

What the Bible says about The Lord's Supper and the use of Wine or Grape Juice.

The word wine in the Bible is a generic term; sometimes it means grape juice; sometimes it means alcoholic beverages. The following verses prove that the word "wine" can mean fresh grape juice, the fruit of the vine: De. 11:14; 2 Ch. 31:5; Ne. 13:15; Pr. 3:10; Is. 16:10; 65:8; 1 Ti. 5:23.

The context will always show when "wine" refers to alcoholic beverages. In such cases, God discusses the bad effects of it and warns against it. An example would be Gen. 9, Noah's experience after the Flood. Verse 21, "and he drank of the wine, and was drunken," clearly refers to alcoholic beverage.

Matthew 26:27 reads " And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.

*Mark 14:23 reads "And he took **the cup**, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of **the fruit of the vine**, until that day I drink it new in the kingdom of God.*

*1 Corinthians 11:25 reads ' After the same manner also he took **the cup**, when he had supped, saying, **This cup** is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.*

Here are three accounts of the Lord's Supper. We see here that both the bread and the cup are a picture of his death on the cross just as baptism is a picture of the death , burial, and resurrection. Notice here in these accounts of the Lord's Supper that the word wine is never used. It's called the fruit of the vine or the cup.

The question that has been ask and debated by pastors and preachers of all denominations is: Should we use wine or grape juice for the Lord's Supper? The first place to go is to the Word of God. It doesn't matter what your preacher says, or what the Baptist say. What matters is what God says about it in his Word.

We know that this is the time of Passover and the Feast of Unleavened Bread. The key word being unleavened. **Exo. 12:15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.** The reason we use the unleavened bread is because leaven in the Bible is a type of sin. If the bread had to be unleavened, the so should the juice. The fruit of the vine was a picture of the blood of Christ. The blood of Christ had no sin in it whatsoever. Do you think that they had unleavened bread and leavened wine?(fermented wine)Unleavened bread is simply bread with no yeast in it. To make wine from grape juice must have yeast added to it. Now something don't add up when they were to eat nothing but unleavened

bread, but it was o.k. to drink wine that had went through the process of fermentation which involves the adding of yeast. The whole idea at this Feast was unleavened.

The Bible says in Proverbs 20:1 "*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*"

Proverbs 23:31 reads "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

This verse tells us that there is a time when wine is unfermented and a time when it will ferment. So we see here that every time we see the word wine in the Bible, does not mean it is an alcoholic drink.

Some may ask, Where do we get the use of grape juice for the Lord's Supper? Again we need to go to the Bible and we will see in *Numbers 13: 23&24 "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes....."*

Isaiah 65:8 reads Thus saith the Lord, As the new wine is found in the cluster....."

So by comparing scripture with scripture, we see that new wine is the fruit of the vine or grape juice. When grape juice is put through the process of fermentation, it becomes what the Bible tells us not to look upon because it biteth like a serpent and stingeth like an adder.

Notice in Gen 40:10, Joseph is interpreting a dream for Pharaoh. " And in the vine were three branches: and it was as though it budded, and her blossoms shot forth ripe grapes: And Pharaoh's Cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. "

Pharaoh had a cup of grape juice from the fruit of the vine. The same thing that Jesus had at the Lord's Supper.

The Apostle Paul writes in I Timothy 3:3 the qualifications of the bishop and in verse 3 he says "*Not given to wine.....*" Do we really believe that God would tell us to look not upon the wine when it is red and turn around himself and drink fermented wine at the Lord's Supper.

Oh but, Jesus himself turned the water into wine. I have heard this time and time again, that Jesus turned the water into wine so it is ok to drink wine. **Jesus did not drink or make alcoholic wine.** Here are ten proofs from Scripture.

The first reason is because of His holy nature. In He. 7:26, we read that the Lord Jesus is "holy, harmless, undefiled, separate from sinners." No doubt, the Saviour, being God in the flesh, had an air of holiness about Himself that could be seen by even the most casual observer. For instance, the profane soldiers, who were sent to arrest Him, gave as their reason for returning without Him, that "never a man spake like this man." (John 7:46) The words of Jesus were different; He, no doubt, had a very holy appearance, character, and speech.

Why is this so important? Consider this illustration. The word "cider" may mean an alcoholic beverage, or plain apple juice. Suppose we lived during the 1920s, prohibition days, and were approached by two people offering us a drink of cider. One of the persons, we knew to be one of the holiest men in town, faithful to the house of God, separated from the world, diligent in prayers, always witnessing to others; the other was a known liquor dealer. If each one offered us a drink of "his very own cider," we would assume that the holy person's was no more than apple juice, but there would be no doubt about our opinion regarding the liquor dealer's cider! Obviously, the character of a person influences what that one does.

Since the Lord Jesus Christ was "holy, harmless, undefiled, separate from sinners," we may safely assume that He would not make that which is called in Scripture a mocker and deceiver of man, causing untold misery.

