the grapes of Palestine, Asia Minor, and Egypt are exceedingly sweet." - A.-B. p. 203.

Mandelslo, who lived A.D. 1640, speaking of palm wine, says. "To get out the juice, they go up to the top of the tree, where they make an incision in the bark, and fasten under it an earthen pot, which they leave there all night, in which time it is filled with a certain sweet liquor very pleasant to the taste. They get out. some also in the daytime, but that (owing to the great heat) corrupts immediately; it is good only for vinegar, which is all the use they make of it." - Kitto, vol. i. p. 585. Here, true to the law which God has fixed, this juice, so largely saccharine in this hot climate, immediately turns sour. A Mohammedan traveller, A.D. 850, states that "palm wine, if drunk fresh, is sweet like honey; but if kept it turns to vinegar." - Kitto, vol. L p. 686.

Adam Fabroni, already quoted, treating of Jewish husbandry, informs us that the palm tree, which particularly abounded in the vicinity of Jericho and Engedi, also served to make a very sweet wine, which is made all over the East, being called pahn wine by the Latins, and syra in India, from the Persian shir, which means luscious liquor or drink. - Kitto, vol. L p. 588.

Similar statements are made by Cap. Cook, Dr. Shaw, Sir G. T. Temple, and others as quoted by Kitto.

The Rev. Dr. Mullen, Foreign Secretary of the London Missionary Society, and long a missionary in Persia, stated at the meeting of the A.B.C.F.M. at Brooklyn, Oct., 1870, that the nations draw from the palm tree the juice, which they boil, and of which they also make sugar.

The Hon. I. S. Diehl, a traveller in Persia and other Eastern lands, at a meeting of ministers in New Haven, Conn., stated that the inhabitants made good use of the juice of the palm tree, which they collect as above named, which they boil to preserve it; of it they make sugar, and that foreigners have taught them to make an intoxicating drink.

Rev. Norman Macleod, D.D., one of the chaplains for Scotland for the Queen, in his "Peeps at the Far East," p. 27, says: "But palm toddy, being a genuine product of nature, and the very blood of the tree, would be tolerated even by the severest teetotaler, however unpalatable it might be to him. A jar is fixed near the top of the tree, just under the great tuft of leaves, and, a tube having been inserted through the bark, the juice is drained off into the jar. This beverage is largely drunk by the people."

PALESTINE A HOT CLIMATE.

The blessing which the patriarch Jacob pronounced upon Judah contains this remarkable prediction, Gen. xlix. 11: "Binding his foal into the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes." Thus the future territory of Judah's descendants was to be so prolific of strong vines that domestic animals could everywhere be hitched to them. The vines were to be so fruitful that the garments of the inhabitants could be washed in their juices. God's promise to the Hebrews, Deut. viii. 7, 8, was, "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey." We also read that Rabshakeh said to the Jews, 2 Kings xviii. 32, "I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey." These texts settle the fact that Palestine abounded in sweet fruits - that the Hebrews cultivated the grape and made wine.

Dr. Jahn, professor Oriental languages in the University of Vienna, in his Biblical

Archaeology, first published in this country from the Latin abridgment of 1814, says: "The Hebrews were diligent in the cultivation of vineyards, and the soil of Palestine yielded in great quantities the best of wine. The mountains of Engedi in particular, the valley of the salt pits, and the valleys of Eshcol and Sorek were celebrated for their grapes." "In Palestine, even at the present day, the clusters of the vine grow to the weight of twelve pounds; they have large grapes, and cannot be carried far by one man without being injured. (Num. xiii. 24, 25.) The grapes are mostly red or black; whence originated the phrase 'blood of the grapes.' (Gen. xxix. 11; Deut. xxxii. 14; Isa. xxvii. 2.) In Num. xiii. 23, we read of 'one cluster of grapes from Eshcol' borne by two men upon a staff." "Clusters weighing from twenty to forty pounds are still seen in various parts of Syria." "Nau affirms, p. 458, that he saw in the neighborhood of Hebron grapes as large as one's thumb." "Dandini, although an Italian, was astonished at the large size to which grapes attained in Lebanon, being, he says (p. 79), as large as prunes." "Mariti (iii. 134) affirms that in different parts of Syria he had seen grapes of such extraordinary size that a bunch of them would be a sufficient burden for one man." "Neitchutz states he could say with truth that in the mountains of Israel he saw and had eaten from bunches of grapes that were half an ell long, and the grapes two joints of a finger in length." "A bunch of Syrian grapes produced at Welbeck, England, sent from the duke of Portland to the Marquis of Rockingham weighed nineteen pounds, its diameter nineteen inches and a half, its circumference four feet and a half, its length nearly twenty-three inches. It was borne to the Marquis on a staff by two laborers." - Bible Commentary, p. 46, note.

Thomas Hartwell Horne, in his Introduction to the Study of the Bible, vol. iii, p. 28, says of Palestine, "The summers are dry and extremely hot." He quotes Dr. E. D. Clarke that his thermometer, sheltered from the sun, "remained at 100° Fahrenheit." He states "that from the beginning of June to the beginning of August, the heat of the weather increases, and the nights are so warm that the inhabitants sleep on their housetops in the open air; that the hot season is from the beginning of August, to the beginning of October; and that during the chief part of this season the heat is intense, though less so at Jerusalem than in the plain of Jericho: there is no cold, not even in the night, so that travellers pass whole nights in the open air without inconvenience. These statements are fully confirmed by Rev. J. W. Nevin" - Bible Antiquities, and other authorities.

In the summer of 1867, Captain Wilson, of the English exploring expedition in Palestine, states "that the thermometer after sunset stood at 110° Fahrenheit in July at Ain, the ancient Engedi." Captain Warren, of the same expedition. "was compelled by the ill health of his party during the summer heat at Jerusalem to retreat to the Lebanon range." - Advance, February 3, 1870.

Chemical science prohibits the vinous fermentation if the heat exceeds 75° and ensures the acetous if above 75°. Also, that very sweet juices, having an excess of sugar, are unfavorable to vinous fermentation, but are favorable to the acetous. The valleys of Eshcol and Sorek were famous for their hiscious grapes; but the temperature there in the vintage months was 100°.

SWEET IS THE NATURAL TASTE.

Sweet is grateful to the newborn infant. It is loved by the youth, by the middle-aged, and by the aged. This taste never dies. In strick keeping with this, we find that the articles, in their great variety, which constitute the healthful diet of man, are palatable by reason of their sweetness. Even of the flesh of fish and birds and animals we say, "How sweet! " Whilst this taste is universal, it is intensified in hot climates. It is a well authenticated fact that the love of sweet drinks is a passion among Orientals. For alcohol, in all its combinations, the taste is unnatural and wholly acquired. To the natural instinct it is universally repugnant.

I do therefore most earnestly protest that it is neither fair, nor honest, nor philosophical, to make the acquired, vitiated taste of this alcoholic age, and in cold climates, the standard by which to test the taste of the ancients who lived in hot countries; and, because

we love and use alcoholic drinks, therefore conclude that the ancients must also have loved and used them, and only them.

FRUITS PRESERVED.

As grapes and other fruits were so important a part of the food of the ancients, they would, by necessity, invent methods for preserving them fresh. Josephus, in his Jewish Wars, b. vii, c. viii. s. 4, makes mention of a fortress in Palestine called Masada, built by Herod. "For here was laid up corn in large quantities, and such as would subsist men for a long time: here was also wine and oil in abundance, with all kinds of pulse and dates heaped up together. These fruits were also fresh and full ripe, and no way inferior to such fruits newly laid in, although they were little short of a hundred years from the laying in of these provisions?'

In a footnote William Whiston, the translator, says: "Pliny and others confirm this strange paradox, that provisions thus laid up against sieges will continue good an hundred years, as Spanheim notes upon this place,"

Swinburn says "that in Spain they also have the secret of preserving grapes sound and juicy from one season to another. - Bible Commentary, p. 278.

Mr. E. C. Delavan states that when he was in Florence, Italy, Signor Pippini, one of the largest wine manufacturers, told him "that he had then in his lofts, for the use of his table, until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine; that grapes could always be had, at any time of the year, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine free from fermentation in wine countries at any period. A large basket of grapes was sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been picked for months." - Bible Commentary, p. 278. Rev. Dr. H. Duff, in his Travels through the South of Europe, most fully confirms this view. - Nott, London Ed. p. 57, note.

FERMENTATION PREVENTED.

Professor Donovan, in his work on Domestic Economy, mentioned three methods by which all fermentation could be prevented:

"1. Grape-juice will not ferment when the air is completely excluded.

"2. By boiling down the juice, or, in other words, evaporating the water, the substance becomes a syrup, which if very thick will not ferment. "3. If the juice be filtered and deprived of its gluten, or ferment, the production of alcohol will be impossible." - Anti-Bacchus, p. 162.

Dr. Ure, the eminent chemist, says that fermentation may be tempered or stopped:

"1. By those means which render the yeast inoperative, particularly by the oils that contain sulphur, as oil of mustard, as also by the sulphurous and sulphuric acids.

"2. By the separation of the yeast, either by the filter or subsidence.

"3. By lowering the temperature to 45°. If the fermenting mass becomes clear at this temperature and be drawn off from the subsided yeast, it will not ferment again, though it should be heated to the proper pitch." - Anti-Bacchus, p. 225.

Baron Liebig, in his Letters on Chemistry, says: "If a flask be filled with grape-Juice and made airtight, and then kept for a few hours in boiling water, THE WINE does not now ferment." - Bible Commentary, xxxvii. Here we have two of the preventives, viz., the exclusion of the air, and the raising of the temperature to the boiling point.

The unalterable laws of nature, which are the laws of God, teach these stern facts:

1. That very sweet juices and thick syrups will not undergo the vinous fermentation.

2. That the direct and inevitable fermentation of the sweet juices, in hot climates with the temperature above 75°, will be the acetous.

3. That to secure the vinous fermentation the temperature must be between 50° and 75°, and that the exact proportions of sugar and gluten and water must be secured.

4. That all fermentation may be prevented by excluding the air, by boiling, by filtration, by subsidence, and by the use of sulphur. Augustine Calmet, the learned author of the

Dictionary of the Bible, born 1672, says: "The ancients possessed the secret of preserving wines sweet throughout the whole year." If they were alcoholic, they would preserve themselves. The peculiarity was preserving them sweet. Chemistry tells us that the juice loses its sweetness when, by fermentation, the sugar is converted into alcohol. Preserving them sweet throughout the whole year meant preserving them unfermented.

Chemical science instructs us that by reason of the great sweetness of the juice and the heat of the climate at the vintage, the vinous fermentation would be precluded, and that, unless by some method prevented, the acetous would certainly and speedily commence. Four modes were known and practised by the ancients which modern chemical science confirms.

BOILING, OR INSPISSATING.

By this process the water is evaporated, thus leaving so large a portion of sugar as to prevent fermentation.

Herman Boerhave, born 1668, in his Elements of Chemistry, says, "By boiling, the juice of the richest grapes loses all its aptitude for fermentation, and may afterwards be preserved for years without undergoing any further change." - Note, London Edition, p. 81.

Says Liebig, "The property of organic substances to pass into a state of decay is annihilated in all cases by heating to the boiling point." The grape-juice boils at 212°; but alcohol evaporates at 170°, which is 42° below the boiling point. So then, if any possible portion of alcohol was in the juice, this process would expel it. The obvious object of boiling the juice was to preserve it sweet and fit for use during the year.

