

The Bible Answer to the Tract:

75 Bible References On Drinking

(Internet Example: <http://www.gracebaptisthuntsville.org/share/75.htm>)

This widely-distributed tract, *75 Bible References on Drinking*, was written by Baptist Pastor W. Albert Smith, who taught that the Bible condemns any drinking of alcohol. In this tract, Pastor Smith compiled 75 Bible passages on drinking that he believed proved his point against wine or strong drink.

In his introduction to *75 Bible References*, Pastor Smith makes these comments: “Too long we have listened to the pious expression from many quarters, ‘Let the preacher stick to his Bible and leave the liquor question to laymen and politicians.’ One has only to examine the Bible to find abundant references condemning the use of alcoholic beverages. In fact, if the preacher is to ‘stick to his Bible,’ preach the whole truth and be fair to the Word of God, he **MUST** preach against alcohol.”

We do not believe Pastor Smith has proved his point at all in this tract. He has simply compiled a large number of Bible references about wine or drunkenness, none of which condemns the moderate use of alcoholic beverages. Many of Pastor Smith’s references do condemn drunkenness, as the Bible is very plain in its condemnation of drunkenness. But Pastor Smith appears unable to distinguish between the moderate use of alcoholic beverages and the immoderate use of them resulting in drunkenness.

This distinction is critical. While the Bible clearly condemns excessive drinking and drunkenness, it also clearly commends the moderate use of wine and strong drink as blessings from God. When a conclusion does not follow from the evidence or premises provided, it is called in Latin a *non sequitur*, meaning it is a fallacious argument, for there is a disconnect between the premises and the conclusion.

It is important before we begin our study of Pastor Smith’s, *75 Bible References*, that we see how clearly the Bible commends the moderate use of alcoholic beverages. The following extremely important scriptures on wine and strong drink were unfortunately not among those Pastor Smith chose for his tract. He should have included these verses, because they are among the most important verses found in the Bible on this subject, in order to avoid partiality in God’s word (Mal 2:7-9).

“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**”
(Numbers 6:20).

While Pastor Smith included Numbers 6:3 in his tract, he did not include Numbers 6:20, a verse which explains, and is even more significant than, verse 3. Numbers 6:3 describes the Nazarite abstaining from wine and strong drink during his vow. Of course, this is only during his vow. Verse 20 clearly tells us that when the vow is over, he is free to drink wine again, as he did before the vow. Far from teaching the prohibition of wine and alcoholic beverages, this chapter and the vow of the Nazarite clearly teaches that the Israelites as a matter of custom drank wine and alcoholic beverages on a regular basis. The fact that Pastor Smith left out verse 20 from his tract shows the prohibitionist bias of his scriptural selections and his dishonest handling of the word of truth.

“All the best of the oil, and **all the best of the wine**, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee” (Number 18:12).

Another verse that Pastor Smith conveniently left out of his tract told the priests that they were entitled to the very best of the wine that the Israelites gave to the LORD. Far from being teetotalers as the holy men of Israel, the priests had the privilege of drinking the best of the wine. And notice that it is the LORD himself that specified that the priests were to get the very best wine. The LORD ordained for the priests what He considered to be the finest of the wine for their pleasure, blessing, and enjoyment.

“And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, **or for wine, or for strong drink**, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household” (Deut 14:26).

If Pastor Smith truly tried to discover the Bible’s position on alcoholic beverages, this verse is a must. Do you think he knew about this verse? Do you wonder if he somehow missed this verse in his study of the subject of alcohol? Or is it rather obvious that Pastor Smith ignored this verse because it clearly commends the use of wine and strong drink in the worship of God! The LORD here commanded the Israelites to feast with their families before the LORD, using whatever wine or strong drink their souls desired. The LORD must consider wine and strong drink to be a good thing and something to celebrate with in a righteous way, even with children and the rest of your household!

