

Fermented Wine  
**VERSUS**  
Unfermented Wine:

**Which One Will You Drink?**

By Michael Wright



## Table of Contents

I.	Introduction.....	1
II.	Principles in the Old Testament Regarding Wine.....	2 - 5
	• The Word Wine Does NOT Always Imply Fermented.....	2 - 3
	• Did Jesus Turn Water into Unfermented or Fermented Wine?..	4
	• Comparison of Drunkenness with Gluttony.....	5
III.	Principles in the New Testament Regarding Wine.....	6 - 15
	• Three Stages of Alcoholic Consumption Condemned.....	6 - 7
	• Sobriety.....	7 - 9
	• Being Filled with Wine versus Being Filled with The Spirit.....	10 - 11
	• Conception of Sin.....	12 - 13
	• Influence.....	13 - 14
	• Medicinal Comfort?.....	15

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Most people have an opinion on alcoholic beverages – either they like to partake of it (casually or habitually), **OR** they oppose it because of the addictive and destructive **CONSEQUENCES** of its consumption.

This book is not intended to be an exhaustive study, but with your careful attention, prayer, study and the Lord willing ([Jms.4:13-15](#)), we hope to clear up the **MISCONCEPTION** that “the Bible does not prohibit the consumption of alcoholic beverages”.

- “Knowing therefore the terror of the Lord, we **PERSUADE** men;” ([2Cor.5:11](#)).

For those that are in favor of social drinking or drinking in moderation, some say,

- “Well, it’s kind of like gluttony (or over eating), as long as you consume in moderation, without getting drunk, it’s okay.”

The most popular argument usually starts with,

- “Why afterall, Jesus Himself turned **WATER** into **WINE**” ([Jn.2:1-11](#)).

One should be certain with that conviction, as the Bible says in no uncertain terms, that the drunkard shall **NOT** inherit the kingdom of Heaven. Notice the passage:

- “Now the works of the flesh are manifest, which are **THESE**; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 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” ([Gal.5:19-21](#)).

Notice the phrase “and **SUCH** like” ([verse 21](#)) – So anything closely related to drunkenness, “shall **NOT** inherit the kingdom of God”. **You can be sure, that no “work(s) of the flesh”, can be done in moderation.** Such an idea or suggestion is like trying to sin just a little bit and it just can’t be done. The self-willed person and the devil would like you to believe otherwise.

On the surface, [John 2:1-11](#) sounds like a pretty good argument, for Jesus turning water into wine; **BUT** was it fermented or unfermented **WINE** that Jesus turned the water into? Let’s look into that question in more detail.

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## But before we do, let's consider some principles in the Old Testament regarding wine.

Some claim that when the Bible mentions the word **WINE**, it is always referring to the fermented or intoxicating wine – **That claim is simply NOT true.** Notice the following passages, where **WINE** is spoken of in its UNfermented state and in a **POSITIVE** way:

- [Joel 1:10](#) says that “The field is wasted, the land mourneth; for the corn is wasted: the new WINE is dried up...”. This passage, refers to grapes being dried up in the fields, which by implication, could not be fermented or intoxicating.
- [Isaiah 16:10](#) says “...the treaders shall tread out, no **WINE** in their presses”. The alcoholic content of **WINE** that is being treaded out in the grape presses is **ZERO**, as juice from the grape presses is that freshly squeezed juice of the grape.
- [Isaiah 65:8](#) says “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.” Obviously, juice in the cluster is **NOT** fermented.

So one has to recognize that sometimes the word **WINE** in the Bible, indicates wine in its UNfermented or NON-intoxicating, NON-alcoholic state; And thus one can reason or conclude, that sometimes the word **WINE** can be found to be looked upon **FAVORABLY** from the Bible.

However, sometimes the word **WINE** is spoken of **NEGATIVELY**.

Notice the following passages:

- “**WINE** is a mocker, strong drink is raging: and **WHOSOEVER** is deceived thereby, is **NOT** wise” ([Prov.20:1](#)).
- “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” ([Prov.23:31-35](#)).

