Blood*

Matthew 26:36-42 (36) Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
(37) And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.
(38) Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.
(39) And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, **let this cup pass from me**: nevertheless not as I will, but as thou wilt.
(40) And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
(41) Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
(42) He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
The word "cup" is used as an analogy for different things. For instance, "This cup" that Jesus was referring to in His prayer was His approaching horrifying death. Back in the old Testament there are many references of His death. In Isaiah for instance there are ghastly images of His suffering and death. The old song, "they searched through Heaven and found a Saviour", extracted a great price according to;
Isaiah 53:4-8 (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
(5) But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
(6) All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity

of us all.
(7) He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
(8) He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
Even King David had written of ghastly cruelties mandated by a delusional mob influenced by corrupt religious leaders of the day, an assembly of the wicked, whose judgment of the innocent was a fulfillment of;
Psalm 22:14-17 (14) I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
(15) My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.
(16) For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.
(17) I may tell all my bones: they look and stare upon me.
The Roman scourge, also called the "flagrum" was a short whip made of two or three leather (ox-hide) thongs or ropes connected to a handle. The leather thongs were knotted with a number of small pieces of metal, usually zinc and iron, attached at various intervals. Scourging would quickly tear away the skin exposing the underlying tissue which would then be the object of beating and battering. Bloodied and bruised, the torment of pain intensifying with every lick and yet the scourging continued unabated and uncaring.
Sometimes the Roman scourge contained a hook at the end and was given the terrifying name "scorpion." The victim was made to stoop which would make deeper lashes from the shoulders to the waist. According to Jewish law the number of stripes was forty less one (Deut. 25:3). Nevertheless,

scourging among the Romans was a more severe form of punishment and there ***was no legal limit*** *to the number of blows. Jesus was condemned in a Roman court, as the Jews had lost their scepter under Roman rule. We do not know how many lashes Jesus received, but He must have been near death as He lingered on the cross for only about 6 hours before His death.*

Deep lacerations, torn flesh, bruised muscles, swollen tendons and excessive bleeding would leave the victim "half-dead." The Centurion in charge would order the "lictors" to halt the flogging when the victim was near death so he could be attached alive to the cross with crude nails. Jesus was severely whipped. Although the severity of the scourging is not discussed in the four gospel accounts, it is implied in the old Testament. Listen to Isaiah; As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men: (Isaiah 52:14). *When they saw His body beaten and bloody, so deformed He hardly resembled a person. On the Lord's day as we partake of His memorial, do we see the Redeemer as He hung upon the accursed tree? Do we visualize Him buffeted, beaten, crowned with thorns, smitten, scourged, and crucified? Can we see His face covered with bruises and with gore, and His frame and features distorted with agony? Do we remember Him pinned to the cross with crude nails through His hands and feet? This is the cup of death Jesus was praying about, that it might pass from Him.*

*It is no wonder Jesus would pray that such a ghastly, shockingly frightful and dreadful death would pass from Him. But even this alarming image would not deter His resolve, "*Thy will be done*." The severe scourging, with its intense pain and appreciable blood loss, most likely left Jesus in a pre-shock state. The physical and mental abuse meted out by the Jews and the Romans, as well as the lack of food, water, and sleep, also contributed to His generally weakened state. Therefore,*

even before the actual crucifixion, Jesus' physical condition was at least serious and possibly critical.
Therefore when you partake of the body and blood of Jesus Christ, do this in His memory, remember the price He paid for us. Do this because of His fatal attraction for us.
In preparation of His ghastly ordeal, Jesus established and ordained His memorial, He did not leave this ordinance to chance, but gave specific instructions so the partaker could do so in a manner that is well pleasing to Him, that would bring to remembrance His horrific death. My dear friends and fellow Christians; The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? (1Corinthians 10:16). *The cup of blessing is the new Testament set apart as sacred and conducive to spiritual blessing by the shedding of Christ's blood. To understand this blessing one must begin in the old. Turn with me to;*
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.
Let's break this down; "And I will bring forth a seed out of Jacob,"*... most understand this as Christ; and who indeed is called the seed of the woman, the seed of Abraham, the seed of David, and sprang from Jacob and came out of the tribe of Judah; which may be fitly signified by the cluster.* Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (Gal 3:16).
"And out of Judah an inheritor of my mountains;" *this also is true of Christ, who not only came out of the tribe of Judah, as was foretold He should, and as it is manifest He did; hence He*