“He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; **And wine that maketh glad the heart of man**, and oil to make his face to shine, and bread which strengtheneth man’s heart” (Psalm 104:14-15).

The great God of heaven teaches us by this verse that He made wine to be a blessing for the heart of man. Even as he made oil and bread for the benefit of man, so He made wine for the enjoyment and pleasure of man. Of course, Pastor Smith did not include this verse in his list of 75 Bible references on alcohol. Did you think he would?

“For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. **The Son of man is come eating and drinking**; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!” (Luke 7:33-34).

Because John the Baptist was a Nazarite from birth, he was prohibited from drinking wine and strong drink (Luke 1:15). On the other hand, the Lord Jesus Christ was not a Nazarite, and so He was not prohibited from drinking the wine that John could not drink. In this passage our Lord readily confessed that He did drink wine. In fact, He drank wine so regularly that the Pharisees accused him wrongfully of being a winebibber or drunkard. The strong point of this passage is that Jesus Christ of Nazareth regularly drank alcoholic beverages. As the very Son of God, His use of alcoholic beverages clearly proves beyond any question that the God of the Bible has given alcoholic beverages for the pleasure and blessing of man. And again, is it any wonder that Pastor Smith did not include this very important passage in his selection of Bible references on the use of alcohol?

“When **the ruler of the feast had tasted the water that was made wine**, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, 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” (John 2:9-10).

Here is another extremely important passage on alcoholic beverages that Pastor Smith somehow failed to include in his list of Bible references. In this passage we find our Lord's first miracle was not healing the sick or raising the dead but supplying wine for a wedding feast that had run out. Our Lord gave them the very best wine. The wine was so good that the governor of the feast wondered why the bridegroom had kept the best wine until last, when the usual practice was to set the best wine out first and then later that wine which was inferior in taste. Obviously, the governor of the feast did not know that the Lord Jesus had miraculously created the wine for the wedding feast. With this miracle, our Lord puts his clear stamp of approval on the moderate use of alcoholic beverages. A wedding feast without wine was a serious problem indeed (Eccl 10:19)!

Now we proceed to a point-by-point refutation of Pastor Smith's, *75 Bible References on Drinking*.

75 Bible References on Drinking	<i>Pastor Smith's Commentary</i>	The Bible Answer
<p>Genesis 9:20 And Noah began to be an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent</p>	<p><i>The first drunkenness and the attendant immoral behavior.</i></p>	<p>This is simply an example of Noah sinning by drinking to drunken excess. The moderate use of wine is not condemned or prohibited in this verse or anywhere in the Bible.</p>
<p>Genesis 19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters. 31 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: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 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.</p>	<p><i>Drinking results in Lot's debauchery and incest of his own daughters.</i></p>	<p>Drinking wine did not cause Lot's sin with his own daughters. It was Lot's excessive drinking that aided this horrible event. Lot sinned by foolishly not maintaining temperate moderation with his daughters' wine. He was so stupefied that he did not even know when they lay down and when they arose. Again, this passage does not condemn or prohibit the moderate use of alcoholic beverages.</p>
<p>Genesis 27:25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.</p>	<p><i>Isaac was drinking when he mistakenly blessed Jacob.</i></p>	<p>Isaac did not mistake Jacob for Esau due to wine. He made the error due to blindness (27:1) and Rebecca's deception (27:13). He was deceived before wine ever touched his lips.</p>