The Old Testament Bible, teaches that,

- “**WINE**” is unhealthful, poisonous and **DEFILES** a person (Read [Deut.32:33](#); [Dan.1:3-21](#)).
- The result of “**WINE**” is **WASTEFUL** (Read [Prov.23:21](#)).
- “**WINE**” is **DEADLY** (Read again [Prov.23:32](#)).

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By implication, the Wine spoken of in these previous passages is that alcoholic, intoxicating or fermented wine.

It is interesting that the prophet Habakkuk warns a person of **THREE** things in [Habakkuk 2:15](#): “**WOE** unto him”,

- “that **GIVETH** his neighbor drink,”
- “that **PUTTEST** thy bottle to him,”
- “and **MAKEST** him drunken **ALSO**.”

By implication, **CONTRIBUTING** to drunkenness, would be just as wrong **AS** drunkenness itself.

So far from this study, one would have to conclude that the word **WINE** is a **GENERIC** word,

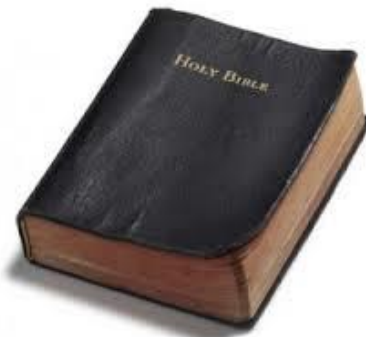
- and can sometimes mean UNfermented or grape juice,
- and still other times, it can mean fermented or alcoholic.

By clear implication, one must conclude that:

- **IF** the Bible context is speaking **POSITIVELY** of wine, it must be speaking of **WINE** in its UNfermented state or grape juice.
- **IF** the Bible context is speaking **NEGATIVELY** of wine, it must be speaking of **WINE** in its fermented, intoxicating or alcoholic state.

**...To believe otherwise, the Bible would contradict itself.**

“**STUDY** to shew thyself **APPROVED** unto God” ([2Tim.2:15](#)).



“**RECEIVE** the Word with all readiness of mind,  
and **SEARCH** the scriptures **DAILY**,  
whether those things were so” ([Acts 17:11](#)).

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Now, with all that background, I think we are ready to draw some Biblical conclusions on the question: **Did Jesus turn water into that UNfermented WINE (or grape juice), which is referred to as a blessing ([Isa.65:8](#))? Or Did Jesus turn water into that fermented, intoxicating or alcoholic WINE, which is referred to as a mocker, raging & unwise ([Prov.20:1](#))?**

Please note, that while Jesus or God the Son, was in the flesh on this Earth, He was under the Old Testament law ([Gal.4:4](#)). So one would have to consider these Old Testament passages, that we have just reviewed, in considering the aforementioned question. IF Jesus supplied alcoholic WINE to the wedding guests at Cana, then

- He would have contributed to their “look(ing) ...upon the wine, when it is red” ([Prov.23:31](#)), opposing the wisdom of Solomon. AND Since Jesus is “greater than Soloman” ([Matt.12:42](#)), He would have known the wisdom of sobriety.

IF Jesus supplied alcoholic WINE to the wedding guests at Cana, then:

- He would have contributed to them being UNWISE ([Prov.20:1](#));
- He would have contributed to their DEFILEMENT ([Dan.1:3-21](#));
- He would have contributed to their DRUNKENNESS ([Habakkuk 2:15](#)).

One can easily conclude that IF Jesus made fermented WINE, He would have been guilty of sin, under the Old Testament Law. BUT, since Jesus is sinless ([Heb.4:15](#)) and the very Son of God ([1Cor.1:9](#)), it is very clear, Jesus made WINE which was NOT fermented – WINE that was NOT intoxicating.

The “good wine” from the context of [John 2:1-11](#), had to do with the QUALITY of taste due to its freshness, NOT the degree or percentage of alcohol. The miracle of Jesus, that “manifested forth his glory”, was to bypass the time that it takes for the grape cluster to grow and ripen, so its liquid or juice can be squeezed out. The miracle was not to turn water into an intoxicating, alcoholic or fermented beverage.

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Previously we mentioned that some COMPARE drunkenness with gluttony. They say the christian simply has a responsibility to DRINK in moderation, just as they are to EAT in moderation.

In all of the passages that we have just mentioned, or any other Bible passages, do you recall any scriptures stating something like:

- “Don’t look upon the **FOOD**”?

