

BIBLE PASSAGES USING THE WORD WINE

By Hoyt W. Allen, Jr.

I. BAD WINE.

- A. Causing violence and woe. Prov. 4:17; 23:29,30**
- B. Causing self-security and irreligion. Isa. 56:12; Hab. 2:5; Isa. 28:7**
- C. Poisonous and destructive. Prov. 23:31; Dt. 32:33; Dt. 32:24, 32:23; Ps. 58:4, 140:3; Job 6:4 (ref. To Dt. 32:33 on word, "poison" Heb. "khamah" so translated in these passages.); Hos. 7:5; Hab. 2:15**
- D. Condemnation for those who are devoted to "drink". Isa. 5:22; I Cor. 6:10**
- E. As emblem of punishment/eternal ruin. Ps. 60:3, 75:8; Isa. 51:17,22; Jer. 25:15; Rev. 16:19, 14:10 "Wine" in these passages is (Heb.) "yayin".**

II. GOOD WINE.

- A. Presented at the altar as an offering to God. Num. 18:12; Neh. 10:37,39, 13:5,13; Lev. 2:11 (on "leaven" in offerings cf. Ex. 23:18, 34:25; Lev. 6:17, 7:12, 10:12)**
- B. This wine is classed among the blessings, comforts and necessities of life. Gen. 27:28 Isaac blessed his son Jacob. See also v.36; Dt. 7:13, 11:14; Prov. 3:10
(NOTE: In these passages the Heb. word "tirosh" is used, denoting "must" or the wine that was newly pressed/squeezed from the grape and that it was NOT fermented, and is usually trans. new wine or sweet wine. Isa. 24:7, 65:8; Jgs. 9:13; Joel 3:18; Zech. 9:7)**
- C. It is the emblem of spiritual blessings. Isa. 55:1; Ps. 104:15; Jgs. 9:13**
- D. It is the emblem of the blood of the atonement, by which we receive the forgiveness of sins and eternal blessedness. Mt. 26:26-28; Mk. 14:22-24, "This is my blood of the New Testament,"... "shed for remission of sins." I Cor. 10:16; (reread Mt. 26:26) N.T. words used for "wine" are OINOS and GLEUKOS. OINOS is a generic word and includes all kinds of wine, all stages of the juice of the grape. The "context" must be considered to determine the kind or type. "Gleukos" is fresh squeezed juice ("must") as noted in II, B. above. It is used only once in the N.T., Acts 2:13.**

III. CONTRAST THE BAD WINE AND THE GOOD WINE:

- A. The one the cause of intoxication, of violence and of woes. The other the occasion of comfort and of peace.**
- B. The one the cause of irreligion and of self-destruction. The other the devout offering of piety unto God.**
- C. The one the symbol of the Divine wrath. The other the symbol of spiritual blessings.**
- D. The one the emblem of eternal damnation. The other the emblem of eternal salvation.**