is called the Lion of that tribe; but He is also an heir or inheritor of the mountains or governments of God.
"As the new wine is found in the cluster;" *is a prepositional phrase functioning as a modifier of new wine. And like wine in the cluster, all grace, and all spiritual blessings are with it. Now this brings into question the theory that the word 'wine' always means an intoxicating beverage. Isaiah 65:8 disproves that theory. The beverage is called 'wine' while in the cluster, in it's natural state, un-fermented. Furthermore, the device that is used to press the juice from the grape is called a "wine press." Why?--When that which is pressed out of the cluster is un-fermented, "pure blood of the grape." "The blessing in new wine" is an analogy of His blood that was shed for mankind. Is it possible to maintain the blessing of the pure blood of the grape? Listen to this;*
{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.} (Laws of Fermentation)
There are scriptural evidences that leaven is not allowed during the Jewish passover, two examples are Exodus 34:25 *and* Exodus 13:7. *In these two verses it is evident both the blood and the bread are to be leaven free. There is a theory that after fermentation is complete the yeast is dead and therefore, in a sense, no yeast is in the wine. However, this does not meet the clear scriptural requirements. There is yeast in leavened bread and so it is forbidden. The yeast is put into the dough and causes it to rise. When it is risen sufficiently, it is baked. The baking process kills the yeast, but the resulting bread is still a leavened product. Therefor the bread is forbidden, not only to be eaten, but its very presence in the house is unlawful during the entire feast of*

the Passover. When the wine has reached the maximum concentration of alcohol and the resulting toxicity has killed the yeast, then, like the leavened bread, it is excluded by the law of the Passover. Both leavened bread and intoxicating wine are products of a fermenting process and forbidden. After pressing out the juice, it must be preserved. The belief that the ancients could not preserve "new wine" in an unfermented state is unfounded. {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."(Laws of Fermentation).}

(Jewish Encyclopedia 1904 edition). ***Quote***--"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." ***Unquote***

*The term, "unfermented wine of the Seder service" is not my own phrase but is from a Jewish Encyclopedia. There are other references; The Jewish historian Josephus, explicitly calls the juice squeezed from the three clusters of grapes into a cup by Pharaoh's cupbearer as the, "fruit of the vine." **(Joesphus, 11th printing, page 48)**. This establishes the phrase, "the fruit of the vine," designating it as the sweet, un-fermented juice of the grape. It is noteworthy that Jesus when He established the communion did not use the word wine for the beverage contained within the cup.* For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come (Luke 22:18). *Both Jesus and Paul referred to the memorial beverage simply as "cup", "cup of blessing" or "fruit of the vine." They NEVER used "wine", fermented or not. Another important indication of the cup's contents, however, is*

found in Acts 2:13 Others mocking said, These men are full of new wine.
New wine is translated from the word 'gleukos.'
Strong's Concordance
gleukos: Definition: the unfermented juice of grapes; hence: sweet new wine.
Unfermented grape juice fulfills the requirements of 'sweet' and 'new' because these qualities are unchanged. Therefore grape juice is the only beverage that can justly fulfill all the requirements for, "fruit of the vine", "new wine in the cluster," "pure blood of grapes," or "cup of blessing."
Another thought I want to present is this scripture; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption (Acts 2:31).
{Laws of Fermentation; Dr. S. M. Issacs, a Jewish rabbi, (1841-1904) said, "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'."**}**
{Wine Basics; Alcoholic fermentation is a biological process that occurs in nature every day. In fact, it is an initial stage of the spoilage process, as a microorganism breaks a compound down into smaller parts during this type of fermentation.**}**
{Laws of Fermentation; It was predicted as a peculiarity of the Messias, Psalm. 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 should be unfermented, that it might be the fit emblem of the great Sacrifice which "saw no corruption."**}**