Do you recall a passage that reads something like:

- “Woe unto him, that giveth his neighbor **FOOD**,
- that puttest thy **PLATE** to him”?

The clear difference, is that fermented **WINE** is just that, it is **INTOXICATING** and thus **POISONOUS**, but food is **NOT**! One thing that gluttony and drunkenness have in common is that they are both sin ([Prov.23:20-21](#)). If one were to overly consume UNfermented **WINE** or freshly squeezed **GRAPE juice**, they would eventually commit the sin of gluttony (which is, unrestrained, over eating), but it doesn’t work the other way around, can’t you see – one can’t get drunk by overly consuming food. And so drunkenness and over eating are **NOT parallel** in the way some suppose.

However gluttony and drunkenness are indeed parallel in another way, which some do not realize. A close study of the words **glutton** or **gluttonous** will reveal that these words have to do with riotous, rebellious and loose morals ([Deut.21:20](#); [Prov.28:7](#)), in addition to over eating ([Prov.23:20-21](#)). The idea is being unrestrained in carnality, which includes being unrestrained in eating and drinking.

In the first century, the Jews greatly insulted our Lord Jesus, the Son of God in [Matt.11:19](#) and [Lk.7:34](#) – they disliked Him for teaching the publicans and sinners ([Matt.9:11-13](#)) and therefore attempted to tarnish His reputation by **FALSELY** accusing Him of riotous and morally loose living – Jesus was **NOT** a glutton, nor a drunkard ([Heb.4:15](#))!



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Since Christians today are **NOT** governed by the Old Testament ([Rom.6:14-15](#); [Gal.5:2-4](#)), **Consider some principles in the New Testament, that condemn the consumption of alcoholic or fermented beverages.**

Contrary to popular belief, the **ATMOSPHERE** of consuming alcoholic beverages is to be **AVOIDED**, by **NOT participating** in the various **STAGES** leading to and including the excess or overflow of intoxicating or fermented wine. Notice the context of [First Peter 4:1-8](#),

- “Forasmuch then as **Christ** hath suffered **FOR** us, **IN** the flesh, **ARM** yourselves likewise, with the **SAME mind**: for he that hath **SUFFERED** in the flesh, hath **CEASED** from sin,” (That is, Christians no longer engage in fleshly, carnal, sinful activities.) “That he **NO** longer should **LIVE** the rest of his time **IN** the flesh, **TO** the lusts of men, **BUT** to the will of God. For the time past of **OUR** life may **SUFFICE** us to have **WROUGHT** the will of the Gentiles, **WHEN** we walked, **IN** lasciviousness, lusts,
  - excess of wine,
  - revellings,
  - banquetings,and abominable idolatries: Wherein they think it strange that ye run **NOT** with them, to the **SAME excess** of **RIOT**, speaking **EVIL** of you: **WHO** shall give account to him that is **READY** to judge the quick and the dead. For this **CAUSE** was the **GOSPEL** preached also to them that are” (spiritually) “dead, that they **MIGHT** be judged, according to men in the flesh, but **LIVE** according to God in the spirit. But the **END** of all things is at hand: be ye therefore **SOBER**, and watch unto prayer. And above all things have **FERVENT** charity among yourselves: for charity” (that is, love) “shall **COVER** the multitude of sins”.

There are three words here in [verse 3](#) that I would like to call to your attention.

A. **Excess of wine**: The Greek word: **oinophlugia** (Oy-nof-loog-ee') – Strong's# **3632**.

It Literally means:

- “an overflow (or surplus) of wine” [The New **Strong's** Exhaustive Concordance of the Bible (Thomas Nelson Publishers – 1990)].
- “to bubble up, **OVERFLOW**, drunkenness, wine-bibbing” [Thayer's Greek-English Lexicon of the New Testament (Hendrickson Publishers - 2007)].
- “a pouring out, overflowing” [Vine's Complete Expository Dictionary of Old and New Testament Words (Thomas Nelson Publishers – 1985)].