Parkinson, in his Theatrum Batanicum, says: "The juice or liquor pressed out of the ripe grapes is called vinum (wine). Of it is made both sapa and defrutum, in English cute, that is to say, BOILED WINE, the latter boiled down to the half, the former to the third part." - Bible Commentary, xxxvi. This testimony was written about A.D. 1640, centuries before there was any temperance agitation.

Archbishop Potter, born A.D. 1674, in his Grecian Antiquities, Edinburgh edition, 1813, says, vol. ii. p. 360, "The Lacedaemonians used to boil their wines upon the fire till the fifth part was consumed; then after four years were expired began to drink them." He refers to Democritus, a celebrated philosopher, who travelled over the greater part of Europe, Asia, and Africa, and who died 361 B.C., also to Palladius, a Greek physician, as making a similar statement. These ancient authorities called the boiled juice of the grape wine, and the learned archbishop brings forward their testimony without the slightest intimation that the boiled juice was not wine in the judgment of the ancients.

Aristotle, born 384 B.C., says, "The wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water." - Bible Commentary, p. 295, and Nott, London Edition, p. 80.

Columella and other writers who were contemporary with the apostles inform us that "in Italy and Greece it was common to boil their wines." - Dr. Nott.

Some of the celebrated Opimian wine mentioned by Pliny had, in his day, two centuries after its production, the consistence of honey. Professor Donovan says, "In order to preserve their wines to these ages, the Romans concentrated the must or grape-juice, of which they were made, by evaporation, either spontaneous in the air or over a fire, and so much so as to render them thick and syrupy." - Bible Commentary, p. 295.

Horace, born 65 B.C., says "there is no wine sweeter to drink than Lesbian; that it was like nectar, and more resembled ambrosia than wine; that it was perfectly harmless, and would not produce intoxication." - Anti-Bacchus, p. 220.

Virgil, born 70 B.C., in his Georgic, lib. i. line 295, says:

"Aut dulcis musti Vulcano decoquit humorem,
Et folils undam tepidi despumat aheni"

Thus rendered by Dr. Joseph Trapp, of Oxford University:

"Or of sweet must boils down the luscious juice,
And skims with leaves the trembling caldron's flood."

More literally translated thus by Alexander: "Or with the fire boils away the moisture of the sweet wine, and with leaves scums the surge of the tepid caldron."
"The Mishna states that the Jews were in the habit of using boiled wine." - Kitto, vol. ii. p. 477.
W. G. Brown, who travelled extensively in Africa, Egypt, and Syria from A.D. 1792 to 1798, states that "the wines of Syria are most of them prepared by boiling immediately after they are expressed from the grape, till they are considerably reduced in quantity, when they were put into jars or large bottles and preserved for use." He adds, "There is reason to believe that this mode of boiling was a general practice among the ancients."
Volney, 1788, in his Travels in Syria, vol. ii. chap. 29, says: "The wines are of three sorts, the red, the white, and the yellow. The white, which are the most rare, are so bitter as to be disagreeable; the two others, on the contrary, are too sweet and sugary. This arises from their being boiled, which makes them resemble the baked wines of Provence. The general custom of the country is to reduce the must to two-thirds of its quantity." "The most esteemed is produced from the hillside of Zouk - it is too sugary." "Such are the wines of Lebanon, so boasted by Grecian and Roman epicures." "It is probably that the inhabitants of Lebanon have made no change in their ancient method of making wines." - Bacchus, p. 374, note.
Dr. Bowing, in his report on the commerce of Syria, praises, as of excellent quality, a wine of Lebanon consumed in some of the convents of Lebanon, known by the name of vino d'or - golden wine. (Is this the yellow wine which Volney says is too sweet and sugary?) But the Doctor adds "that the habit of boiling wine is almost universal." - Kitto, ii. 956.
Caspar Neuman, M.D., Professor of Chemistry, Berlin, 1759, says: "It is observable that when sweet juices are boiled down to a thick consistence, they not only do not ferment in that state, but are not easily brought into fermentation when diluted with as much water as they had lost in the evaporation, or even with the very individual water that exhaled from them." - Nott, Lend. Ed., p. 81.
Adams' Roman Antiquities, first published in Edinburgh, 1791, on the authority of Pliny and Virgil, says; "In order to make wine keep, they used to boil (deconquere) the must down to one-half, when it was called defrutum, to one-third, sapa."
Smith's Greek and Roman Antiquities: "A considerable quantity of must from the best and oldest vines was inspissated by boiling, being then distinguished by the Greeks under the general name Epsuma or Gleuxis, while the Latin writers have various terms, according to the extent to which the evaporation was carried; as Carenum, one-third; defrutum, one-half; and saps, two-thirds." Professor Anthon, in his Greek and Roman Antiquities, makes the same statement.
Cyrus Redding, in his History of Modern Wines, says: "On Mount Lebanon, at Kesroan, good wines are made, but they are for the most part vins cult (boiled wines). The wine is preserved in jars." -Kitto, ii. 956.
Dr. A. Russell, in his Natural History of Aleppo, considers its wine (Helbon) to have been a species of saps. He says: "The inspissated juice of the grape, saps vina, called here dibbs, is brought to the city in skins and sold in the public markets; it has much the appearance of coarse honey, is of a sweet taste, and in great use among the people of all sorts." - Kitto, ii. 956.
Leber, who visited Crete in 1817, says: "When the Venetians were masters of the island, great quantities of wine were produced at Rettimo and Candia, and it was made by boiling in large coppers, as I myself observed." - Nott. Mr. Robert Alsop, a minister among the Society of Friends, in a letter to Dr. F. R. Lees in 1861, says: "The syrup of grape-juice is an article of domestic manufacture in most every house in the vine districts of the south of France. It is simply the juice of the grape boiled down to the consistence of treacle." - Bible Corn., p. xxxiv.
Rev. Dr. Eli Smith, American missionary in Syria, in the Bibliotheca Sacra for November, 1846, describes the methods of making wine in Mount Lebanon as numerous, but reduces

them to three classes: 1. The simple juice of the grape is fermented. 2. The juice of the grape is boiled down before fermentation. 3. The grapes are partially dried in the sun before being pressed. With characteristic candor, he states that he "had very little to do with wines all his life, and that his knowledge on the subject was very vague until he entered upon the present investigation for the purpose of writing the article." He further as candidly confesses that the "statements contained in his article are not full in every point"; that "it was written in a country where it was very difficult to obtain authentic and exact information." Of the vineyards, he further states that in "an unbroken space, about two miles long by half a mile wide, only a few gallons of intoxicating wine are made. The wine made is an item of no consideration; it is not the most important, but rather the least so, of all the objects for which the vine is cultivated." He also states that "the only form in which the unfermented juice of the grape is preserved is that of dibbs, which may be called grape-molasses." Dr. E. Smith here confirms the ancient usage of boiling the unfermented juice of the grape. The ancients called it wine; the present inhabitants call it dibbs; and Dr. E. Smith calls it grape-molasses. It is the same thing under these various designations. "A rose may smell as sweet by any other name."

The Rev. Henry Homes, American missionary to Constantinople, in the Bibliotheca Sacra for May, 1848, gives the result of his observation. He wrote two years subsequently to Dr. Eli Smith, and has supplied what was lacking in Dr. E. Smith's statements which were "not full on every point." He did not rely upon information from others, but personally examined for himself, and in every case obtained exact and authentic knowledge. He says: "Simple grape-juice, without the addition of any earth to neutralize the acidity, is boiled from four to five hours, so as to reduce it ONE-FOURTH the quantity put in. After the boding, for preserving it cool, and that it be less liable to ferment, it is put into earthen instead of wooden vessels, closely tied over with skin to exclude the aft. It ordinarily has not a particle of intoxicating quality, being used freely by both Mohammedans and Christians. Some which I have had on hand for two years has undergone no change." "The manner of making and preserving this unfermented grape-liquor seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation of wine."

"The fabricating of an intoxicating liquor was never the chief object for which the grape was cultivated among the Jews. Joined with bread, fruits, and the olive tree, the three might well be representatives of the productions most essential to them, at the same time that they were the most abundantly provided for the support of life." He mentions sixteen uses of the grape, wine-making being the least important. "I have asked Christians from Diarbekir, Aintab, and other places in the interior of Asia Minor, and all concur in the same statement."

Dr. Eli Smith, as above, testifies that "wine is not the most important, but the least, of all the objects for which the vine is cultivated." These statements are fully confirmed by the Rev. Smylie Robson, a missionary to the Jews of Syria, who travelled extensively in the mountains in Lebanon, as may be seen by his letters from Damascus and published in the Irish Presbyterian Missionary Herald of April and May, 1845.

The Rev. Dr. Jacobus, commenting on the wine made by Christ, says: "This wine was not that fermented liquor which passes now under that name. All who know of the wines then used will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities, such as we here get in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were least strong."

The ancients had a motive for boiling the unfermented juice. They knew from experience that the juice, by reason of the heat of the climate and the sweetness of the grapes, would speedily turn sour. To preserve it sweet, they naturally resorted to the simple and easy method of boiling.

The art of distillation was then unknown; it was not discovered till the ninth century.

FILTRATION.

By filtration, the gluten or yeast is separated from the juice of the grape. Whilst the juice will pass through the filtering implements, the gluten will not, and, being thus separated, the necessary conditions of fermentation are destroyed.

Donovan, already quoted, states, that, "if the juice be filtered and deprived of its gluten or ferment, the production of alcohol is impossible." Dr. Ure says, as previously stated, that fermentation may be prevented "by the separation of the yeast either by the filter or by subsidence."

The ancient writers, when speaking of the removal of the vim, vi, vices, that is, the potency or fermentable power of the wine, use the following strong words; eunuchrum, castratum, effoeminatum - thus expressing the thoroughness of the process by which all fermentation was destroyed. - A. B. 224. Plutarch, born A.D. 60, in his Symposium, says: "Wine is rendered old or feeble in strength when it is frequently filtered. The strength or spirit being thus excluded, the wine neither inflames the brain nor infests the mind and the passions, and is much more pleasant to drink." - Bible Corn. p. 278. In this passage, we are instructed that the filter was not a mere strainer, such as the milkmaid uses, but was such an instrument as forced the elements of the grape-juice asunder, separating the gluten, and thus taking away the strength the spirit, which inflames the head and infests the passions.

Pliny, fiber xxiii. cap. 24, says: "Utilissimum (vinum)
omnibus sacco virrbus fractis. The most useful wine has all its force or strength broken by the filter." - Bible Commentary, pp. 168 and 211.

Others hold that the true rendering is: "For all the sick, the wine is most useful when its forces have been broken by the strainer." This does not relieve the difficulty; for, when the forces of the wine, which is the alcohol, have been broken (fractis, from frango, to break in pieces, to dash to pieces), what then is left but the pure juice? The next sentence of Pliny clearly states that the vires or forces of the wine are produced by fermentation: "Meminerimus succum esse qui fervendo vires e musto sibi fecerit." "We must bear in mind that there is a succus, which, by fermenting, would make to itself a vires out of the must." The succus represents the gluten or yeast, the detention of which in the filter would effectually prevent all fermentation. - Nott, edition by F. R. Lees, p. 211. The strainer (saccus) separates the gluten; for in no other way can it break the forces, the fermenting power. Smith, in his Greek and Roman Antiquities, says: "The use of the saccus (filter), it was believed, diminished the strength of the liquor. For this reason it was employed by the dissipated in order that they might be able to swallow a greater quantity without becoming intoxicated." Again: "A great quantity of sweet wines was manufactured by checking the fermentation." Prof. C. Anthon makes a similar statement in his Dictionary of Greek and Roman Antiquities.