A second reason: He would not contradict scripture. In Mt. 5:17- 18, Christ made this clear, saying, "Think not that I am come to destroy, but to fulfill. For verily I say unto you Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Therefore, Christ could not have contradicted Hab. 2:15, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!"

Certainly, Jesus knew that this verse was in the Bible; He was well-acquainted with Scripture, since it is His Word and was written about Him. He did not come to violate Scripture, but to fulfill it. He could not have done so, if He had made alcoholic wine and had given it to his neighbor.

Some people object to the use of this verse by saying that it would apply only to one who would give his neighbor drink for the purpose of looking on his nakedness. But we must remember: when one gives his neighbor something which will make him drunk, he is putting himself in the very class of those who do so in order to look on their nakedness. And since the Scripture commands us to "abstain from all appearance of evil" (1 Th. 5:22), we can be sure that the Lord Jesus would not have done something that would have been associated with such an evil practice as that described in Hab. 2:15. For the same reason, no Christian should be engaged in the selling of alcoholic beverage.

The third reason is that Lev. 10:9-11 commands the priest of God, "Do not drink wine nor strong drink ... that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken..." Now, since He. 2:17 calls Christ "a merciful and faithful high priest," we would expect Him to obey all Scriptures pertaining to that office. If He had made or drunk alcoholic wine, He would have disobeyed these verses and would have been disqualified from teaching the children of Israel the statutes of the Lord.

The fourth reason is found in a passage which we have already considered: Pr. 31:4-5 prohibits kings and princes from drinking alcoholic wine or any other strong drink. If they had done so, their judgment would have been perverted. It was necessary for Christ

to obey these verses also, since He was Prince of Peace (Is. 9:6) and King of Kings (Re. 19:16). In Mt. 27:11, He admitted to being the King of the Jews. He rode into Jerusalem on a donkey's colt, to fulfill Zec. 9:9, which prophesied that Israel's king would enter the city in just that way. Undoubtedly, He was king, and as such, would have had to obey Pr. 31:4-5.

Reason five: Christ did not come to mock or deceive people, yet Pr. 20:1 says that wine does both. Rather than coming to mock or deceive he came to save!

Reason six: He did not come to send people to Hell. We have already seen that Is. 5:11-14 teaches that Hell had to be enlarged because of the drinking of alcoholic beverage. Christ did not come to send people to Hell; listen to Jn. 3:17: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Reason seven: Christ did not come to cast a stumbling block before anyone; yet, Rom. 14:21 teaches that a person who gives another alcoholic wine does just that. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Everyone who has studied the problem of alcoholism has learned that some people cannot handle any amount of alcohol, while others may drink one or two "social" drinks and stop. Experts do not know why this is true; various theories have been propounded, but nothing has been proved to be true regarding every person. Some say it is chemical; others insist that it must be psychological. The fact is, we do not know for certain. In any given group of people, there would be several potential alcoholics. What a shame it would be for a person, who is a potential slave to it, to get his first taste at the Lord's table in church, then proceed down the road of misery to an alcoholic's grave!

I certainly would not want my children to get their first taste of alcohol at the family meal; nor would I want them to get it at church. One or more of them could well be potential alcoholics. As evidence that this is possible, we should consider that some denominations which serve alcoholic wine in their religious services also operate homes for alcoholic priests!

But we can be absolutely sure that Christ did not come to cause others to stumble!

The eighth reason: John 2, the miracle of turning water into wine, does not require that it be alcoholic. Many insist that it was, on the basis of verse 10, which says, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." They would say that, in those days, it was common to serve the best alcoholic wine at first, saving the worst until later, when men's tastes have been dulled by much drinking. But the point is just the opposite here! These people could definitely recognize that the wine which Jesus made was much better than what they had been served at first. This could not have been possible if they were already well on their way to becoming intoxicated! The fact is, neither the wine which they had at first, nor that which Christ made, was alcoholic.

Reason nine is found in the same passage: the Lord Jesus Christ would not have gotten glory from making drunk people drunker. Verse 11 is most important when it states that, by this miracle, Jesus "manifested forth his glory." Verse 10 indicates that the people had drunk quite a bit of whatever kind of wine they were drinking. If it had been alcoholic, they would have been intoxicated, or nearly so. Had Christ made alcoholic wine, He would have made drunk people drunker, or almost-drunk people completely drunk! Such a deed would certainly not have manifested any glory to Him!

This chapter also gives us the tenth reason: making drunk people drunker would not have caused his disciples to believe more strongly on him, yet verse 11 says that, as a result of what He did in turning the water into wine, "his disciples believed on him." Jn. 1:41 shows that they had already believed on Him as Messiah; this was a deepening of their faith and a proof that they had not been wrong. Would making drunk people drunker inspire such faith? The opposite would be likely! They were not looking for a Messiah who would pass out free booze! Thus, because of the description of this miracle and its result, we can not conclude otherwise than that this wine was non-alcoholic.