B. **Revellings**: The Greek word: **komos** – Strong's# **2970**.

It Literally means:

- “a carousal, (as if a letting loose)”; [The New **Strong's** Exhaustive Concordance of the Bible (Thomas Nelson Publishers – 1990)].
- “A revel, carousal; Used generally, of feasts and “**DRINKING PARTIES**” that are protracted till late at night and indulge in revelry;” [Thayer's Greek-English Lexicon of the New Testament (Hendrickson Publishers - 2007)].

C. **Banquetings**: The Greek word: **potos** – Strong's# **4224**.

It Literally means:

- “a drinking-bout or carousal” [The New **Strong's** Exhaustive Concordance of the Bible (Thomas Nelson Publishers – 1990)].
- “**A DRINKING**, carousing” [Thayer's Greek-English Lexicon of the New Testament (Hendrickson Publishers - 2007)].
- “A drinking, signifies not simply a banquet but a drinking bout, a carousal” [Vine's Complete Expository Dictionary of Old and New Testament Words (Thomas Nelson Publishers – 1985)].

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**NOTICE:**

- Not only is the “excess” or “**OVERFLOW**” of wine condemned,
- but “revellings” or “**DRINKING PARTIES**” are condemned,
- and “banquetings” or “**A DRINKING**” is also condemned in [1Pet.4:3](#).

Avoiding “**the drinking**” is just as strongly implied upon the christian, as avoiding the “**excess** (or overflow) of (intoxicating) **WINE**”. Three stages of consuming the fermented, intoxicating beverage, are condemned right here, in **ONE** verse.

**What else does the New Testament have to say about the consumption of alcoholic or fermented beverages? I think if we look at the very opposite of drunkenness, we have to consider the idea of sobriety.**

The Greek verb, “**Nepho**” (Strong’s# 3525), appears six times in the New Testament and is translated in English, as follows:

<b>Bible Passage</b>	<b>KJV translation</b>	<b>NKJV translation</b>	<b>ASV translation</b>	<b>NASB translation</b>	<b>English translation</b>
<a href="#">1Thess.5:6</a>	be sober	be sober	be sober	be, sober	be sober
<a href="#">1Thess.5:8</a>	be sober	be sober	be sober	be sober	be sober
<a href="#">2Tim.4:5</a>	watch	be watchful	be, sober	be sober	Be sober-minded
<a href="#">1Pet.1:13</a>	be sober	be sober	be sober	Keep sober	Being sober-minded
<a href="#">1Pet.4:7</a>	Be ye... sober				
<a href="#">1Pet.5:8</a>	Be sober				

Notice what the scholars of the past have to say about this word, “**Nepho**” (Strong’s# 3525):

- “signifies to be free from the influence of intoxicants. In the NT, metaphorically, it does not in itself imply watchfulness, but is used in association with it.” [Vine’s Complete Expository Dictionary of Old and New Testament Words (Thomas Nelson Publishers – 1985)]
- “to be sober; to be calm and collected in spirit; to be temperate, dispassionate, circumspect” [Thayer’s Greek-English Lexicon of the New Testament (Hendrickson Publishers - 2007)]
- “to abstain from wine (keep sober), be discreet, be sober, watch” [The New **Strong’s** Exhaustive Concordance of the Bible (Thomas Nelson Publishers – 1990)]

Like the word wine, the context determines the meaning. The Greek word “**Nepho**” can be used in two different instances, which is the reason the scholars of the past give two different potential meanings of the word: “Sober-mindedness” and “be free from the influence of intoxications”. Instead of an either or definition, I am convinced that the word has a dual application, as one can’t be “sober-minded”, without “be(ing) free from the influence of intoxications”.

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Out of the six Bible passages referenced above, three of those passages ([1Thess.5:6](#), [1Pet.4:7](#), [1Pet.1:13](#)), use the the Greek word “Gregoreno” (Strong’s# 1127), in conjunction with the Greek word “Nepho” (Strong’s# 3525).

Notice what the scholars of the past have to say about this word, “Gregoreno” (Strong’s# 1127), which is most often translated in English as ‘Watch’.