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<p>Leviticus 10:8 And the LORD spake unto Aaron, saying, 9 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:</p>	<p><i>An express command not to drink.</i></p>	<p>An honest reading of this passage will find that the prohibition only applied to Aaron and his sons when serving in the tabernacle. At other times the priests were to drink the best wine (Num 18:12). Pastor Smith's shame is obvious for not rightly dividing the word of truth.</p>
<p>Numbers 6:2 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: 3 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.</p>	<p><i>The vow of the Nazarite.</i></p>	<p>In considering the Nazarite vow, remember three important points. First, the vow also forbade raisins (6:3), haircuts (6:5), and funerals (6:6). If we prohibit wine, we must also prohibit the rest. Second, the Nazarite could drink wine when the vow ended (6:20). Third, such a vow clearly implies that Israelites ordinarily drank wine regularly.</p>
<p>Deuteronomy 21:19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.</p>	<p><i>Drinking leads to stubbornness, rebellion, and gluttony and brings dishonor to parents.</i></p>	<p>Pastor Smith cannot prove that drinking caused the son's sins. This passage rather indicates the son's rebellion and stubbornness was the reason why he was a glutton and drunkard. As Jesus taught, what goes into the mouth does not defile a man but that which comes from the heart (Matt 15:10-20).</p>
<p>Deuteronomy 29:2 And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; 3 The great temptations which thine eyes have seen, the signs, and those great miracles: 4 Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. 5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. 6 Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God.</p>	<p><i>Abstinence assures a closer walk with God.</i></p>	<p>Does abstinence assure a closer walk with God? Abstinence from what? The text declares they did not eat bread (29:6). Is abstinence from bread what Pastor Smith seeks? Of course, we know that abstinence from either bread or wine does not assure a closer walk with God. This passage has nothing to do with abstinence. Rather, God told Israel why he provided their food needs supernaturally – so they might know He was the Lord. The clear implication is that wine and strong drink were normal staples of Israel's diet, as was bread.</p>

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<p>Judges 13:4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:</p> <p>5 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.</p> <p>6 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:</p> <p>7 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.</p>	<p><i>Samson's mother, an example of womanhood, was commanded not to drink. Was it recognized even then as harmful to the growing baby?</i></p>	<p>Samson's mother was commanded not to drink wine or eat raisins so that Samson would be a Nazarite even from his mother's womb. Should all women desiring to be good mothers like her also abstain from raisins? Are raisins also a protoplasmic poison that injure posterity? Of course not. This passage has nothing to do with any perceived ill effect of wine on unborn children. Again, the passage clearly implies that every pregnant Israelite woman who was not carrying a Nazarite was drinking wine and eating raisins.</p>
<p>1 Samuel 1:14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.</p> <p>15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.</p>	<p><i>Hannah, an example of honored motherhood, refrained from drinking wine.</i></p>	<p>Hannah defended herself to Eli by denying any use of wine that would have made her drunk. She made no statement about what she had done the previous day or what she would do the next day. Given the custom in Israel, she probably drank wine and strong drink often.</p>
<p>1 Samuel 25:36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.</p> <p>37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.</p>	<p><i>Nabal, a rich but churlish man who opposed David, died after a drunken spree. He has already lost his wife's respect.</i></p>	<p>We totally agree that Nabal should not have gotten drunk. We totally agree that he was a wicked son of Belial. However, this passage does not prohibit the drinking of alcoholic beverages. The moderate use of alcoholic beverages is approved throughout the Bible.</p>
<p>2 Samuel 11:13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.</p>	<p><i>By having Uriah plied with strong drink, David attempted to cover his sin</i></p>	<p>Yes, David got Uriah drunk in an attempt to get him to sleep with his wife. But this verse does not prohibit the use of all wine. The Bible repeatedly commends the use of wine when drunk in moderation.</p>