The question I have is, how could fermentation that is a symbol of corruption, and is itself decay, rottenness, be emblematic of Christ' blood who did not see corruption? Now I want to bring your minds back to the beaten, bruised and crucified Saviour. Why was He condemned to be crucified? Because the cup of corruption (Jewish priests) rejected the promised Messiah who saw no corruption. In the memorial service, bread-not-broken is not emblematic of His broken body, and a cup-corrupted is not emblematic of His blood. We must remember that Jesus was whipped, bloodied, and bruised so badly He hardly resembled a man, but He was not corrupt, nor did His body see corruption. God the Father raised Him up out of the grave and He was seen alive by many witnesses. We must witness His body-broken and His blood-uncorrupted, turn to;

Luke 22:15-18 (15) And he said unto them, With desire I have desired to eat this passover with you before I suffer:
(16) For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.
(17) And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:
(18) For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

This passover season was the last to be celebrated as a scriptural religious rite. At the death of Christ, the Jewish

passover would cease to exist as a lawful religious rite. The law was now fulfilled and henceforth the; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; (Col 2:14). *As evidence and proof of this, the veil of the temple was torn in twain the moment Christ died. The veil was no ordinary curtain, it was interwoven of many layers and about 4+ inches thick. But many Jews did not accept Christ as the only begotten Son of God, and because of their own abominable sin, in 70 AD the temple was taken away by the abomination of desolation spoken of by Daniel the prophet. However all is not lost, only changed, the memorial of Jesus Christ is the ordinance in these last days. Turn with me to;*

1Corinthians 10:15-17 (15) I speak as to wise men; judge ye what I say.
(16) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?
(17) For we being many are one bread, and one body: for we are all partakers of that one bread.

There is an old saying that "a man is what he eats." That is true and it applies to this scriptural reading, for Christ dwells in the man who eats of His flesh and drinks of His blood. But first a man must believe and be baptized into Christ, for in that action we are buried and risen with Him. Turn with me to;

Romans 6:1-6 (10 What shall we say then? Shall we continue in sin, that grace may abound?
(2) God forbid. How shall we, that are dead to sin, live any longer therein?
(3) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?
(4) Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

(5) For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:
(6) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

Thomas would not believe until he observed the evidence. Jesus did not scold Thomas, but allowed him to feel the wounds. However at this point Jesus said; blessed are they that have not seen, and yet believed. *Christians today have not seen, and yet believe their old man of sin is crucified with Christ in baptism by faith in Christ. They know that faith in Christ is the effect of belief, and baptism is the effect of faith; that only those who first believe the testimony of God, and by faith repent of their sins, and by faith confess Jesus Christ is the Son of God, and by faith are baptized into His death for remission of sins, have the full and explicit testimony of pardon. No man has any proof that he is pardoned until he is baptized. It is not all those who wish to be saved, who will be saved. Only those who admit their need of salvation and accept God's grace on His terms. This is the gospel. Do you believe? Have you by faith repented of your past sins? Then I ask you, why wait longer? By faith confess Jesus Christ and be baptized into Him and God will translate you into the Kingdom of His dear Son. His invitation is always open, also prayer requests will be taken, but not the so-called sinners prayer for salvation because it cannot take the place of;* He that believeth and is baptized shall be saved. *Come while we gently persuade with song.*

This message approved by
Jack Warford
a minister for Christ

Wine Basics: Fermentation, Grapes, and the Flavor of Wine

ALCOHOLIC FERMENTATION: HOW WINE IS PRODUCED

Regardless of the beverage being produced, all alcoholic beverages must at some point go through the process of alcoholic fermentation.