Again, Pliny: "Inveterari vina saccisque castrari." "Wines were rendered old and castrated or deprived of all their vigor by filtering." - Nott, London Ed.

"Ut plus capiamus vini sacco frangimur vires"; that we may drink the more wine, we break in pieces, vires, the strength or spirit, sacco, by the filter. He adds that they practised various incentives to increase their thirst. - Bible Commentary, p. 168.

On the words of Horace, "vina liques," Car. lib. i ode ii., the Delphin Notes says: "Be careful to prepare for yourself wine percolated and defecated by the filter, and thus rendered sweet and more in accordance with nature and a female taste." Again: "The ancients filtered and defecated their must repeatedly before it could have fermented; and thus the faeces which nourish the strength of the wine being taken away, they rendered the wine itself more liquid, weaker, lighter and sweeter, and more pleasant to drink." - Bible Commentary, p. 168, and Nott, London Edition, p. 79.

Captain Treat, in 1845, wrote: "When on the south coast of Italy, last Christmas, I enquired particularly about the wines in common use, and found that those esteemed the best were sweet and unintoxicating. The boiled juice of the grape is in common use in Sicily. The

Calabrians keep their intoxicating and unintoxicating wines in separate apartments. The bottles were generally marked. From enquiries, I found that unfermented wines were esteemed the most. It was drunk mixed with water. Great pains were taken in the vintage season to have a good stock of it laid by. The grape-juice was filtered two or three times, and then bottled, and some put in casks and buried in the earth - some kept in water (to prevent fermentation). - Dr. Lees' Works, vol. ii. p. 144.

Gluten is as indispensable to fermentation, whether vinous or acetous, as is sugar. It is a most insoluble body until it comes in contact with the oxygen of the atmosphere; but by frequent filtering of the newly-pressed juice, the gluten is separated from the juice, and thus fermentation prevented.

SUBSIDENCE.

Chemical science teaches that the gluten may be so effectually separated from the juice by subsidence as to prevent fermentation. The gluten, being heavier than the juice, will settle to the bottom by its own weight if the mass can be kept from fermentation for a limited period. Chemistry tells us that, if the juice is kept at a temperature below 45°, it will not ferment. The juice being kept cool, the gluten will settle to the bottom, and the juice, thus deprived of the gluten, cannot ferment. Dr. Ure says: "By lowering the temperature to 45°, if the fermenting mass becomes clear at this temperature and be drawn off from the subsided yeast, it will not ferment again, though it should be heated to the proper pitch." - Bible Commentary, p. 168.

Pliny, fiber xiv. c. 9, when speaking of a wine called Aigleuces, that is, always sweet, says: "Id evemt cura." "That wine is produced by care." He then gives the method: "Mergunt earn protinus in aqua cados donec bruma transeat et consuetudo fiat algendi." "They plunge the casks, immediately after they are filled from the vat, into water, until winter has passed away and the wine has acquired the habit of being cold." - Kitto, ii. 955; A.-B. 217; Smith's Antiquities. Being kept below 45°, the gluten settled to the bottom, and thus fermentation was prevented.

Columella gives the recipe: "Vinum dulce sic facere oportet." "Gather the grapes and expose them for three days to the sun; on the fourth, at midday, tread them; take the mustum lixivium; that is, the juice which flows into the lake before you use the press, and, when it has settled, add one ounce of powered iris; strain the wine from its faeces, and pour it into a vessel. This wine will be sweet, firm or durable, and healthy to the body." - Nott, London Ed. 213; A: B. 216.

We notice in this recipe: 1, the lixivium, which the lexicon (Leverett) defines "must, which flows spontaneously from grapes before they are pressed;" 2, this is allowed to settle, the gluten thus subsiding; 3, pounded iris is put into the juice, and then it is strained or filtered. Here are three combined operations to prevent fermentation.

The same author, fiber xii. cap. 29 (see Nott and A.-B. 216), mentions a recipe: "That your must may always be as sweet as when it is new, thus proceed: Before you apply the press to the fruit, take the newest must from the lake, put into a new amphora, bung it up, and cover it very carefully with pitch, lest any water should enter; then immerse it in a cistern or pond of pure cold water, and allow no part of the amphora to remain above the surface. After forty days, take it out, and it will remain sweet for a year." Prof. C. Anthon gives the same recipe in his Dictionary of Greek and Roman Antiquities. We here notice: 1, that the newest - the unfermented juice - is taken; 2, it is put in a new amphora or jar free from all ferment from former use; 3, the air is perfectly excluded; 4, it is immersed in cold water for forty days. Being below 45°, fermentation could not commence. Thus there was ample time for the gluten to settle at the bottom, thus leaving the juice pure and sweet.

Columella, liber xii. cap. 51, gives a recipe for making oleum gleucinum: "To about ninety pints of the best must in a barrel, eighty pounds of oil are to be added, and a small bag of spices sunk to the place where the oil and wine meet; the oil to be poured off on the ninth day. The spices in the bag are to be pounded and replaced, filling up the cask with another eighty pounds of oil; this oil to be drawn off after seven days." - Bible Commentary, p. 297.

Here notice: 1, The best must - the unfermented juice - is taken; 2, This, when in the cask, is covered with oil, which excludes the air from the juice; 3, A bag of spices is placed in contact with the juice; 4, After nine days, in which the gluten would settle, the oil is poured off; 5, The spices are pounded and replaced, oil again is poured in, to remain seven days, and then drawn off, leaving the juice pure and unfermented.

The ancients preserved some of their wines by depurating them. "The must, or new wine," says Mr. T. S. Carr, "was refined with the yolks of pigeon eggs (Roman Antiquities), which occasioned the subsidence of the albumen or ferment. But on the new wine being allowed to stand, this principle would subside by natural gravity; hence the ancients poured off the upper and luscious portion of the wine into another vessel, repeating the process as often as necessary, until they procured a clear, sweet wine which would keep." - Kitto, ii. 955.

Harmer, on the authority of Charden, observes that "in the East they frequently pour wine from vessel to vessel; for when they begin one, they are obliged immediately to empty it into smaller vessels or into bottles, or it would grow sour." Chemistry teaches that sweet juices in hot climates, if left to themselves, immediately pass into the acetous fermentation and become sour. To avoid this the above process was adopted.

FUMIGATION.

Dr. Ure states that fermentation may be stopped by the application or admixture of substances containing sulphur; that the operation consists partly in absorbing oxygen, whereby the elimination of the yeasty particles is prevented. Adams in his Roman Antiquities, on the authority of Pliny and others, says "that the Romans fumigated their wines with the fumes of sulphur; that they also mixed with the mustum, newly pressed juice, yolks of eggs, and other articles containing sulphur. When thus defaecabantur (from defaeco, 'to cleanse from the dregs, to strain through a strainer, refine, purify, defecate'), it was poured (diffusum) into smaller vessels or casks covered over with pitch, and bunged or stopped up."

Miller's Gardener's Dictionary, article Wine, says: "The way to preserve new wine, in the state of must; is to put it up in very strong but small casks, firmly closed on all sides, by which means it will be kept from fermenting. But if it should happen to fall into fermentation, the only way to stop it is by the fumes of sulphur." - Dr. Lees' Works, vol. ii.

Here we notice two important facts. The first is, that the exclusion of the air from the fresh juice will prevent fermentation. The second is, that, when fermentation has commenced, the fumes of sulphur will arrest it. How more certainly it will prevent fermentation if applied to the new wine.

Cyrus Reading says of sulphur, "Its object is to impart to wine clearness and the principle of preservation, and to prevent fermentation." " - Nott, London Ed. p. 82.

Mr. T. S. Carr says that the application of the fumarium to the mellowing of wines was borrowed from the Asiatics, and that the exhalation would go on until the wine was reduced to the state of a syrup." - Kitto, ii. 956.

"Such preparations," says Sir Edward-Barry, "are made by the modern Turks, which they frequently carry with them on long journeys, and occasionally take as a strengthening and reviving cordial." - Kitto, ii. 956.

"In the London Encyclopaedia 'stum' is termed as unfermented wine; to prevent it from fermenting, the casks are matched, or have brimstone burnt in them." - Nott, London Ed. p. 82.

Count Dandalo, on the Art of Preserving the Wines of Italy, first published at Milan, 1812, says, "The last process in wine-making is sulphurization: its object is to secure the most long continued preservation of all wines, even of the very commonest sort." - Nott.

A familiar illustration and confirmation may be had from the expressed juice of the apple. If the fresh unfermented apple juice is not cider, what is it? Every boy, straw in hand, knows that it is cider - so does every fanner and housewife. After it has fermented, it is also called cider. It is a generic word, applicable to the juice of the apple in all its stages, just as yayin in the Hebrew, oinos in the Greek, vinum in the Latin, and wine in English are

generic words, and denote the juice of the grape in all conditions. When the barrel is filled with the fresh unfermented juice of the apple, add sulphur, or mustard seed, make the barrel airtight, and keep it where it is cold, and fermentation will not take place. When the gluten has subsided and, by its specific gravity, has settled at the bottom, the pure unfermented juice may be bottled and kept sweet. This, men call cider; they have no other name for it.

In all these four methods, but one object is sought - it is to preserve the juice sweet.

DID THE ANCIENTS USE AND CALL THEM WINE?

In all the extracts we have made in the preceding pages, the writers call the grape-juice wine, whether boiled or filtered, or subsided or fumigated. It may be well again to refer to a few cases.

Pliny says "some Roman wines were as thick as honey," also that the "Albanian wine was very sweet or luscious, and that it took the third rank among all the wines:" He also tells of a Spanish wine in his day, called "Inerticulum" - that is, would not intoxicate - from "iners," inert, without force or spirit, more properly termed "justicus sobriani," sober wine, which would not inebriate. - Anti-Bac. p. 221.

According to Plautus, B.C. 200, even mustum signified both wine and sweet wine. - Non, London Ed. p. 78.

Nicander says: "And Aeneus, having squeezed the juice into hollow cups, called it wine (oinon)," - Nott, p. 78. "The Greeks as well as the Hebrews called the fresh juice wine." - Nott, London Ed. p. 78.

Columella says the Greeks called this unintoxicating wine "Amethyston," from Alpha, negative, and methusis, intoxicate - that is, a wine which would not intoxicate. He adds that it was a good wine, harmless, and called "iners," because it would not affect the nerves, but at the same time it was not deficient in flavor. - A.-B. p. 221.

Aristotle says of sweet wine, glukus, that it would not intoxicate. And that the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and dissolve the scrapings in water. - Nott, London Ed. p. 80.

Homer (Odyssey, book ix.) tells us that Ulysses took in his boat "a goat-skin of sweet black wine, a divine drink, which Marion, the priest of Apollo, had given him - it was sweet as honey - it was imperishable, or would keep for ever; that when it was drunk, it was diluted with twenty parts water, and that from it a sweet and divine odor exhaled." - Nott, London Ed. p. 55.