- “watch, keepng awake, spiritual alertness, be watchful, be vigilant”  
[Vine’s Complete Expository Dictionary of Old and New Testament Words (Thomas Nelson Publishers – 1985)]
- “to have been roused from sleep, to be awake, to watch; give strict attention to; be cautious, active;” [Thayer’s Greek-English Lexicon of the New Testament (Hendrickson Publishers - 2007)]
- “to keep awake (i.e. watch), be vigilant, wake, (be) watch (-ful)”  
[The New **Strong’s** Exhaustive Concordance of the Bible (Thomas Nelson Publishers – 1990)]

Of the six passages referenced where the Greek word “Nepho” (Strong’s# 3525) is found, [1Thess.5:6-8](#) makes a clear contrast between sober and drunkenness (metaphorically) and makes it strikingly clear that one can’t be under the influence of intoxicants and be sober-minded.

Notice the passage:

- “Therefore let us not sleep (that is, let us not be spiritually dead), as *do* others; but let us **WATCH** (#1127) and be **SOBER** (#3525). <sup>7</sup> For they that **SLEEP** (opposite of “watch”) sleep in the night; and they that be **DRUNKEN** (opposite of “sober”) are drunken in the night. <sup>8</sup> But let us, who are of the day (that is, christians), be **SOBER** (#3525), putting on the breastplate of faith and love; and for an helmet, the hope of salvation.”

God makes a **CONTRAST** between sober and drunkenness. Bible students know that not one Bible passage can be found, **BETWEEN** God’s way and the way of the world, as being **ACCEPTABLE** unto God. The classic text, [Revelations 3:15-16](#):

- “I **KNOW** thy works, that thou art **NEITHER cold NOR hot**: I would thou wert cold OR hot. So then because thou art **LUKEWARM**, and **NEITHER cold NOR hot**, I will spue thee **OUT** of my mouth” (read also [1Kings 18:21](#); [Matt.12:30](#); [Matt.6:24](#); [James 1:8](#); [James 4:4](#); [Luke 9:62](#)).

There is no middle ground or fence straddling. Either a person is faithful to God (spiritually alive) or they are not (spiritually dead); either a person is sober or they are not – It is that simple!

- “Can a man take fire in his bosom, and his clothes not be burned” ([Prov.6:27](#))?
- That’s just another way of asking if a man can drink in moderation and not commit the sin of drunkenness. The obvious answer is NO!

One can’t be a little bit sober or a little bit drunk and be pleasing unto God. One has to be **ENTIRELY** sober, to avoid being drunk – One has to be entirely faithful, to avoid participating in sin.

The definition of this word **SOBER** (Strong’s #3525) should be enough evidence to convince anyone, that God condemns ANY consumption of the alcoholic or fermented beverage. **Sober** (Strong’s# 3525) means:

- To be **FREE** from the influence of intoxicants – To **ABSTAIN** from wine,
- That leaves **ZERO** room for sipping, ANY amount, of ANY alcoholic beverage.

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In fact, to be under the influence of any substance, whether it is alcohol, marijuana, cocaine, heroin, or abusing doctor prescribed medication, is to be **CARNALLY minded**, because such is the very **OPPOSITE** of:

- “Living **SOBERLY** and righteously and godly in this present world” ([Titus 2:12](#)).

Christians are to

- “hold fast that which is **GOOD**” ([1Thess.5:21](#));
- “**ABSTAIN** from **ALL** appearance of **EVIL**” ([1Thess.5:22](#));
- “**ABHOR** that which is **EVIL**, “**CLEAVE** to that which is **GOOD**” ([Rom.12:9](#));
- “**OVERCOME** evil with **GOOD**” ([Rom.12:21](#)).

Christians don't **OVERCOME** evil, with a **MODERATION** of evil!

The Bible says,

- “For they that are **AFTER** the flesh, do **MIND** the things **OF** the **FLESH**; but they that are **AFTER** the Spirit, the things **OF** the **SPIRIT**. For to be **CARNALLY minded** is **DEATH**; but to be **SPIRITUALLY minded** is **LIFE** and **PEACE**. Because the **CARNAL mind** is enmity **AGAINST** God: for it is not **SUBJECT** to the law of God, **NEITHER** indeed can be” ([Rom.8:5-7](#)).
- We are “**NOT** (to) be brought **UNDER** the power of any (fleshly thing)” ([1Cor.6:12](#)).
- Those that “are **OF** the day” (christians), are to “**BE SOBER**” ([1Thess.5:8](#));
- Being **OF** the “**Father of Lights**” ([James 1:17](#)), “we shine **AS lights** in this world” ([Phil.2:15](#));
- We “**SET** ...our **AFFECTION** on things above, **NOT** on things on the earth” ([Col.3:2](#)) – not on fleshly, carnal things.