This process is the only way that humans can create alcohol for consumption. Alcoholic fermentation is a biological process that occurs in nature every day. In fact, it is an initial stage of the spoilage process, as a microorganism breaks a compound down into smaller parts during this type of fermentation.

Humans have spent hundreds, if not thousands, of years attempting to control and understand this process, but it was not until the 1850s that Louis Pasteur used a new invention, called a microscope, to determine the exact process of alcoholic fermentation.

The Formula for Alcoholic Fermentation

Sugar + Yeast = Ethanol + Carbon Dioxide + Heat

So, when yeast comes in contact with sugar, it con-sumes the sugar molecules, breaking them down into two major waste products: ethanol and carbon dioxide.

The process also produces heat due to the yeast ' s metabolic activity (see the diagram below).

Practically any source of sugar can be fermented, and for wine, the two fermentable sugars from grapes and other fruits are fructose and glucose. The sugar source that goes through fermentation is what determines the type of beverage produced. For example,

fruit juice that is fermented produces wine, a mixture of barley and water that is fermented produces beer, and a mixture of rice and water that is fermented produces saké. We typically describe wines based on the actual varietal of grape used to produce them.

A varietal is the particular subspecies or type of grape (e.g., Chardonnay, Merlot, Zinfandel, etc.). Since the grape is the sugar source, its characteristics are carried over into the finished wine after fermentation. Yeast is a single-celled fungus that feeds on sugars and simple carbohydrates. A specific species of yeast is used to conduct most alcoholic fermentations, whether one is making a fermented beverage like wine or the base for a distilled beverage like the mash used to produce a whiskey. The scientific name for

this species is Saccharomyces cerevisiae.

It is some-times referred to as budding yeast, brewer's yeast, or baker's yeast. (

S. cerevisiae is also the species of yeast used to make dough rise when baking breads.)

Ethanol, or ethyl alcohol, is the product of fermentation that separates grape juice from wine. It is the alcohol found in all alcoholic beverages, from beer to vodka. Although it is slightly toxic to humans (which is often felt in the form of a hangover after consuming large amounts of alcohol), ethanol is what causes alcoholic beverages to have intoxicat-

ing effects. Ethanol plays a major role in the flavor profiles and characteristics of wines and other alcoholic beverages, as it has a distinctive, almost perfumed aroma and slightly sweet taste, and produces a slight burning sensation on the palate. The more sugar in a liquid being fermented, the higher the ethanol levels produced during fermentation.

The other physical product of alcoholic fermenta-tion is carbon dioxide (sometimes referred to as CO2).Carbon dioxide is an inert gas (meaning it rarely reacts with other compounds); as fermentation proceeds, the beverage being fermented almost looks like it is boiling, as carbon dioxide bubbles are generated and break the surface of the liquid. For most alcoholic beverages, this gas is simply allowed to blow off into the atmosphere,

and has no impact on the final flavor or characteristics of a product. The exceptions to this are carbonated beverages like Champagne, other sparkling wines, and some beers. For these beverages, a portion of the carbon dioxide produced is captured and allowed to dissolve into the solution. When the container holding that beverage is opened, the car-
bon dioxide begins to escape and produces the tiny bubbles that make these beverages carbonated.
As a result of this churning and active biochemi--cal reaction, where yeast cells are metabolizing sugars and asexually reproducing as their cells split, the temperature of the liquid being fermented is raised. Thus, heat is the final product of alcoholic fermentation. It is not unusual for an uncontrolled fermentation to cause a liquid to rise to over 100 ℉. The warmer a fermentation, the quicker the yeast metabolizes sugar; and in this mad rush, several biochemical products are created by the yeast, which can have a major impact on the flavor of a finished product. Throughout most of history, winemakers could not control this heat because they lacked technology such as refrigeration.