Horace, liber i. ode xviii. line 21, thus wrote:

"Hic innocentis pocula Lesbii
Duces sub umbra."

Professor Christopher Smart, of Pembroke College, Cambridge, England, more than a hundred years since, when there was no controversy about fermented or unfermented wines, thus translated this passage: "Here shall you quaff, under a shade, cups of unintoxicating wine."

Again, we read in Horace, fiber. iii. ode viii. line 9:

"Hic dies, anno redeunte, festus,
Corticem adstrictum pice divomebit
Amphorae fumum bibere institutae
Consule Tullo. Sume, Maecenas, cyathos amici
Sospitis centum; et vigiles lucernas
Perfor in lucem: procul omnis esto
Clamor et ira."

I take again the translation of Professor Smart: "This day, sacred in the revolving year, shall remove the cork fastened with pitch from that jar which was set to fumigate in the consulship of Tullus. Take, my Maecenas, an hundred glasses, on account of the safety of your friend, and continue the wakeful lamps even to daylight: all clamor and passion be far away."

This Horace calls wine - it was fumigated - the amphora was corked and fastened with pitch, and that an hundred glasses might be drunk without clamor or passion. The Dolphin Notes to Horace state, "The ancients filtered their wines repeatedly, before they could have fermented."

Athenaeus says: "The sweet wine (glukus), which among the Sicilians is called Pollian, may be the same as the Biblinos oinos." "Sweet kinds of wines (oinos) do not make the head heavy," as Hippocrates says. His words are, "Glukus is less calculated than other wine (oinodeos) to make the head heavy, and it takes less hold of the mind." He speaks of the mild Chian and the sweet Bibline, and Plautus of the toothless Thanium and Coan, all of which are comprehended under oinos, wine. - Mott, London Ed. p. 80.

Professor M. Stuart, on pages 44 and 45 of his Letter to Dr. Mott, published 1848, mentions that some forty years ago Judge Swift told him that, when the Hon. O. Elsworth, the first Chief Justice of the U. S. Supreme Court, was on his way to France as ambassador, accompanied by Judge Swift, of Connecticut, as secretary, they were shipwrecked and cast upon the coast of Spain. On their way to Paris, among the mountains of Spain, a wine was strongly urged upon them which would not intoxicate. Judge Swift first made the experiment on himself. He found that it did not produce any tendency of the kind. The Chief Justice and himself used to drink a bottle each with their dinner, and a small bottle at night. It was found to be a precious bahn to the ambassador, who had become fearfully exhausted by continued seasickness.

Judge Swift, continues the Professor, assured me that "he never, before or since, tasted of anything that would bear comparison with the delicacy and exquisite flavor and refreshing effect of this wine, when taken with due preparation of cooling and mixing with water. He expressed his confident belief that a gallon of it drunk at a time, if a man could swallow down so much, would not affect his head in the least degree."

Polybius states that "among the Romans the women were allowed to drink a wine which is called passum, made from raisins, which drink very much resembled Aegosthenian and Cretan gleukos (sweet wine), and which men use for the purpose of allaying excessive thirst." - Nott, London Ed. p. 80.

Henderson, in his History of Wines, p. 44, commenting on the boiled wine of the Roman women referred to by Virgil (Georg. i. 293), truly says, "The use of this inspissated juice became general." Rev. W. H. Rule, in his Brief Enquiry, confesses that it was the protropos or prodromos oinos of the Greeks." - Nott, London Ed., Lees' Appendix, p. 221.

Smith's Greek and Roman Antiquities says: "That which flowed from the clusters, in consequence of their pressure upon each other to which the inhabitants of Mytelene gave the name of protropos."

The prohibition of intoxicating wines to women was enforced by the severest penalties. "Plato, Aristotle, Plutarch, and others have noticed the hereditary transmission of intemperate propensities, and the legislation that imposed abstinence upon women had unquestionably in view the greater vigor of the offspring - the 'mens sana in corpore sano' (healthy minds in a healthy body)." - Bible Commentary, p. 72.

"Modern medical enquiries have made clear the fact, surmised by some ancient philosophers, of the powerful influence of maternal regimen on the uterine condition and future health of children." "That indulgence in the use of strong drink by expectant mothers would be injurious to their offspring was known to the learned and wise among the ancients." - Bible Commentary, p. 72. Matthew Henry, in the case of Samson, remarks, "Women with child ought conscientiously to avoid whatever they have reason to think will be in any way prejudicial to the health or good condition of the fruit of their body. And perhaps Samson's mother was to refrain from wine and strong drink, not only because he was designed for a Nazarite, but because he was designed for a man of strength, which his mother's temperance would contribute to."

That old Roman prohibitory law, which forbade intoxicating wine whilst it allowed the pure juice, was founded in common sense and benevolence. It is to be regretted that they were

not as wise and merciful towards themselves as they were towards their wives and the health and strength of their offspring.

"There exists a strong tendency to hereditary descent of certain conditions and peculiarities of body, and many of these conditions are purely the result of habit.

"Any morbid condition of body, frequently repeated, becomes established by habit. Once established, it affects the man in various ways, and makes him more liable to certain diseases, as gout, scrofula, insanity, and the like. This liability or tendency he transmits to his children, just as surely as he transmits likeness in form or feature. Now, the use of alcohol certainly induces a morbid condition of the body. A given dose excites the animal nature to ungovernable activity, and paralyzes reason, conscience, and the will; but a smaller dose does the same thing in a lesser degree. It is morally certain that the frequent or habitual overthrow of conscience and will, or the habitual weakening of them, soon establishes a morbid condition, with morbid appetites and tendencies, and that these appetites and tendencies are surely transmitted to offspring.

"Again, an intemperate mother nurses her babe with alcoholized milk; but it is not enough considered that the father gives to his offspring certain tendencies which lead surely to craving for stimulants. These cravings, once indulged, grow to a passion, the vehemence of which passes the comprehension of common men.

"It is known to physiologists that the human system, once
tainted with certain diseases, the taint remains a black drop in his blood for life. Every outward symptom may have gone never to reappear in him, but children born to him years after his apparent cure may show that black drop in some of the protean forms of scrofula. So it is with alcoholic poison. It vitiates the system, but has this peculiarity, that, while it affects the solid tissues of offspring less than some poisons do, it affects the moral tendencies more. It does not give positive disease so much as intensification of the lower propensities, or what is called the animal part of our nature, and diminution of the restraining powers, or the peculiarly human part of our nature.

"Now, if it could be proved that the use of any imported or manufactured article vitiates the breed of horses and cattle, farmers would look for some power to interdict it; nor would they hesitate about using that power. But the race of men is of vastly greater importance, and the purity of the human stock should be far more carefully guarded." - Board of Charities' Report.

Dr. Laurie, who holds that "it is the nature of wine to be fermented," and "that fermentation is essential to its becoming wine," still admits that there are "traces of unfermented wine in classical authors," and that it "is known in history"; which he thus strangely qualifies - known in history "only as one of the unnatural and rare luxuries of the most corrupt period of the Roman Empire." Queer logic this, that unintoxicating wine should indicate the most corrupt period of the Roman Empire! Human nature must have greatly changed, for now the course of history is rum, rugs, ruin. And experience teaches that the use of intoxicating drinks is associated with desecrated Sabbaths, loose views of morality and religion, and the increase of pauperism, crime, and taxation.

The Rev. W. H. Rule, already named, says: "This very grape-juice, notwithstanding its purity, was chiefly known in antiquity as the casual drink of the peasantry, or, when carefully preserved, as the choice beverage of epicures. It was sweet to the taste, and had not acquired the asperity consequent on the abstraction (conversion) of saccharine matter by fermentation." - Nott. London Ed., Appendix C, p. 222. Smith, in his Greek and Roman Antiquities, says: "The sweet, unfermented juice of the grape was termed gleukos by the Greeks and mustum by the Romans - the latter word being properly an adjective signifying new or fresh." "A portion of the must was used at once, being drunk fresh." "When it was desired to preserve a quantity in the sweet state, an amphora was taken and coated with pitch within and without, it was filled with mustum lixivium, and corked so as to be perfectly airtight. It was then immersed in a tank of cold fresh water, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process,

was found to remain unchanged for a year, and hence the name, aeigleukos - that is, `semper mustum,' always sweet."
Chas. Anthon, LL.D., in his Dictionary of Greek and Roman Antiquities, gives the same recipe and definitions, and fully sustains the position that these preparations of the unfermented grape-juice were by the ancients known as wine.
We have a great variety of ancient recipes for making different kinds of wine. Some of them, as we have seen, were not fermented, and therefore not intoxicating. Others were intoxicating. The recipes mentioned the different articles out of which wines were made, such as millet, dates, lotus tree, figs, beans, pears, pomegranates, myrtle, hellebore, etc. Foreign ingredients were formerly added to wines to make them intoxicating. These wines were not approved, and towards these not temperance but total abstinence was enjoined. Various drugs are specified by which the juice was made more potent, as wormwood, hellebore. We learn from Homer that Helen prepared for Telemachus a cup in which a powerful drug was infused. Also, that Circe made use of "direful drugs." Such preparations were common in the East. The Orientals of the present day have a knowledge of drugs which they combine with beverages for profligate purposes. We read in Isaiah v. 22 of "men of strength to mingle strong drink." The juice of the grape was "mixed' with pungent and heady drugs in order to gratify a base and insatiable appetite." Particularly, in Lamentations of Jeremiah iii. 15 we read, "He bath made me drunk with wormwood." J. G. Kohl, in his navels in Austria, mentions a wine of wormwood. To make it, the juice is boiled with certain herbs. This wine decoction is as renowned in Hungary as the Tokay Essence. - Bible Commentary. p. 203.
The divine anger is symbolized by the cup which is "full of mixture;" Ps. lxxv. 8; "cup of his fury," Isaiah li. 17; "wine cup of his fury," Jer. xxv. 15.
We cannot imagine that Pliny, Columella, Varro, Cato, and others were either cooks or writers of cookbooks, but were intelligent gentlemen moving in the best circles of society. So when they, with minute care, give the recipes for making sweet wine, which will remain so during the year, and the processes were such as to prevent fermentation, we are persuaded that these were esteemed in their day. That they were so natural and so simple as to like these sweet, harmless beverages is rather in their favor, and not to be set down against them. That there were men in their day, as there are many in ours, who loved and used intoxicating drinks, is a fact which marked their degradation.
WINE WITH WATER.
There is abundance of evidence that the ancients mixed their wines with water; not because they were so strong, with alcohol, as to require dilution, but because, being rich syrups, they needed water to prepare them for drinking. The quantity of water was regulated by the richness of the wine and the time of year.
"Those ancient authors who treat upon domestic manners abound with allusions to this usage. Hot water, tepid water, or cold water was used for the dilution of wine according to the season." "Hesiod prescribed, during the summer months, three parts of water to one of wine." "Nicochares considers two parts of wine to five of water as the proper proportion." "According to Homer, Pramnian and Meronian wines required twenty parts of water to one of wine. Hippocrates considered twenty parts of water to one of the Thracian wine to be the proper beverage." "Theophrastus says the wine at Thasos is wonderfully delicious." Athenaeus states that the Taeniotic has such a degree of richness or fatness that when mixed with water it seemed gradually to be diluted, much in the same way as Attic honey well mixed. - Bible Commentary, p. 17.
Captain Treat says, "The unfermented wine is esteemed the most in the south of Italy, and wine is drunk mixed with water." - Lees' Works. Also in Spain and Syria.
"In Italy the habit (mixing wine with water) was so universal that there was an establishment at Rome for the public use. It was called THERMOPOLIUM, and, from the accounts left of it, was upon a large scale. The remains of several have been discovered among the ruins of Pompeii. Cold, warm, and tepid water was procurable at these

establishments, as well as wine, and the inhabitants resorted there for the purpose of drinking, and also sent their servants for hot water." - Nott, London Ed. p. 83.