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<p>2 Samuel 13:28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.</p> <p>29 And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man gat him up upon his mule, and fled.</p>	<p><i>Ammon, in a drunken brawl, was murdered by his brother, Absalom.</i></p>	<p>Ammon should not have gotten drunk. The Bible clearly condemns drunkenness. But again, this text cannot be used as a prohibition of the use of wine. We must divide between the moderate use of alcohol and drunkenness. The Bible commends the moderate use of alcohol. But the Bible clearly condemns any and all drunkenness.</p>
<p>1 Kings 16:8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.</p> <p>9 And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah.</p> <p>10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.</p>	<p><i>While a king was "drinking himself drunk" in his own home, one of his captains conspired against him and slew him.</i></p>	<p>Drunkenness did not kill Elah, Zimri did. Drunkenness only gave Zimri a good opportunity to perform the deed. Drunkenness is wrong at any time. Again, this passage cannot be used as a prohibition against the use of alcoholic beverages. The Bible clearly commends the moderate use of alcohol as we have already seen from a number of passages.</p>
<p>I Kings 20:16 And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.</p> <p>21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.</p>	<p><i>Drink and war – while Ben Hadad and thirty-two other kings were drinking in their pavilions, a small bank of Israel's men fell upon the Syrians and put them to flight.</i></p>	<p>These kings were not just drinking. They were drinking themselves drunk. Again, drunkenness is wrong. This passage does not prohibit the drinking of wine even for a king.</p>

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<p>Esther 1:5 And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace;</p> <p>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.</p> <p>8 And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.</p> <p>9 Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.</p> <p>10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,</p> <p>11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.</p> <p>12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.</p>	<p><i>Drink wrecks homes and separates man and wife. At a week's feast of food and wine, King Ahasuerus drunkenly tried to subject his queen to the beastly gaze of inebriated nobles, causing separation of the royal husband and his wife.</i></p>	<p>Why conclude Ahasuerus was drunk? Why conclude his princes and nobles were inebriated with beastly gazes? Why not appreciate his rule against required drinking (1:8)? Why not understand that a merry heart is the very purpose for which God created wine (Ps 104:15)? Why not consider that his request of Vashti was one consistent with royal dignity (1:11)? Why not recognize the prudence of this king to consult his counsellors before acting (1:13-15)? This is not the conduct of a drunkard (Prov 20:1). Why not recognize the insubordination and rebellion of a woman who had no reason to disobey her lord and king (1:16-22)? Rather than blaming wine for the ruin of homes, this example should be used (as it was in Persia) as an example of foolish and stubborn woman ruining homes.</p>
<p>Job 1:18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:</p> <p>19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.</p>	<p><i>The children of Job were feasting and drinking when blown away in a cyclone.</i></p>	<p>Should we conclude that their drinking of wine caused the cyclone? Or should we read the rest of the first chapter and understand that God was testing Job. Since Job was a perfect man and his children drank wine, we must infer from this text an indirect commendation of the moderate use of wine.</p>
<p>Proverbs 4:17 For they eat the bread of wickedness, and drink the wine of violence.</p>	<p><i>Violence results from drinking.</i></p>	<p>There is no cause and effect in this verse. This is a metaphor. The wicked (4:14) eat wickedness like bread and drink violence like wine.</p>
<p>Proverbs 20:1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.</p>	<p><i>No wise man will indulge.</i></p>	<p>The text does not say that wise men will not indulge. Wise men will not be deceived by drinking too much.</p>