Gill's Exposition of the Entire Bible
And I will bring forth a seed out of Jacob,.... Jerom says most understand this of Christ; and who indeed is called the seed of the woman, the seed of Abraham, the seed of David, and sprang from Jacob or Israel, and came out of the tribe of Judah; and may be fitly signified by the cluster, in which new wine and a blessing were, which "seed" here is explanative of; since the clusters of all divine perfections, of all the blessings of grace, and of all the promises of it, are in him: and since he is that seed in whom all the nations of the earth are blessed, and with whom the covenant of grace was made, Galatians 3:16, but others, the above ancient writer observes, understood it of the apostles; and it seems to design the first that believed in Christ, who were of the Jewish nation, the apostles and others; for though the generality of that people rejected the Messiah, there were a few that believed on him, a remnant according to the election of grace, whom the apostle calls a seed, the Lord left among them, and reserved for himself, Romans 9:29, Romans 11:4 such who received the seed of the word into their hearts, and were born again of incorruptible seed, and which remained in them; these were distinguished by the grace of God from the rest of the people, and were called and brought forth from among them:
and out of Judah an inheritor of my mountains; this also is true of Christ, who not only came out of the tribe of Judah, as was foretold he should, and as it is manifest he did; hence he is called the Lion of that tribe; but he is also an heir or inheritor of the mountains of God; he is indeed heir of all things, Hebrews 1:2, as he is the Son of God, he is heir by nature of all the Father has; and, as Mediator, he is heir by appointment of all persons and things; he has all persons for his inheritance, and in his possession, and at his dispose, angels and men; and he is possessed of all things, of all blessings of goodness, natural and temporal, spiritual and eternal; and his chosen people are joint heirs with him, and who may be here meant; such as are the seed of the Lord are sons and heirs; they are heirs of God, being the sons of God; heirs of his covenant, the blessings and promises of it, which is as a mountain, firm and immovable; they are heirs of the grace of life, and of the kingdom; heirs of righteousness, life, and salvation; of eternal glory, the heavenly Canaan, signified by the mountains of the Lord; alluding to the mountains on which the temple and Jerusalem stood, or to those about Jerusalem, or in the land of Judea in general:
and mine elect shall inherit it; Christ is God's first and chief elect, and his people are chosen in him through grace to glory; and these are the seed and heirs that do inherit grace, and shall inherit glory; for this is to be understood not literally of the land of Judea, which was not long inherited by any after the times of Christ and his apostles, to which this prophecy respects; unless it can be thought to belong to the latter day, when the Jews will be converted, and return to it; but figuratively of Mount Zion, or of the heavenly country:

and my servants shall dwell there; my righteous servants, as the Targum; these are the same with the seed, the inheritor, and the elect, who become the servants of God, through the power of his grace, and serve him cheerfully, willingly, and without selfish ends and views; to this they are chosen, and for this purpose become a spiritual seed; nor is this inconsistent with their being heirs; and who shall receive the inheritance in a way of grace, and possess it for ever; they shall dwell in the church below, and enjoy all the privileges of it, and shall dwell upon their estate for ever; for their inheritance is an eternal one, reserved in the heavens.