"The annexed engraving of the THERMOPOLIUM is copied from the scarce work of Andreas Baccius (De Nat. Vinorum Hist., Rome, 1597, lib. iv. p. 178). The plan was obtained by himself, assisted by two antiquaries, from the ruins of the Diocletian Baths (Rome). Nothing can more clearly exhibit the contrast between the ancient wines and those of modem Europe than the widely different mode of treating them. The hot water was often necessary, says Sir Edward Barry, to dissolve their more inspissated and old wines." - Kitto, ii. p. 956.

"Nor was it peculiar to pagans to mingle water with wine for beverage and at feasts; nor to profane writers to record the fact. It is written of Wisdom, she mingled her wine - Prov. ix. 2 - and so written by an inspired penman." - Nott, London Ed. p. 84.

This mixed wine must be different from that named in Ps. lxxv, 8. "full of mixture," which we have seen is the symbol of the divine vengeance, the cup prepared for his enemies. But in Prov. ix. 2, it is a blessing to which friends are invited. If in this passage the mixture is of aromatic spices, in addition to the water necessary to dilute the syrup, it was not to fire the blood with alcohol, but to gratify the taste with delicate flavors.

The Passover was celebrated with wine mixed with water. According to Lightfoot, each person - man, woman, and child - drank four cups. Christ and his disciples have celebrated the Passover, he took of the bread and the wine that remained, and instituted the Lord's Supper. The wine was, as we believe, the rich syrup diluted with water. This kind of wine met all the requirement of the law concerning leaven - the true rendering of Matsah, according to Dr. F. R. Lees, being unfermented things.

"The Rev. R. M. Pattison, of Philadelphia, showed, from authorities of the highest repute as exegists or personal observation, some of them adverse to the main question, by their unanimous concurrence, that the sweet wine, or unfermented juice of the grape, was of old a popular beverage in Palestine." - New York Evangelist.

The conclusion to which these varied sources of proof bring us may thus be stated:

1. That unfermented beverages existed, and were a common drink, among the ancients.
2. That to preserve their very sweet juices, in their hot climate, they resorted to boiling and other methods which destroyed the power and activity of the gluten, or effectually separated it from the juice of the grape.
3. That these were called wines, were used, and were highly esteemed.

Prof. M. Stuart says, "Facts show that the ancients not only preserved their wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine." - Letter to Dr. Nott.

That they also had drinks that would intoxicate cannot be denied. All that we have aimed to show is that intoxicating wines were not the only wines in use.

With the teachings of chemical science, and with the knowledge of the tastes and usages of the ancients, we are the better prepared to examine and understand the Bible, which was written when these tastes and usages were in actual operation. Common honesty demands that we interpret the Scriptures with the eye, the taste, and the usages of the ancients, and not with the eye, the taste, and the usages of the moderns. We should interpret each text so as to be in harmony not only with the drift and scope of the whole teachings of the Bible, but also with the well ascertained and established laws of nature. It certainly is as important to harmonize the interpretations of the Bible with the teachings of chemistry and the laws of our physical, intellectual, and moral nature, violated by alcoholic drinks, as it is to harmonize the interpretations of the same word of God with the ascertained facts of geology and astronomy. To these latter topics, Biblical scholars have given most praiseworthy attention. Let the same anxious interest animate our endeavors to harmonize the Bible teachings with clearly ascertained facts and with the truth which the temperance reformation has made indisputable.

The will of God registered in the laws of nature, and the will of God registered in the

inspired revelation, cannot possibly contradict each other. They must harmonize. Whatever difficulties may now stand in the way of this harmony, we know that, as science becomes more intelligently informed of the laws of nature, and as the interpretation of the Bible becomes more thorough and emancipated, the testimony of God's works and word will perfectly harmonize.

"The books of nature and revelation were written by the same unerring hand. The former is more full and explicit in relation to the physical, the latter in relation to the moral, laws of our nature; still, however, where both touch on the same subject, they will ever be found, when rightly interpreted, to be in harmony." "Nature and revelation are as little at variance on the wine question as on other questions, and when rightly consulted it will be found to be so. It is not in the text, but in the interpretation, that men have felt straitened in their consciences; and though his feeling should continue, unless the providence of God changes, it will not alter the facts of the case." - Nott, London Ed. p. 75.

THE LORD'S SUPPER.

Matt. 24:26, 27. Having finished the Passover, our Lord "took bread," unleavened, unfermented bread, and blessed it. This was done always at the Passover, and was by Christ transferred to the Supper. He gave it to his disciples as the symbol of his body.

Then he took the cup, and gave thanks. This also was done on giving the third cup at the Passover. This he also transferred, and gave it to his disciples as the symbol of his blood, "shed for the remission of sins." The bread and the cup were used with no discrimination as to their character. To be in harmony with the bread, the cup should also have been unfermented. It was the Passover bread and wine that Christ used. In Ex. 12:8, 15, 17-20, 34, 39, and other places, all leaven is forbidden at that feast and for seven days. The prohibition against the presence and use of all fermented articles was under the penalty of being "cut off from Israel." "The law forbade seor—yeast, ferment, whatever could excite fermentation—and khahmatz, whatever had undergone fermentation, or been subject to the action of seor."—Bible Commentary, p. 280.

Professor Moses Stuart, p. 16, says: "The Hebrew word khahmatz means anything fermented." P. 20: "All leaven, i.e. fermentation, was excluded from offerings to God.—Levit. 2:3-14."

"The great mass of the Jews have ever understood this prohibition as extending to fermented wine, or strong drink, as well as to bread. The word is essentially the same which designates the fermentation
of bread and that of liquors."

Dr. S. M. Isaacs, an eminent Jewish rabbi of this city, says: "In
the Holy Land they do not commonly use fermented wines.
The best wines are preserved sweet and unfermented." In reference to their customs at their religious festivals, he repeatedly and
emphatically said: "The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vinethat is, fresh grapes—unfermented grape—juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness."

Gesenius, the eminent Hebraist, says that "leaven applied to the wine as really as to the bread."—Thayer, p. 71.

The Rev. A. P. Peabody, D.D., in his essay on the Lord's Supper, says: "The writer has satisfied himself, by careful research, that in our Saviour's time the Jews, at least the high ritualists among them, extended the prohibition of leaven to the principle of fermentation in every form; and that it was customary, at the Passover festival, for the master of the household to press the contents of ‘the cup' from clusters of grapes preserved for this special purpose."—
Monthly Review, Jan., 1870, p. 41.

"Fermentation is nothing else but the putrefaction of a substance containing no nitrogen.

Ferment, or yeast, is a substance in
a state of putrefaction, the atoms of which are in continual motion (Turner's Chemistry, by Liebig)."—Kitto, ii. 236.
It was predicted as a peculiarity of the Messas, Ps. 16:10, "Neither wilt thou suffer thine Holy One to see corruption"—that is-decomposition or putrefaction. This prediction the apostle recognized, Acts 2:31, as fulfilled in the resurrection of Christ, "Neither his flesh did see corruption." Contrasted with David, Acts 13:35-37, who "was laid with his fathers and saw corruption," it is written, "But he whom God raised saw no corruption." All admit that the bread was unleavened—had not passed the putrefaction or fermentation—and was, therefore, the proper emblem of the
body of Christ, which "saw no corruption." For the same reason, there was a necessity that the wine shoud be unfermented, that it
might be the fit emblem of the great Sacrifice which "saw no corruption." Leaven, because it was corruption, was forbidden as an offering to God. Ex. 34:25: "Thou shalt not offer the blood of my sacrifice with leaven." But salt, because it prevents corruption and preserves, is required. Levit. 2:13: "With all thine offerings thou shalt offer salt." If leaven was not allowed with the sacrifices, which were the types of the atoning blood of Christ, how much more would it be a violation of the commandment to allow leaven, or that which was fermented, to be the symbol of the blood of atonement? We cannot imagine that our Lord, in disregard of
so positive a command, would admit leaven into the element which was to perpetuate the memory of the sacrifice of himself, of which
all the other sacrifices were but types. Our Lord blessed the bread, and for the cup he gave thanks. Each element alike was the occasion of devout blessing and thanksgiving. This cup contained that which the Saviour, just about to suffer, could bless, and which he, for all time, designated as the symbol of his own atoning blood. Having finished the Supper, in parting with his disciples he said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."
The Saviour does not use oinos, the usual word for wine, but adopts the phrase "genneematos tees ampelou," "this fruit of the vine." Was it because oinos was a generic word, including the juice of the grape in all its stages, that he chose a more specific phrase? Was it because he had previously selected the vine as the illustration of himself as the true vine, and his disciples as the fruitbearing branches, and the juice as "the pure blood of the grape"? (Dent. 32:14.)
It will not be questioned that unfermented wine is as really "the fruit of the vine" as fermented. If fermented wine is "the fruit of the vine," then wine vinegar is also. But neither of them is properly the "fruit of the vine," as both vinous and acetous fermentations are the result of chemical agencies outside and independent of the vine. In each there is decomposition of the original juice.
By "this fruit of the vine," did he intimate that "in his Father's kingdom" there was something to be looked for there answering to
intoxicating wine? This cannot be tolerated for a moment. By "this fruit of the vine," did he mean inebriating wine? Dr. Laurie,
Bibliotheca Sacra, June, 1869, says, "The Bible never requires the use of wine (intoxicating) except at the communion-table, or as a medicine prescribed by another than the party who is to use it."
This is emphatic, and promptly answers the question in the
affirmative. It is strange, very strange, that our Lord should require his disciples perpetually to use, as a religious duty, at his table, the article which Dr. Laurie says "all good men agree is dangerous, and not to be used except as a medicine prescribed by another." Does Christ, who has taught us to pray "lead us not into temptation," thus require his disciples to use habitually, in remembrance of him, an article too dangerous to be used anywhere else?

The fact that the Passover was six months later than the vintage is not an invincible objection, since, as we have seen in the preceding pages, on the authority of Josphus, of travellers Niebuhr and Swinburne, and of Pippini, the wine-merchant of Florence, and others, that grapes are preserved fresh through the year, and that wine may be made from them at any period.

Is it probable that Christ took an intoxicating liquor, which in all the ages past had been the cause of misery and ruin, and which in all the ages to come would destroy myriads in temporal and eternal

destruction; that he took the wine which his own inspired

Word declared was "the poison of asps," "the poison of serpents," "the poison of dragons," whose deadly bite is like a serpent, and whose fatal sting is like an adder, and made that the symbol of his atonement, saying, "This is the New Testament in my blood"? But, in "the fruit of the vine," pure, unfermented, healthful, and life-sustaining, and which the Scriptures called "the blood of the grape" and "the pure blood of the grape," there was harmony and force in making it the symbol of atoning blood by which we have spiritual life and eternal blessedness.