Don't ever forget, if you're not sober, but under the influence of alcohol, you are carnal. And to be “**CARNALLY minded** is **DEATH**” ([Rom.8:6](#)).

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## Consider the contrast between being filled with the Spirit and being filled with carnality or fleshly things.

In the first century, we had inspired people who were filled with the Holy Spirit. Today we have the inspired book, the Bible or that which the Holy Spirit revealed through inspired men ([2Pet.1:21](#); [Matt.10:20](#); [Acts 2:4](#)).

By being filled with the spirit, we simply mean:

- “Let the **WORD** of Christ dwell in you richly with all wisdom” ([Col.3:16](#)),
- Have the **MIND** of Christ ([Phil.2:5](#)),
- **WALK** as Christ walked ([1Jn.2:6](#); [2Cor.12:18](#)),
- Be **SPIRITUALLY** minded, **NOT** carnally **MINDED** ([Rom.8:6](#)).

Notice **Ephesians 5:18**:

- “and be **NOT** drunk with wine, wherein is excess; **BUT** be filled with the Spirit”

The Greek word for “excess” is **Asotia** (Strong’s #810).

[Source: <https://biblehub.com/greek/810.htm>]

- Its origin is from a compound of Strong’s #1 (the Greek letter “a”), and Strong’s #4982 (the greek word “sozo”).
- To my understanding, the greek letter “a”, when prefixed to a word, means the opposite of that word. So you have “a”, meaning “**WITHOUT**” and “sozo”, meaning “**SAVE**”, resulting in the meaning of “**UNSAVEDNESS**”.

Notice how these scholars of the past have defined this Greek word, **Asotia**:

A. The New **Strong’s** Exhaustive Concordance of the Bible (Thomas Nelson Publishers – 1990), reads:

- “**UNSAVEDNESS**”; “profligacy”.

B. **Thayer’s** Greek-English Lexicon of the New Testament (Hendrickson Publishers – 2007), reads:

- “of an abandoned man”; “one that cannot be saved”  
“incorrigibleness”; “an abandoned, dissolute life”;  
“profligacy”; “prodigality”.

C. **Vine’s** Complete Expository Dictionary of Old and New Testament Words (Thomas Nelson Publishers – 1985), reads:

- “prodigality”; “a wastefulness”; “profligacy”.

D. **Webster’s** New Twentieth Century Dictionary of the English Language UNABRIDGED (Standard Reference Works Publishing Company, Inc – 1956), reads:

- Prodigality: “Extravagance in what one possess’s”
- Profligacy: “vicious course of life; abandoned conduct” Incorrigibleness (incorrigibility): “The quality of being bad; Depraved beyond correction; Hopeless error in things.”

Keep in mind, that to be “**UNSAVED**” is the equivalent to being fleshly or carnal, which is the very opposite of being filled with the spirit ([Rom.8:5-7](#)).

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After considering all of the previous Bible passages and establishing those Biblical principles, in addition to defining the greek word for 'Excess' – Notice [Ephesians chapter 5 and verse 18](#) again:

- “be **NOT drunk with wine**” (that is, have nothing to do with intoxications),
- “wherein is **EXCESS**” (that is, wherein is **UNSAVEDNESS** or carnality, which is death – [Rom.8:6](#)),
- “**BUT be filled**” (that is, cram, level up, fill to the **FULL**),
- “**WITH the Spirit**” (that is, with the Word of God [Col.3:16](#); [1Pet.1:23,22](#)).

IF one is “filled to the **FULL**” with the spirit, there won't be any room at all, for **ANY** intoxications.

- If one is **INTOXICATED** at all, it is unsavedness, it is carnality, it is **DEATH!** ([Rom.8:6](#)).
- “Let us walk honestly, **AS** in the day; **NOT** in rioting and drunkenness, **NOT** in chambering and wantonness, **NOT** in strife and envying. **BUT**, put ye **ON** the Lord Jesus Christ ([Gal.3:26-27](#); [Rom.6:3-4](#)), and make **NOT** provision for the flesh, to **FULFIL** the lusts thereof” ([Rom.13:13-14](#)).
- “they that **ARE** Christ's have **CRUCIFIED** the flesh, **WITH** the affections and lusts” ([Gal.5:24](#)).