The Georgia Bulletin
Print Issue: August 23, 1973

Common Communion Cup Offers Little Risk By Marie Mulvenna

The health risks of drinking from a common communion chalice are negligible, according to recent comments in the Journal of the American Medical Association by an Atlanta doctor. Writing in the publication's question-answer section, Dr. Edward P. Dancewicz, of the Center for Disease Control, said the risk of contracting infectious disease by use of the common chalice was very small. One reason, Dr. Dancewicz explained, was that the number of bacteria on a person's lips is small, and the chance that there are pathogens (disease-bearing bacteria) among them is not great. "Even if pathogens are present," he said, "the risk of ingesting them is small. Also, the body can deal effectively with small numbers of pathogens." The organisms that infect by the mouth, such as typhoid
and dysentery bacilli, are not usually found on the lips, the doctor added. In his response to the question of a doctor from New York, Dr. Dancewicz cited a study made in England
by a Betty Hobbs and colleagues which determined that the number of organisms deposited on the rim of the chalice differed from person to person but was usually less than 100. Dr. Dancewicz added that even if some pathogens are among these, the next communicant will pick up few of them and swallow even fewer. Suggested method of reducing potential infection from the use of common chalices includes wiping the
chalice with a clean cloth after each use, the use of individual communion cups, and the practice of intinction in which the wine is absorbed by individual hosts and then ingested. Wiping the chalice with a dry cloth will remove about 90 percent of the bacteria, Dr. Dancewicz said. The British Hobbs study of the topic involved the possibility of rotating the chalice so that each person drank from a different place on the cup itself. The results indicated that this procedure did not result in a decrease of organisms on the chalice but rather accounted for more bacteria being deposited. This was explained by the fact that "when each person took the wine from the same region, some bacteria were
removed and some others were deposited ... when the cup was rotated, all organisms deposited by the preceding participants remained so that each person added a complement to the total." The possibility of the alcohol content of wine serving as a disinfectant against bacteria was found improbable. The short time elapsing between use of the chalice by different individuals, usually five seconds, precluded the 14.5 percent alcohol in sacramental wine from having any chemical disinfectant effect whatsoever.

Dr. Dancewicz is a graduate of Creighton University School of Medicine. He served his mixed medicine internship at St. Elizabeth's Hospital in Boston and a dermatology residency at the VA Hospital in Wood, Wisconsin. He is currently assistant to the chief of the venereal disease branch of the CDC. He attends St. Thomas More Church in Decatur.

The Hobbs study, which Dr. Dancewicz cites, notes that a 1943 U.S. study by Burrows and Hemmens found that "under the most favorable conditions for transference only about 0.001 percent of organisms were transmitted from the saliva of one person to the mouth of another." It was the general conclusion of the Burrows and Hemmens study that "the communion cup cannot be regarded as an important vector of disease." The possible spread of infectious disease by the use of a common chalice has been under discussion for
many years and attention to the topic was given in the United States by the observations of Forbes in 1894 and Anders in 1897. The combined effect of the observations, which are included in the Hobbs report, promoted a lively interest in the use of individual cups for

communion. Anders pressed strongly for their adoption and is said to have expressed doubts whether at the Last Supper only one cup was used and whether it was, in fact, passed around. According to statements in the Hobbs report, there is no explicit statement in the gospels to this effect, and among Jews at the time of Christ individual cups are said to have been the rule.

The fear of infection according to the Hobbs study, is quite small and the report states: “The risk of transmission is very small, and probably much smaller than that of contrasting infection of other methods in any gathering of people.” Dr. Dancewicz, in the AMA commentary, notes that use of the moist cup, passed from person to person, could be dangerous. He stated that tuberculous infection usually follows inhalation of tubercle bacilli and while transmission may occur by mouth, it is thought that the
bacilli must be present in large numbers and ingested over a long period of time.

The potential risks of using a common chalice could be eliminated almost completely, Dr. Dancewicz said, if a purificator was used to wipe the cup after each communicant, if individual cups were used or if celebrants used the method of intinction, thus giving both elements of the sacrament simultaneously.

1

Laws of Fermentation by William Patton (edited)

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

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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 variably 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 i
n 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 38
4 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.

D Gross Page 10

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, othersare 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 D Gross Page 11 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

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Strong's Concordance
gleukos: sweet new wine
Original Word: γλεῦκος, ους, τό
Part of Speech: Noun, Neuter
Transliteration: gleukos
Phonetic Spelling: (glyoo'-kos)
Short Definition: sweet wine
Definition: the unfermented juice of grapes; hence: sweet new wine.

The message 'Body of Christ' Revised; 01292018
Gore--clotted blood from a wound
This message presented to; BaronOk-April2010/
BaronOk-Feb2011/OKCityOk-Feb2011/