The Apostle Paul, 1 Cor. 10:15, not only avoids the word oinos (wine), but calls the liquor used "the cup of blessing which we bless, is it not the communion of the blood of Christ?" And in 11:25 he quotes the exact words of Christ, "This cup is the New Testament

in my blood." Clement, of Alexandria, A.D. 180, designates the liquid used by Christ as "the blood of the vine."—Kitto, ii. 801. Thomas Aquinas says, "Grape-juice has the specific quality of wine, and, therefore, this sacrament may be celebrated with grape-juice."—Nott, London Ed. p. 94, note.

Mark 2:22: "New wine in new bottles." See Matt. 9:17.

Mark 12:1: Vineyard, wine-fat. See Matt. 21:33. Mark 14:23-25: Lord's Supper. See Matt. 26:26.

Mark 15:23: "Wine mingled with myrrh." This is a specially prepared article, and not the pure juice of the grape. This Christ refused.

Luke 1:15: "Drink neither wine nor strong drink." This had reference to John as a Nazarite, and, so far as it is applicable to the case in hand, favors total abstinence as favorable to physical and spiritual strength.

Luke 5:37-39: "New wine in new bottles." See Matt. 9:17.

Luke 7:33-35: John the Baptist. See Matt. 11:18, 19.

Luke 10:7: "Eating and drinking" This direction to his disciples is simply to take of the ordinary hospitality. Only by violent construction can it imply that alcoholic were the only drinks offered them.

Luke 10:34: "Pouring in oil and wine." This was an external and medicinal application. The mixture of the two formed a healing ointment. Pliny mentions "oleum gleucinum, which was compounded of oil and gleucus (sweet wine), as an excellent ointment for wounds." "Columella gives the receipt for making it."—Bible Commentary, p. 297.

Luke 12:19: "Eat, drink, and be merry." this is the language of a sensualist, and is used by Christ to illustrate not the propriety

of drinking usages, but that covetousness is living to self.

Luke 12:45: "Eat, drink, and be drunken." See Matt. 24:49.

Luke 17:27, 28: "Drank," etc. See Matt. 24:38. Luke 20:9: Planted vineyard. See Matt. 21:33;

Luke 21:34: "Surfeiting and drunkenness," literally, in debauch and drunkenness. Robinson, "properly, seizure of the head: hence intoxication."

Christ here warns equally against being "overcharged with surfeiting, and drunkenness, and cares of this life." This text decides nothing in respect to wine which would not intoxicate, but warns against the drinks that would. Nor does it bear upon the

propriety of moderate drinking.

THE JUICY TRUTH OF BIBLICAL WINE BY DAVID GROSS
D Gross Page 1 Table of Contents
INTRODUCTION 2
THE BIBLICAL WORDS FOR WINE 3
The Hebrew Words and Meanings for Wine 4
The Greek Words and Meanings for Wine 5
THE MAKING AND USE OF WINE IN BIBLE TIMES 6
The Preservation of Wine 7
The Attitudes Towards Wine 8
The Uses of Wine 8
THE BIBLICAL USE OF WINE 9
The Negative References to Wine 10
The Positive References to Wine 10
CONCLUSION 12
BIBLIOGRAPHY 13

D Gross Page 2 INTRODUCTION

"To drink, or not to drink: that is the question."

As much as the Bible refers to alcohol and the dangers of drunkenness, why do people struggle with this question? Before making it through the first five books of the Old Testament, the reader is confronted with the word "wine" in both positive and negative references. Continuing through the rest of Scripture only validates the confusion over the issue of whether alcoholic beverages may be consumed by God's people.

"Wine" is found from Genesis 9:21 with Noah's drunkenness to the end judgments on Babylon in Revelation 18:3. The focus of the issue on wine in the Bible revolves around whether every case refers to alcoholic wine or whether wine could also mean a nonalcoholic drink. Surprisingly, the English word "wine," found in the King James Bible and other English translations, is used to translate at least ten different Hebrew words and at least two Greek words.

A study of these different words for wine in the original languages will lay the groundwork for this study on whether wine in the Bible was solely alcoholic or not. This issue also requires background and cultural study to arrive at a valid conclusion.

As the morality of this world continues to wane, believers need to know what the Bible teaches about wine and fermented drinks. Studying the different Hebrew and Greek words for wine, the process and use of wine in Bible times, and the Biblical view of wine will guide the believer to a clearer understanding of this muddy issue.

D Gross Page 3 THE BIBLICAL WORDS FOR WINE

The foundation of Scripture rests in Its very words. Since God inspired the entirety of Scripture (II Tim. 3:16), God, not man, chose the words that refer to wine. The translators of the King James Version used the single word "wine" to translate several different Hebrew and Greek words that God uses throughout the Bible. While this is not an inaccurate translation by any means, today's dominant association with wine is an alcoholic beverage. This main association did not come until the 1800's. Charles Wesley Ewing, in his book The Bible and Its Wines, shows that English dictionaries from the early 1700's defined wine as liquid from grapes, without attaching words like "fermented" to its definition.

1 While fermented wine was implied by some of the definitions, they were not the predominant usage at that time. Today's culture has changed the understanding of wine to be exclusively an alcoholic drink. Some believe that the attempt to show the Hebrew and Greek words revealing both fermented and unfermented wine is futile. G.I. Williamson, in his book Wine in the Bible & the Church, says, "A careful study of the Hebrew and Greek terms reveal [sic] no such distinction [between fermented and unfermented wines] in Scripture."

2 While the words in the original languages of the Bible are not exclusive in the distinction between fermented and unfermented wine, examining the different words and meanings can give some general guidelines and be found profitable.
1 Charles Wesley Ewing,
The Bible and Its Wines
(Denver: Specialty Publishing, 1985), 2.
2 G.I. Williamson,
Wine in the Bible & the Church
(Phillipsburg, N.J.: Presbyterian and Reformed
Publishing Co., 1985), 10.
D Gross Page 4 The Hebrew Words and Meanings for Wine

A quick glance in The New Strong's Exhaustive Concordance of the Bible shows around two hundred times that the English word "wine" is used in the Old Testament. 3 About ten different Hebrew words make up this list. The most common word is "yayin." This word is the generic use of the term "wine." William Patton's book, Bible Wines or The Laws of Fermentation, quotes several professors and books which demonstrate the fact that "yayin" can refer to either fermented wine or unfermented grape juice. 4 In Genesis 9:21, Noah drinks "yayin" and becomes inebriated, clearly indicating it can refer to an alcoholic wine. Isaiah 16:10, on the other hand,says that "the treaders shall tread out no wine [yayin] in their presses." Since wine cannot become fermented while still in the grape, it only makes sense that the wine tread out of the grapes is unfermented. "Yayin," as unfermented wine in particular contexts, gains credence from rabbinic writings of the past. Encyclopaedia Judaica mentions "newly pressed wine, prior to fermentation" as being called "yayin mi-gat."5 Already, evidence can be seen supporting the belief that not all wine referred to in the Bible is alcoholic. "Tirosh," another Hebrew word translated as wine, sheds even more light on the distinction between two wines in the Bible. Strong defines "tirosh" as "must or fresh grape-juice (as just squeezed out); by implication (rarely) fermented wine; new, sweet wine."6 "Must," according to The American Heritage College Dictionary, Third Edition, means "the juice expressed from fruit." Isaiah 65:8 uses this word in the phrase, "As the new wine [tirosh] is
3 James Strong, The New Strong's Exhaustive Concordance of the Bible (Nashville: Thomas Nelson Publishers, 1990), 1220-1221.
4 William Patton, Bible Wines or The Laws of Fermentation (Little Rock: The Challenge Press, n.d.), 47.
5 Cecil Roth, ed. Encyclopaedia Judaica (Jerusalem, Israel: Keter Publishing House, 1971), 16:538. 6 Strong, The New Strong's Exhaustive Concordance of the Bible, 124.
D Gross page 5
found in the cluster," giving Scriptural proof that this word identifies, at least, unfermented wine. Micah 6:15 also shows that "tirosh" refers to what is immediately pressed from grapes. Only
Hosea 4:11 allows for the possibility of "tirosh" being held in a negative sense. Taking this verse into consideration, Ewing still concludes, "From the foregoing testimony of Hebrew Scholars, and the use of tirosh in the Scriptures, it is this writer's firm conviction that tirosh is never fermented. If it becomes fermented it is no longer tirosh."7 With or without accepting the Hosea passage as nonalcoholic, few can dispute that the dominant use of "tirosh" inthe Old Testament refers to grape juice.
While several other Hebrew words translated as "wine" could be examined, the point that both fermented and unfermented wine exist in Scripture has already been made. Other words like "shekar," "enab," "asis," and "chemer" would help to support the distinction of wines in the Bible but are not necessary to examine for the current argument.
The Greek Words and Meanings for Wine
In addition to the Hebrew of the Old Testament, the Greek of the New Testament also gives validity of two wines in the Bible. Just as "yayin" is a general use of the word wine,

including the meanings of fermented or unfermented, the Greek word "oinos" serves the same
purpose.8 Revelation 17:2 says, "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine [oinos] of her fornication." In this case, the Bible clearly implies that "oinos" is fermented since the people become drunk from it, even though the passage speaks metaphorically. Stephen Reynolds, who wrote The
***7 Ewing*,**
***The Bible and Its Wines*, *23*. *8 Ibid*., *63*.**
D Gross Page 6
Biblical Approach to Alcohol, demonstrates how "oinos" must also be able to refer to unfermented wine. According to Reynolds, the Greek translation of the Old Testament, the Septuagint, uses "oinos" to translate "yayin" in Isaiah 16:10 and "tirosh" in Proverbs 3:10. Both of these passages refer to grape juice in the Old Testament.9 Even though examining the different Hebrew and Greek words used for "wine" in the English Bible cannot give an absolute, exclusive distinction between alcoholic and nonalcoholic wine in Scripture, the fact that both do exist can be seen.

THE MAKING AND USE OF WINE IN BIBLE TIMES

After looking at the Biblical words for "wine" in the original languages, the reader must next consider the making and use of wine in Bible times in order to determining whether Scripture condones or forbids the use of alcoholic beverages. Upon initially studying this area, the writer of this paper became disappointed upon reading reports declaring that all wine in Bible times had to be fermented since there was no refrigeration or method of preventing it. The Zondervan Pictorial Encyclopedia of the Bible states, "There apparently were no attempts made to preserve wine in an unfermented state....Some scholars are of the opinion that unfermented wine was impossible in ancient times in Palestine."10 The Lion Encyclopedia of the Bible makes no mention of preserving the grape juice in ancient times but rather implies all wine was fermented.11 The discouragement of these findings faded as more detailed sources on this issue were consulted.