The Bible says,

- “**YE** are **BOUGHT** with a price: therefore **GLORIFY** God in your body, and in your spirit, which **ARE** God's” ([1Cor.6:20](#); [1Pet.4:16](#); [Phil.4:20](#); [Rev.4:11](#)).
- “we have had fathers of our flesh which corrected us, and we **GAVE** them reverence: shall we not much rather **BE IN SUBJECTION** unto the **FATHER** of spirits, and **LIVE**” ([Heb.12:9](#))?

To “be in subjection unto the Father” implies a fully and complete subjection. Some have deceived themselves into thinking it is okay to “be in subjection” **half way** or in **moderation**. If some are not careful, they will be very surprised in the day of judgement ([Matt.7:21-23](#)).

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## Consider another principle revealed in the Word of God, The CONCEPTION of Sin.

It is a Biblical fact, that LIFE begins at CONCEPTION ([Lk.1:13, 31, 39-44](#); [Psalm 139:13-16](#); [Isa.49:1,5](#); [Jer.1:4-5](#)). In like fashion, SIN begins or is CONCEIVED in the heart or mind, which is just how James through the Holy Spirit explained sin.

Notice the passage:

- “Every man IS tempted, WHEN he is drawn away of his OWN lust and enticed. THEN, when lust have CONCEIVED, it bringeth forth SIN: And SIN, when it is FINISHED, bringeth forth DEATH” ([James 1:14-16](#)).
- Ananias, with Sapphira his wife CONCEIVED in their heart to LIE unto God ([Acts 5:1-4](#)).
- The sin of adultery is CONCEIVED in the heart before the very act is even performed ([Matt.5:27-28](#)).

In like fashion, ONE drink of an alcoholic beverage, is WHEN the sin of drunkenness is CONCEIVED, as such a CHOICE, is in the DIRECTION of the world (or carnality) and the very OPPOSITE direction of God (or spirituality);

- The very OPPOSITE direction of SOBRIETY ([1Thess.5:6-8](#)),
- The very OPPOSITE direction of being “filled to the full”, with the SPIRIT ([Rom.8:5-7](#)), the Word of God ([Col.3:16](#));
- In other words, don’t pitch your tent TOWARD Sodom, as Lot did ([Gen.13:12](#)).

If men had a proper attitude or fear of the Lord, they would STOP with the EXCUSES regarding this Biblical subject!

- “by the FEAR (that is, having a reverential attitude) of the Lord, men DEPART from evil” ([Prov.16:6](#)).

The attitude of Joseph was:

- “HOW can I DO this GREAT wickedness, and SIN against my God” ([Gen.39:7-9](#)).

One’s HEART condition will necessarily affect one’s attitude toward the Will or Word of God, on this or any other subject.

The Bible says,

- “man looketh on the OUTWARD appearance, but the LORD looketh on the HEART” ([1Sam.16:7](#)).
- “as he (a man) thinketh in his HEART, so IS he” ([Prov.23:7](#)).
- “with purpose of HEART they (that is, Christians) would CLEAVE unto the Lord” ([Acts 11:23](#)).

The Psalmist said,

- “My HEART is fixed, O God, my heart is FIXED” ([Psalm57:7](#))!
- “Ezra had PREPARED his heart, to SEEK the law of the LORD, and to DO it, and to TEACH...” ([Ezra 7:10](#)).

How about us? What is our attitude toward God’s Truth on this subject or any other Bible subject?

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In addition to [1Peter 4:3](#) forbidding **ALL forms** of consuming the alcoholic or fermented beverage, there are clear, precise principles in the Bible, condemning **ANY amount**, of its consumption. The consumption of fermented or intoxicating beverages in **ANY moderation** is sinful and will keep one **OUT** of the kingdom of God, as such is very clearly **OPPOSED** to the teachings of Christ ([2Jn.vs.9](#); [Gal.5:19-21](#)).