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Proverbs 21:17 He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.	<i>He that loveth wine is not rich.</i>	In this passage loving pleasure and wine refers to obsession with wine and pleasure leading to poverty.
Proverbs 23:21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.	<i>Drinking leads to poverty.</i>	What does the verse actually say? The drunkard shall come to poverty. Pastor Smith continues to twist the word of God. Moderate drinking does not lead to poverty!
Proverbs 23:29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? 30 They that tarry long at the wine; they that go to seek mixed wine.	<i>Strong drink produces sorrow, contentions, wounds without cause, babbling, and redness of eyes.</i>	He is a liar. Strong drink never produces these effects by itself. These characteristics are the result of someone tarrying long at the wine. Again, this verse does not prohibit a moderate use of alcohol.
Proverbs 23:31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.	<i>Do not be tempted by intoxicants.</i>	The overall passage (Pr 23:29-35) describes results of drunkenness – from tarrying long at wine. It does not prohibit moderate drinking.
Proverbs 23:32 At the last it biteth like a serpent, and stingeth like an adder.	<i>God's Word warns that liquor eventually harms all who drink.</i>	Liquor only harms those who drink to excess. The Bible commends the use of alcohol.
Proverbs 23:33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.	<i>It fills men's minds with adulterous and impure thoughts. It produces willfulness and prevents reformation.</i>	This again is only true of those who drink to excess and drunkenness.
Proverbs 23:34 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.	<i>Drink brings insecurity.</i>	This verse is another description of the drunkard losing his balance and equilibrium. Moderate drinking never causes this instability.
Proverbs 23:35 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.	<i>Insensibility follows drinking, rendering a man as a clod.</i>	This is the last verse in a passage that is exclusively speaking of drunken excess. The Bible clearly condemns any and all drunkenness.
Proverbs 23:35 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.	<i>Drinking is habit forming. One drink calls for another.</i>	Drunkenness is habit forming. That is why men become alcoholics. Again, this passage is condemning the excess of drunkenness, not the disciplined use of wine.
Proverbs 31:4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.	<i>Kings and other rulers or officials with the weight of human lives in their control should not indulge.</i>	Notice verse 5. Does the moderate use of alcohol cause kings to forget the law and pervert judgment? Of course not. This passage tells kings and those in authority to avoid all drunkenness. Why did Melchisedec and Jesus drink? They were kings.

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<p>Proverbs 31:6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. 7 Let him drink, and forget his poverty, and remember his misery no more.</p>	<p><i>The only sanction for the use of strong drink was as a medicine or anesthetic for those about to die. We now know better medicines and anesthetic than whiskey, wine, or beer.</i></p>	<p>The text also mentions those who have heavy hearts, are in poverty, or are miserable. The moderate use of wine can calm, comfort, and take away worries. NyQuil has comparable effects at 20+ proof!</p>
<p>Ecclesiastes 2:3 I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life. 12:8 Vanity of vanities, saith the preacher; all is vanity.</p>	<p><i>The writer of Ecclesiastes tried strong drink, but in the end was forced to admit that it too is vanity.</i></p>	<p>But the writer of Ecclesiastes also concluded that wine makes merry (10:19)? He also re it as a gift from God (9:7). Why does the author choose only passages that he thinks support his false position of total abstinence? We know the Bible commends wine and alcoholic beverages repeatedly.</p>
<p>Ecclesiastes 10:17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!</p>	<p><i>Blessings are promised to the temperate and abstaining nation.</i></p>	<p>This passage does not refer to an abstaining nation. It only warns against drunkenness. Eating and drinking in due season and for strength is .</p>
<p>Isaiah 5:11 Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! 12 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.</p>	<p><i>Woe comes to the drunkards.</i></p>	<p>The Bible condemns drunkards, and woe shall be upon them. But this passage is definitely not a prohibition against the moderate use of alcoholic beverages.</p>
<p>Isaiah 5:22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:</p>	<p><i>More woes to them who drink.</i></p>	<p>This text condemns drunkenness of wicked men, who corrupt justice to save the wicked for reward (5:23).</p>
<p>Isaiah 22:13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die.</p>	<p><i>Drinking and carnality go together and leave men hopeless.</i></p>	<p>By the same token eating meat is carnal and leaves men hopeless. This passage condemns feasting when God called for mourning.</p>
<p>Isaiah 24:9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.</p>	<p><i>Drink is bitter to them that drink it.</i></p>	<p>This is God's judgment. Wine usually makes men happy, but God would overthrow its normal effects.</p>
<p>Isaiah 28:1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!</p>	<p><i>Woe comes to the drunkards of Ephraim.</i></p>	<p>Woe is to drunkards overcome with wine. But a man of moderation is not overcome by wine. He drinks and God blesses him.</p>
<p>Isaiah 28:3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:</p>	<p><i>The pride of drunkards will be trodden down.</i></p>	<p>Based on the Bible, the pride of drunkards will be trodden down.</p>