***9 Stephen M. Reynolds*,**
The Biblical Approach to Alcohol
***(Princeton, N.J.: Princeton University Press*,**
***1989)*, *43*.**
***10 Merrill C. Tenney, ed*.,**
The Zondervan Pictorial Encyclopedia of the Bible
(Grand Rapids: Zondervan
***Publishing House, 1978), 5:938*.**
***11 Pat Alexander, ed*.,**
The Lion Encyclopedia of the Bible
***(Tring, England: Lion Publishing, 1986), 221*.**
D Gross Page 7 The Preservation of Wine

Despite what some books ignorantly say, the people living in Palestine during Bible times used several different methods to preserve wine in the unfermented state. Samuele Bacchiocchi, in his book Wine in the Bible, even goes as far to say that "the ancients were far more knowledgeable in the art of preserving fruits and wines than is generally presumed."12 Without modern refrigerators or ice, how could people of the past keep their wine in the unfermented state? William Patton explains that for wine to become alcoholic there must be the right levels of sugar, yeast, temperature, and consistency.13 Any alteration of these conditions can potentially keep the juice from turning into an alcoholic drink. Later, he lists four main means used by the ancients for preserving wine as unfermented: boiling, filtration, subsidence, and fumigation.14 He states that with boiling grape juice, "the water is evaporated, thus leaving so large a

portion of sugar as to prevent fermentation."15 People have boiled grape juice into syrup since before the birth of Jesus Christ.16 The resulting syrup could be stored for months until ready for use. At that time, water would be added to turn the concentrate syrup back into a drinkable juice, unfermented. In addition to boiling, the other means were varia
bly successful in preserving the wine. While the methods of filtration and keeping the juice cool show the ingenuity of people in Bible times, the fumigation process magnifies their expertise on preserving grape juice. By bringing the juice into contact with sulphur dioxide fumes or items containing sulphur preceding sealing and
12 Samuele Bacchiocchi,
Wine in the Bible: A Biblical Study on the Use of A
lcoholic Beverages
(Berrien
Springs, Mich.: Biblical Perspectives, 1989), 106.
13 Patton, Bible Wines, 14
14 Ibid., 23-34.
15 Ibid., 23.
16 Bacchiocchi, Wine in the Bible, 115.
D Gross Page 8
storage, the oxygen would be removed from the air in the container and prevent fermentation.17 While these examples of preservation of wine in ancient times only give a quick survey, the point is made that people preserved unfermented wine.
The Attitude towards Wine
Unlike the alcohol-crazed world of today, history reveals a different preference between alcoholic wine and grape juice among the majority of people centuries ago. The boiled wine, which required water to be added to the resulting syrup, seems to have been a choice drink in ancient times. Patton quotes Aristotle, born in 384 B.C., to Archbishop Potter, born in A.D. 1674, as having been familiar with cultures widely using boiled wine.18 How popular was unfermented wine in the Jewish culture? The
Mishna, the oral Jewish teachings put into written form around A.D. 200, mentions boiled wine as a common part of Jewish life.19
Patton quotes from a letter by Professor M. Stuart, "facts show that the ancients not only preserved their wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine."20 The attitude towards wine was favorable of the unfermented type.
The Uses of Wine
While wine's primary use would be a liquid drink, many other uses were found in this product. When wine is boiled, it turns into thick syrup as the water evaporates. This sweet syrup
17 Patton, Bible Wines, 34.
18 Ibid., 24.
19 Ibid., 25.
20 Ibid., 44
D Gross Page 9
was known to be used as a substitute for sugar and
butter.21 Just as people today use molasses or honey to put on bread, this grape syrup could also be placed on foods. In an article for Christianity Today, Robert H. Stein, though holding to the belief that wine in the Bible does not refer to nonalcoholic grape juice, effectively gives a valid use for fermented wine. He initiates the article by explaining that the wine of Bible times did not have near the amount of alcohol as today's wines made in a distillery. Stein states that instead of boiling or filtering water in order to make it safe to drink, people commonly mixed wine with their water.22
The slight alcohol content could be enough to kill harmful bacteria.

For stomach ailments, such as what Paul seemed to indicate that Timothy had, unfermented grape juice is actually the best remedy, second only to orange juice, since alcohol diminishes the positive affects.23 By glancing through the many uses for unfermented and only slightly fermented wine, one can easily see its importance in the lives of people centuries ago.

THE BIBLICAL VIEW OF WINE

After examining the different Hebrew and Greek words for wine and the cultural making and use of wine in Bible times, the reader must finally understand the Biblical view of wine. Upon an initial reading of Scripture and finding only the single English word "wine," an incorrect conclusion can be understandable. In light of what has been discussed, though, the Biblical view of wine should come into focus. Just as the letters G-O-D can mean the one true
God and Creator of all things or a false supreme being, wine can have a positive and negative

21 Bacchiocchi, Wine in the Bible, 120.
22 Robert Stein, "Wine-Drinking in New Testament Times," Christianity Today, 20 June 1975, 10.
23 Peter Masters, Should Christians Drink? (London: The Wakeman Trust, 1992), 68.

definition. Context is the key to unlocking whether a passage refers to fermented or unfermented wine.

The Negative References to Wine

Context makes the negative references to wine very clear in Scripture. Since grape juice cannot result in inebriation, any reference to the wine causing drunkenness means the wine is fermented. Noah's drunkenness in Genesis 9:21 clearly resulted from alcoholic wine and had part in Ham's sin and Canaan's curse. In Genesis 19, Lot's two daughters use wine to intoxicate their father in order to commit incest with him. Alcoholic wine is also blatantly spoken out against. Proverbs 20:1 calls alcoholic wine "a mocker" and "raging" by context. Proverbs 23:29-35 gives a grave description of the wrong type of wine. The Bible clearly forbids people to even look upon this type of wine. In the New Testament, Ephesians 5:18 says, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." These and other passages of Scripture clearly give negative references to wine which are determined by context to be fermented.

The Positive References to Wine

While many references to wine are negative, others
are plainly positive. As with the negative, context quickly reveals God's attitude towards this type of wine, which is believed to be unfermented. In Genesis 14:18, the first positive reference to wine in the Bible has Melchizedek bringing bread and wine to meet Abraham. Leviticus 23:13 mentions wine as part of an offering to God. In Daniel, wine is mentioned among the lists of blessings from God. In

the Gospels and I Corinthians, believers are even commanded to observe the Lord's Supper with unleavened bread and the fruit of the vine. While many attempt to show that Jesus used
alcoholic wine, the Bible refutes such an idea. Jesus Christ came to fulfill the Law (Matt. 5:17). According to the Law, no leaven was even allowed to be in one's home (Exod. 12:15). Leaven is synonymous with yeast, the very substance which makes and exists in fermented wine. Since leaven pictures sin and corruption, the bread AND THE WINE in the Lord's Supper could not have had any leaven or fermentation. Christ's use of the words "fruit of the vine" also distinguishes the wine from the fermented type. Looking through the whole of Scripture the split between negative and positive references to wine

concludes that two different types of wine are addressed. The key to distinguishing the difference rests in the context.

D Gross Page 12 CONCLUSION

After examining the Biblical words for wine, the process and use of wine in Bible times, and the Biblical view of wine, one can designate two different types of wine in Scripture. The Hebrew and Greek words, though not exclusive in every case, reveals a distinction between fresh grape juice and fermented wine. The historical accounts in secular writings only support the division of two types of wines. In light of the linguistic and historical information, the Bible's use of "wine" becomes clear when context is taken into account. The dangers of alcoholic wine and blessings of grape juice declare the need for believers to separate from fermented drinks. The countless homes and lives destroyed by alcohol have not even been addressed in this paper. The number of alcohol related automobile accidents also have not been given to support abstinence from alcohol. The testimony of Scripture alone should be enough to bring believers to a decision to refrain from alcoholic beverages. General Robert E. Lee agreed with the Bible when he said, "My experience through life has convinced me that abstinence from spirituous liquors is the best safeguard to morals and health."24 The issue of wine is not about standards but sanctification and refraining from sin.

24 Alban Douglas,
One Hundred Bible Lessons: God's Answers to Man's Questions
(Macedonia, Ohio:
Bible Believers Bookstore, 1966), 254

D Gross Page 13

BIBLIOGRAPHY

Alexander, Pat, ed.
The Lion Encyclopedia of the Bible
. Tring, England: Lion Publishing, 1986.
Bacchiocchi, Samuele.
Wine in the Bible: A Biblical Study on the Use of Alcoholic Beverages
. Berrien Springs, Mich.: Biblical Perspectives, 1989
. Castelli, William P.
Cholesterol Cures
. n.p.: Rodale, 2002.
Douglas, Alban.
One Hundred Bible Lessons: God's Answers to Man's Questions
. Macedonia,
Ohio: Bible Believers Bookstore, 1966.
Ewing, Charles Wesley.
The Bible and Its Wines
. Denver: Specialty Publishing, 1985.
Fenton, Ferrar.
The Bible and Wine
. New York: L.B. Printing Co., 1938.
Gordon, Ernest.
Christ, the Apostles, and Wine
. Evanston, Ill.: National Woman's Christian
Temperance Union Publishing House, 1944.
The Holy Bible, 1611 King James Version
. Peabody, Mass.: Hendrickson Publishers, 2003.
Josephus, Flavius.
The Works of Josephus
. Translated by William Whiston. Peabody, Mass.:

Hendrickson Publishers, 1987.
Lackey, Bruce.
What the Bible Teaches About Drinking Wine
. Chattanooga: n.p., 1985.
Masters, Peter.
Should Christians Drink?
London: The Wakeman Trust, 1992.
Patton, William.
Bible Wines or The Laws of Fermentation
. Little Rock: The Challenge Press,
n.d.
Potter, Charles Francis.
Is That in the Bible?
Garden City, N.Y.: Garden City Publishing, 1933.
Reynolds, Stephen M.
The Biblical Approach to Alcohol
. Princeton, N.J.: Princeton University
Press, 1989.
Roth, Cecil, ed.
Encyclopaedia Judaica
, 16 vols. Jerusalem, Israel: Keter Publishing Hou
se, 1971.
Stein, Robert. "Wine-Drinking in New Testament Times."
Christianity Today
, 20 June 1975, 9-11.
D Gross
Page 14
Strong, James.
The New Strong's Exhaustive Concordance of the Bible
. Nashville: Thomas
Nelson Publishers, 1990.
Tenney, Merrill C., ed.
The Zondervan Pictorial Encyclopedia of the Bible
. Vol. 5. Grand Rapids: Zondervan Publishing House, 1978.
Vine, W.E.
Vine's Complete Expository Dictionary with Topical
Index
. Nashville: Thomas
Nelson Publishers, 1996.
Williamson, G.I.
Wine in the Bible & the Church
. Phillipsburg, N.J.: Presbyterian and
Reformed Publishing Co., 1985.
Wilson, Walter L.
A Dictionary of Bible Types
. Peabody, Mass.: Hendrickson Publishers, 1999.
Young, G. Douglas, ed.
Young's Bible Dictionary
. Wheaton, Ill.: Tyndale House Publishers,
1984.

Wine or grape juice for Passover?

Many people assume from their experience with "communion" that wine is the proper liquid to represent the memorial shedding of the Savior's blood at Passover.

But was it wine that was in the Passover cup? There was once a group that could not decide, so they offered both wine and grape juice at the Passover memorial. Are we not commanded to discern what is right and proper from what is not? According to IKings 18:21,we are.

Have you ever investigated the meaning of the Passover cup and its symbolic contents?

Life in the Blood

A basic principle in the Bible is that the only possible atonement for the act of sin is a giving up of life. And the ONLY way we can be free of sin's death penalty, which we have all earned because of our sins, is through blood, which contains life, Leviticus 17:11.

Israel's sins were covered under an elaborate system of sacrifices in which animal blood was shed. That system gave way to a better sacrifice in the New Testament. Yahshua shed His blood on the torture stake as the perfect sacrifice. His blood paid the death penalty for our sins, just as the blood of animals was shed under the Old Covenant merely to cover Israel's sins (but not take them away). Read Hebrews 9:13-15.