Rom. 14:21 clearly teaches that Christians should totally abstain, the reason being that it is good "neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." We have already seen that people may be potential alcoholics. By the social drinking of alcohol, one might encourage a person to start drinking, who would not be able to stop. Missionaries and tourists to foreign countries, where alcohol is a common table beverage, should remember this. We should also wake up and realize that, in such countries, alcoholism is also rampant. Let us totally abstain, so that we might not encourage someone to drink and go down the road to alcoholism.

IS IT ALRIGHT FOR A CHRISTIAN TO DRINK MODERATELY? (1) No, even slight drinking impairs one's thinking and lowers alertness to spiritual danger (1 Pe. 5:8,9). (2) No, Christians are not to be controlled by liquor (Ep. 5:18). (3) No, Christians are priests, and the Bible forbids priests to drink (1 Pe. 2:9; Le. 10:8,11). (4) No, Christians are not to touch the unclean thing (2 Co. 6:17--7:1). (5) No, Christians are to abstain from every form of evil (1 Th. 5:22). (6) No, Christians who drink cause others to stumble (Ro. 14:21). (7) No, wine is a mocker and a deceiver (Pr. 20:1). No man who takes an alcoholic beverage to his lips knows exactly where it will lead.

WINE IS A MOCKER!

1. First mention of wine or drunkenness:

Genesis 9:20-25 And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his

younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

Resulted in:

- a. Nakedness.
- b. Sexual Perversion (Homosexuality).
- c. A division in the Family.
- d. The Cursing of a grandchild, and his progeny.

2. Second mention of wine.

Genesis 14:18-20 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Results:

- a. Melchizedek, a type or preincarnate manifestation of Christ.
- b. Carried bread and wine. (The Lord's Table)
- c. Indicates there is more than one kind of wine in the Scripture.

3. Third mention of wine and drunkenness.

Genesis 19:31-36 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their father.

Resulted in:

- a. Nakedness.

- b. Sexual Perversion (Incest).
- c. A destruction of God's order of the Family.
- d. This will bring a great trouble for the people of Israel in the years to come.

4. The Lord commanded the priest not to drink wine.

Leviticus 10:8-11 And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

Parameters of the commandment:

- a. So that God will not kill them.
- b. It is a perpetual commandment.
- c. So they can determine the difference between holy and unholy.
- d. So they can determine the difference between the clean and the unclean.
- e. So they could teach what God said.

Today the believers are called priests.

1 Peter 2:5-12 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

- a. Not just a priesthood but an holy priesthood.

- b. Our priesthood is greater than theirs, our holiness should be greater than theirs.
- c. You are to show forth the praises of the Lord.
- d. abstaining from fleshly lusts which war against the soul (drinking would qualify here).

5. No wine while separated to the Lord.

Numbers 6:2-3 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Numbers 6:20-21 And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Judges 13:3-7 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

About the Vow.

- a. This is usually a temporary vow.
- b. It represented deep commitment to God.
- c. Complete abstinence while under the vow.

We are to be separated from the world and unto God.

2 Corinthians 6:17-18 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Romans 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

- a. We are to be separated to God till Jesus comes or we go to be with him.
- b. Our commitment to God should demand this level of separation.
- c. God says that this is only reasonable.

6. The King and Judge are not to drink wine.

Proverbs 31:4-7 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.

- a. Drinking makes one to forget the law.
- b. Drinking makes one pervert judgement.
- c. Drinking causes one to fail to protect the afflicted.

Today the Believers are called Kings and Princes

Revelation 1:4-6 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

- a. We are made kings by our God and unto our God.

The Christian is the Judge of the World.

1 Corinthians 2:14-16 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

- a. If we are judges we are not to drink and pervert that judgement.

Warnings of Wine and Drunkenness

1. It Causes Shouting.

Psalms 78:65 Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

2. It Causes uncertainty of step.

Psalms 107:27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

3. It Mocks You.

Proverbs 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

4. It leads to Poverty.

Proverbs 21:17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.

Proverbs 21:20-21 There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up. He that followeth after righteousness and mercy findeth life, righteousness, and honour.

5. It causes you to hurt yourself.

Proverbs 26:9 As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

6. It causes you to reject the work of God.

Isaiah 5:11-13 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands. Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

7. It causes you to vomit.

Isaiah 19:14 The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.

8. It produces nakedness.

Lamentations 4:21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

9. Commanded not to be drunken.

Romans 13:13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

10. Commanded not to offend with drinking.

Romans 14:21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

11. Commanded not to associate with Drunkards.

1 Corinthians 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12. Commanded not to be drunk with wine.

Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

Kinds of Wine

1. New Wine

Isaiah 65:8 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.

Joel 1:10-12 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

Isaiah 24:7 The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

Proverbs 3:9-10 Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Nehemiah 10:37-39 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

Nehemiah 13:5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

2. Royal Wine.

Esther 1:7 And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king.

3. Mixed Wine.

Proverbs 23:29-35 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

4. Spiced Wine.

Song of Solomon 8:2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

5. Sweet Wine.

Isaiah 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