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<p>Isaiah 28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.</p>	<p><i>Prophets and priests erred through drink.</i></p>	<p>These prophets and priests have not erred due to drinking moderately. They erred for being swallowed up of wine. They were drunk. The author continues to use <i>non sequiturs</i> by confusing moderate drinking and drunkenness.</p>
<p>Isaiah 28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.</p>	<p><i>Those who drink are set aside as useless.</i></p>	<p>This is the same passage as above. The author is wrong about this passage. These prophets and priests were not set aside because they drank in moderation. They were set aside because they were swallowed up of wine. They were drunk. Learn obvious <i>non sequiturs</i>.</p>
<p>Isaiah 28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.</p>	<p><i>Prophets and priests are finally swallowed up by drink.</i></p>	<p>The same passage. When used with discipline and moderation, wine does not swallow up men. Wine swallows up men when they drink irresponsibly and in excess.</p>
<p>Isaiah 28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.</p>	<p><i>Drinking brings on spiritual blindness.</i></p>	<p>Still the same passage. And, no, drinking does not bring spiritual blindness. Drinking in moderation is a blessing from God. Drinking to excess and being swallowed up of wine will, however, bring spiritual blindness.</p>
<p>Isaiah 56:9 All ye beasts of the field, come to devour, yea, all ye beasts in the forest. 10 His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 12 Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, and much more abundant</p>	<p><i>A rebuke to drinking church members, his watchmen.</i></p>	<p>This passage is not a rebuke to anyone who drinks in moderation. This is a rebuke to those who fill themselves with strong drink and are thereby drunk.</p>

75 Bible References on Drinking	<i>Pastor Smith's Commentary</i>	The Bible Answer
<p>Jeremiah 35:5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.</p> <p>6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever:</p> <p>8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;</p> <p>9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed.</p> <p>14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.</p>	<p><i>Total abstinence of the Rechabites cited as an example of obedience on the part of God's people.</i></p>	<p>The fact that the Rechabites were unusual by their lives of abstinence indicates that the nation of Israel as a whole ordinarily drank wine. Drinking in moderation was normal and usual in Israel. Notice that the sons of the house of Jonadab were not obeying God by not drinking wine: they were obeying the voice of Jonadab the son of Rechab. God never commanded the Israelites to abstain from drinking wine. He rather endorsed and approved drinking throughout the O.T. Note that Jonadab also commanded his sons to abstain from building houses, sowing seed, and planting vineyards. Jonadab's commands were his commands, not God's.</p>
<p>Ezekiel 44:21 Neither shall any priest drink wine, when they enter into the inner court.</p>	<p><i>Priests are not to drink wine.</i></p>	<p>Is the author blind? Can he not read what the verse says? Priests are not to drink wine only when they enter into the inner court.</p>
<p>Daniel 1:5 And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.</p> <p>8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.</p> <p>16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.</p> <p>10:3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.</p>	<p><i>God honored Daniel because he abstained from the king's wine. Daniel, the man, was true to the home training he had received as a boy.</i></p>	<p>Please note that Daniel abstained from both the king's wine and meat. Did his mother also teach him to avoid meat when he was a boy? Should we also abstain from meat? Or should we understand that Daniel was (a) avoiding unclean meats to a Jew, (b) avoiding meat sacrificed to pagan deities, (c) obeying Solomon's advice in Prov 23:1-3, or (d) proving his God before this pagan king? Honest Bible students will choose from the latter four choices. 10:3 proves conclusively that Daniel drank wine at other times.</p>
<p>Daniel 5:1 Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.</p>	<p><i>Belshazzar exhibited as an example of a leader who drank and taught his people to drink.</i></p>	<p>Belshazzar was not drunk. He was enjoying the blessing of wine that God intended for man's pleasure.</p>