Contrary to what many believe, the principle of sacrifice remains, only now instead of animal sacrifice, it is the sacrifice of the Savior and the shedding of His blood that we trust in.

What Represents Blood?

Our Savior instituted a new symbol at that New Covenant Passover--the cup. This symbol represented the blood of the perfect Lamb, which was He Himself.

The question is, what liquid represented His pure, sinless life? Wine? Grape juice? Water? Is there any way we can know?

Yes, there is! Does it really matter? It certainly does, because one is right and proper, the rest are wrong and of no effect. Some read John 4:46 and say the cup should contain water, because Yahshua changed water into wine at Cana. They also opt for water in the cup because both blood and water came out of the Savior's side when He was pierced by the Roman soldier while on the stake.

But the cup must symbolize blood. At best, John 4:46 shows only an association between water and wine, not water and blood.

The fact that both water and blood issued from His pierced side proves nothing in relation to the Passover cup. If He had shed only water on the torture stake, then we could conceivably call water his shed "blood." But His blood is what saves us, not water. Therefore, we must find something other than water as the proper symbol for His blood.

Grape Juice Analogous to Blood

The Old Testament never mentions a cup for Passover--only the lamb, unleavened bread,

and bitter herbs. You might be wondering, but what about the drink offering?

The drink offering used in regular Old Testament sacrifices comes from the Hebrew word "nacak," and it means to pour out. Although called a "drink" offering because it was liquid, it was not drunk but always "poured out" at the altar. Paul wrote to Timothy that he was ready to be offered (Greek "spendomai," poured out like a drink offering") at the end of his ministry. The drink offering, therefore, can give us no clue as to the contents of the cup that was drunk in the New Covenant Passover service.

An important indication of the cup's contents, however, is found in the Hebrew word for blood, "dam." Strong's Exhaustive Concordance Hebrew Dictionary defines "dam" or blood: "(as that which when shed causes death) of man or an animal; by anal. the juice of the grape; fig. (especially in the plur.) bloodshed(i.e. drops of blood)."

'Wine' Never Used for 'Cup'

Both Yahshua and Paul referred to the Passover beverage simply as "cup" or "fruit of the vine." They NEVER used "wine" in referring to the cup.

Fermented wine is the Greek "oinos," used 28 times in the New Testament, but NEVER for the contents of the Passover cup.

What we can deduce, then, is that "fruit of the Vine" properly represents His blood (Luke 22:20). But is that fruit of the vine fermented, or is it the pure, unadulterated juice of the grape? Had the New Testament writers used "gleukos," the other word for fermented wine (occurring one time in Acts 2:13), the meaning would be clear.

But just as they did not use "oinos" (fermented wine), neither did they employ "gleukos" in reference to the Passover cup. Why? Is there a reason they did not use "wine" when speaking of the Passover cup?

Wine Symbolic of Retribution, Celebration

Let's look at the symbolic attributes of wine and see whether this substance would be appropriate for the solemn, redemptive Passover observance. In the prophetic Book of Revelation we find clear, symbolic meaning in wine. In 14:8 wine represents wrath unleashed for Babylon's fornication. Verse 10 reads, "The same shall drink of the wine of the wrath of Elohim, which is poured out without mixture into the cup of His indignation..."

Wine ("oinos") symbolizes the fierceness of Yahweh's wrath in Revelation 16:19. He calls it "wine of her [Babylon's] fornication" in 17:2. The use of wine ("oinos") in other parts of the New Testament is significant as well.

In the New Testament wine is used in celebration, during times of rejoicing. The first miracle Yahshua performed was to change water to wine at a wedding feast, John 2. It is a celebration drink.

Upon Abraham's victorious return from battle with the kings, Genesis 14:18, Melchizedek greeted him with bread and wine ("yayin"--a fermented drink).

Similarly, in Deuteronomy 14:26 we find that wine is expressly used for REJOICING at Yahweh's joyous Feasts ("wine" here is the Greek "shekar," an intoxicant, but we are

commanded against drunkenness, Eph. 5:18).

Wine, therefore, would be inappropriate for the solemn, deadly SERIOUS and even frightening observance of the Passover (recall that the death angel struck absolute FEAR into the hearts of Israel).

Paul chastized the once pagan Corinthian Assembly for coming together at Passover to gorge themselves on food and drink. He showed in 1Corinthians 11 that the Passover was a solemn occasion and not a festive time. It is a time for sober introspection, v. 28.

Wine at the Passover would be inappropriate in light of what Paul was teaching about sobriety and humility at Passover. Both wine (yayin) and "strong drink" were expressly forbidden during worship services, "that you may put difference between holy and unholy, between clean and unclean." This was a statute Yahweh gave forever, for "all generations" (Lev. 10:9-11). Under the New Covenant, an elder is not to be "given to wine," 1Timothy 3:3.

Intoxicants simply have no place in a worship setting.

Wine: Chemically Altered and Leavened

Wine is not a firstfruit of the grape. It is a byproduct. Wine is produced when yeast, a leavening agent, acts on the sugar molecule of fruit juice to produce ethyl alcohol and carbon dioxide. Wine, then, is juice that has been chemically changed into something different. It is not the original, pure fruit of the vine, but a secondary byproduct. As a symbol for the pure, uncorrupted, sinless blood of Yahshua, a modified substance like wine would be inadequate. "The cup of blessing which we bless, is it not the communion of the blood of Messiah?..." (1Cor. 10:16)

More importantly, wine has been leavened in the same way bread is leavened by yeast. The Passover was to be eaten only with unleavened bread, Exodus 12:8. Nothing leavened was to be used at the Passover Memorial.

Unleavened bread represents Yahshua's body unchanged by the corruption of sin, Mark 14:22. Similarly, the cup represents His pure blood, untainted by outside influences of the sinful world. Would a chemically altered drink like wine best represent His pure, unadulterated blood, or would the virgin juice from the grape?

Blood of the Grape

Biblically, the symbolism between blood and the pure juice of the grape is unmistakable.

In Genesis 49:11 we find a reference to the "blood of grapes." A citation to drinking the "pure blood of the grape" is found in Deuteronomy 32:14.

Isaiah 63:1 speaks prophetically of the returning Messiah Yahshua, who comes from Edom ("red") with dyed garments (red from blood) from Bozrah (meaning "vintage"--the yield of grapes from a grape crop).

Verse 2 reads, "Wherefore are you red in your apparel, and your garments like him that treads in the winefat?" "Winefat" is the Hebrew "gath," which means to tread out grapes. It is not "yekeb," which would be a wine-vat or a container storing wine.

"I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger and trample them in My fury; and their blood shall be sprinkled upon my garment, and I will stain all My raiment," Isaiah 63:3.

"Winepress" is a misnomer. It is in fact a trough for squeezing grape juice, with a drain at one lower end. The grapes were pressed down and the juice flowed out the drain. Here, the juice that flows from the grapes is equated with the blood of those whom Yahshua will destroy when He returns. Their blood is equated with the "blood of the grape"--grape juice.

The analogy is complete in Revelation 14:20, where "blood came out of the winepress." "Blood" here is the Greek "haima," and according to Strong's Concordance Greek Dictionary means: "Blood, lit. (of men or animals), fig. (the juice of grapes) or spec. (the atoning blood of [Messiah])."

Savior as a Firstfruits

Yahshua is the firstfruit sacrifice for man, 1Corinthians 15:20. The people were to offer the firstfruits of their produce to the priests, Deuteronomy 18:4--"...the firstfruit also of your corn, of your wine..." "Wine" here is "tirosh."

For more uses of "tirosh" as freshly pressed juice of the winepress, see 2Chronicles 31:4-5 and Nehemiah 10:37-39; 13:5, 12. Just as the winepress is really a giant grape juice press, so wine is also used metaphorically for grapes. "As the new wine [Heb. "tirosh," fresh grape juice] is found in the cluster..." Isaiah 65:8. We don't find wine in a cluster, but we do find grapes that way.

"New wine" signifies the best--that juice which squeezes out by the sheer weight of the grapes in the winepress, before the treading. Thus, it is the firstfruits of the grape batch.

Yahshua is called the firstfruit of the dead, and the true vine. This pure firstfruit can only equate with the first of the freshly squeezed grape juice, not with a byproduct or wine, adulterated through chemical change.

Pure, unadulterated juice is the only proper symbol of the pure, saving blood of Yahshua the Messiah in the Passover. Grape juice is the only symbol that fits all the criteria and offers the only symbolism that is unique to His pure, precious blood.

Paul tells us that the Savior represents the first of the harvest: "But now is the Messiah risen from the dead, and become the firstfruits of them that slept" (1Cor. 15:20).

Firstfruits offerings were commanded of Israel in Deuteronomy 18:4: "The firstfruit also of your corn, of your wine, and of your oil..." "Wine" here is the Hebrew "tirosh," meaning freshly pressed juice. Similarly in Isaiah 65:8 we read of the "new wine ["tirosh," fresh grape juice] found in the cluster" (see 2Chron. 31:4-5; Neh. 10:37-39; 13:5, 12).

Yahshua is actually the first of the firstfruits, 1Corinthians 15:23, and the true vine, John 15:1. This pure Firsfruit can only equate with the first of the freshly squeezed grape juice, not with the byproduct known as wine, which has been mixed with yeast spores and changed through aging and chemical action.

Can Grape Juice Be Preserved?

Some years ago a number of wine producers and processors of grape juice were contacted with the question, "Could grape juice have been preserved in the Holy Land 2,000 years ago from the fall of the year until early spring?" The response was equally divided. Those producing wine expressed doubts that grape juice could be preserved. Those producing grape juice stated it was possible even under primitive conditions, to do so. Furthermore, grapes in Israel had a high content of sugar, which was an advantage in preservation, some pointed out.

The Living Bible Encyclopedia in Story and Pictures explains how grape juice could be preserved: "The means for preserving grape juice were well known. Kato (De Agri Cultura CXX) has this recipe: 'If you wish to have must [grape juice] all year, put grape juice in an amphora and seal the cork with pitch. Sink it in a fish pond. After 30 days take it out. It will be grape juice for a whole year'" (vol. 16, pp. 2088-2089).

Another method of preserving grape juice was to concentrate the juice by boiling it into a syrup. Stored in a cool place, this concentrate would not ferment. Adding water later yielded a sweet, unfermented grape juice. This was common in ancient times.

Still another way to have grape juice all year was to finely chop raisins, which are dried grapes--and then add water to produce the reconstituted juice.

Yahshua Kept His Promise

As Yahshua was participating in His memorial with His disciples, He said: "Drink you all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:27-29). About to die, Yahshua said He would not drink of the "fruit of the vine" until He was with them in the Kingdom. If the Passover cup contained wine, as some allege, then He broke that promise. Why is that? Simply this:

John 19:28-29 reveals that Yahshua's thirst was satisfied when on the tree they gave Him "vinegar" ("oxos" in Greek), which is described as an inferior, common wine drunk by soldiers and laborers. (The Complete Biblical Library) "When Yahshua therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the Spirit" (John 19:30).

Yahshua had refused the wine ("oxos") four times, but just before His death He did receive the wine. Had the previous Passover cup contained wine instead of "fruit of the vine" (grape juice), He would have broken His word not to drink of it again after the Passover and before the Kingdom.

Grape juice had to have been in the Passover cup. Pure, unadulterated "blood of the grape" is the only proper symbol for the pure, saving blood of Yahshua the Messiah in the Passover.