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<p>Daniel 5:2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.</p> <p>23 But he lifted up himself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:</p>	<p><i>This was a nation whose women drink.</i></p>	<p>Yes, the women drank in Babylon just like they drank in Israel (Deut 14:22-26). Notice in this passage from Deuteronomy that the wine and strong drink were to be drunk and enjoyed with rejoicing by the entire household before the LORD. This would have included the women. This is a commandment of the LORD as to how the Israelite families were supposed to worship and serve him with their tithes.</p>
<p>Daniel 5:5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.</p> <p>6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.</p> <p>7 The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.</p>	<p><i>Ruin and downfall for nations whose rulers and leaders cause them to drink.</i></p>	<p>Anyone should be able to see that Belshazzar's downfall and the ruin of his kingdom was not the result of drinking, but rather the result of God judging his pride and lack of repentance, just like his father Nebuchadnezzar (Dan 5:17-23).</p>
<p>Daniel 5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.</p>	<p><i>Belshazzar's sacrilege in using sacred temple vessels for liquor.</i></p>	<p>Again, if one reads chapter 5:17-23, it can be seen that drinking wine was not the sin of Belshazzar. His sin was the pride and arrogance that caused him to use the LORD's vessels for drinking.</p>
<p>Hosea 3:1 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.</p>	<p><i>Part of Hosea's wife's degradation was induced by drink.</i></p>	<p>This passage is clearly not a prohibition against drinking wine. The children of Israel had turned from the LORD. They were known for worshipping other gods and drinking to excess. A disciplined man does not love flagons of wine.</p>
<p>Hosea 4:11 Whoredom and wine and new wine take away the heart.</p>	<p><i>Strong drink and immorality go hand in hand.</i></p>	<p>This only refers to Israel when they turned from God to idols.</p>

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Hosea 7:5 In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.	<i>The King and people reprov'd because of drinking.</i>	Again, this passage is only referring to the rebellion and backsliding of an Israel that had turned from the LORD to idols.
Joel 1:5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.	<i>Drunkards are to awake from their drinking</i>	Drunkards should turn away from their drinking. But for disciplined men wine is a blessing of goodness from the God of heaven.
Joel 3:3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.	<i>Young virtue sold for the price of a drink.</i>	This is not a prohibition against the moderate use of wine. This passage is referring to how other nations have dealt wickedly with Israel.
Amos 2:8 And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.	<i>Wine is the drink of the condemned.</i>	Again, this is not a prohibition against moderate use of alcohol. This passage describes and condemns the wickedness of Israel.
Amos 2:12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.	<i>Drink is the pollution of the innocent.</i>	Here is another passage that describes the wickedness of Israel. The wine is not wrong. How they used the wine was wrong.
Amos 4:1 Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.	<i>Dissolute women and oppressors of the poor call for their liquor.</i>	This passage is a condemnation of the wickedness of Samaria. Just because the wicked use alcohol improperly does not mean that the Bible condemns all uses of alcohol.
Amos 6:6 That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.	<i>Drinkers are not concerned about God or the welfare of others.</i>	The author again draws the wrong conclusion. This passage does not prove that all drinkers are unconcerned about God or others.
Nahum 1:10 For while they be folden together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.	<i>Drunkards will be destroyed.</i>	The author is correct. The Bible is clear that all drunkards will be destroyed. But this passage does not condemn its moderate use.
Habakkuk 2:5 Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:	<i>Arrogance is inflamed by drink.</i>	The author again draws the wrong conclusion from this passage. This passage is describing wicked men; it is not in any sense condemning the disciplined and moderate use of alcoholic beverages that God gave for the enjoyment of man.
Habakkuk 2:15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!	<i>It is wrong to give one's neighbor drink – no social drinking.</i>	This passage does not condemn social drinking. It condemns using alcohol to maliciously cause drunkenness to take advantage of them sexually, as Lot's daughters.

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<p>Habakkuk 2:16 Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the LORD'S right hand shall be turned unto thee, and shameful spewing shall be on thy glory.</p>	<p><i>Drink leads to shame and humiliation.</i></p>	<p>Further, contrary to the author's statement, drinking does not lead to shame and humiliation. Excess and drunkenness leads to shame and humiliation. Why can't the author see the difference!</p>
<p>Matthew 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.</p>	<p><i>Drunkards warned about the return of Christ and his judgment.</i></p>	<p>That is right, this passage warns drunkards about the coming judgment of Jesus Christ. The warning is not to those who use alcohol moderately. Why does the author keep listing passages that speak only of drunkenness. Can he not distinguish between drinking in moderation and drinking to drunkenness? The Bible commends drinking in moderation but clearly condemns drinking to drunkenness.</p>
<p>Luke 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.</p>	<p><i>Greatness of John the Baptist linked with his total abstinence.</i></p>	<p>If John's greatness was linked to abstinence, then why did Jesus drink (Luke 7:33-34)? John was great because he was filled with the Holy Ghost and introduced Jesus.</p>
<p>Luke 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;</p>	<p><i>Christ warns against being enmeshed in drunken evils.</i></p>	<p>Yes, we know well that the Bible condemns drunkenness. But why did the author choose this passage? He must show us how the Bible condemns any drinking of alcohol.</p>
<p>Luke 21:34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.</p>	<p><i>Warning against drunkenness and the cares of this life, keeping one occupied to the exclusion of the Spirit.</i></p>	<p>Again, this passage has nothing to do with moderate drinking. This passage warns against drunkenness and the cares of this life.</p>
<p>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.</p>	<p><i>All are admonished to walk honestly, not in rioting and drunkenness. It is not honest to be less than men, created in the image of God.</i></p>	<p>Again, drunkenness is condemned here. A man can easily drink in moderation and walk honestly in the image of God.</p>
<p>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.</p>	<p><i>Drinking causes a brother to stumble. Importance of example.</i></p>	<p>The wine here is 1) wine sacrificed to idols; 2) wine forbidden by a Nazarite vow; or 3) an example of a thing a Christian might avoid if it causes offense to sincere saints.</p>

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<p>1 Corinthians 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.</p>	<p><i>No drunkard shall inherit the kingdom of God. (Therefore the preaching of the Gospel must include preaching against the use of alcohol.)</i></p>	<p>The verse only says that drunkards shall not inherit the kingdom of God. The author falsely concludes that Bible preaching must include preaching against alcohol.</p>
<p>1 Corinthians 11:25 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.</p>	<p><i>The Lord's Supper no place for wine. Word "wine" not even used. Instead all accounts say "the cup" or "fruit of the vine."</i></p>	<p>The context (11:21) clearly reveals that alcoholic wine was used for communion, since some in Corinth were drunken. Paul condemned their abuse of the supper but not the beverage being used.</p>
<p>Galatians 5:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.</p>	<p><i>Revelers in drunkenness shall not inherit the Kingdom of God.</i></p>	<p>Yes, the Bible clearly condemns drunkenness. But this passage does not in any way condemn the moderate use of alcohol.</p>
<p>Ephesians 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;</p>	<p><i>Direct command that exhilaration shall be of the Spirit and not by wine.</i></p>	<p>The direct command here is to not use wine to the excess that results in drunkenness.</p>
<p>1 Thessalonians 5:7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.</p>	<p><i>Sobriety enjoined upon the Thessalonians. Children of light must not be overcome by darkness.</i></p>	<p>The moderate use of wine is not condemned at all. Again, this text only condemns drunkenness.</p>
<p>1 Timothy 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.</p>	<p><i>Church officers must not drink; neither should their families.</i></p>	<p>The text only refers to excessive drinking that clouds judgment, as in Prov 31:4-5. The text does not say that church officers should not drink. The Bible says that they should not be <u>given to wine</u> or to <u>much wine</u>. Church officers should not be addicted to or inclined toward wine or much wine. This passage clearly implies that they were allowed to drink moderately. The author's logic with respect to not being given to filthy lucre (Titus 1:7) would prohibit church officers from using money!</p>