The Bible says that some,

- “**received NOT the love of the TRUTH, that they might be SAVED. And for this CAUSE, God shall send them STRONG DELUSION, that they should believe a LIE: That they ALL might be DAMNED who believed NOT the TRUTH, but had PLEASURE in unrighteousness**” ([2Thess.2:10-13](#)).

I suggest to you that consuming alcoholic beverages is **ONE way** of **MANY**, that some **CHOOSE** to have pleasure in **UNrighteousness** and because they refuse to “**receive the love of the truth**” or refuse to **EXAMINE** ([2Cor.13:5](#)) or **PROVE** ([1Thess.5:21](#)) the revealed Word of God on this subject, to determine what God’s thoughts are ([Isa.55:8-9](#)), in contrast with the traditions of men ([Col.2:8](#); [Mk.7:9](#)), God sends them a “**STRONG DELUSION, that they should BELIEVE a LIE**” or God allows such individuals to have a good conscience, that it is okay to drink alcoholic beverages, when in fact, it is **NOT!**

## Consider the Biblical Principle of Influence.

The Bible says,

- “**What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? <sup>20</sup>For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.**” ([1Cor.6:19-20](#))

Christians are in the world, but

- “**...ye are not of the world, but I have chosen you out of the world...**” ([Jn.15:19](#))

The apostle Paul said,

- “**Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not YE MY WORK IN THE LORD? <sup>2</sup>If I be not an apostle unto others, yet doubtless I am to you: for the SEAL of mine apostleship are YE IN THE LORD.**” ([1Cor.9:1-2](#))

“In otherwords, those Corinthians were the fruit of Paul’s labor. By their faithful actions of exemplifying the Words of Christ, people knew of the spiritual work that the apostle Paul did. **What is that? ...INFLUENCE.** Those Corinthian christians were impacted, influenced by the Word of God, preached by Paul.” (Richard Fox)

Paul said in [2Cor.3:2](#),

- “**Ye are our EPISTLE written in our hearts, KNOWN and READ of all men:**”

We are living epistles, known and read of all men.

One might rightly say that a christian is an open book, for others to know and read.

- One’s “actions, truly does speak louder than words”.
- Therefore it is critical that we “practice what we preach”.



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Christians should,

- “Take **HEED** unto thyself, and unto the doctrine; **CONTINUE** in them: for in doing this thou shalt both **SAVE** thyself, and them that **HEAR** thee.” ([1Tim.4:16](#))

The Bible instructs Christians to,

- “hav(e) your **CONVERSATION** (that is your manner of living, or your life style) **HONEST** among the Gentiles: that, ...they may **BY YOUR GOOD WORKS**, which they shall **BEHOLD**, **GLORIFY** God in the day of visitation.” ([1Pet.2:11-12](#))

The Bible says that husbands,

- “may without the word, **BE WON** by the **CONVERSTAION** of the wives; while they **BEHOLD** your chaste **CONVERSATION** *coupled* with **FEAR**.” ([1Pet.3:1-2](#))

Don't you see that others can “Glorify God” ([1Pet.2:12](#)) or “be Won” ([1Pet.3:2](#)), By our influence?

- Others **BEHOLD** our **CONVERSATION** (that is our manner of living: hopefully a godly life).
- People observe what we do and we influence them.

Christians are instructed to,

- “Do all things without murmurings and disputings: <sup>15</sup> that ye may be blameless and harmless, the sons of God, (that's **INFLUENCE**) without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world (**INFLUENCE**); <sup>16</sup> holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.” ([Phil.2:14-16](#))

We need to make sure we haven't wasted our influence or “labored in vain”.

We influence for good or for bad. The Bible says,

- “For the name of **God is blasphemed** among the Gentiles **THROUGH YOU**, as it is written.” ([Rom.2:24](#)). And so, yy one's bad influence, God is blasphemed.

The son of God said to His disciple then and now,

- “Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. <sup>14</sup>Ye are the light of the world. A city that is set on an hill cannot be hid. <sup>15</sup>Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. <sup>16</sup>Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” ([Matt.5:13-16](#))

Influence!

- Your life, and my life is an open book.
- People observe both the things we do and don't do. ...both the good and the bad.

Now if we are honest, there's a zero chance of influencing others in the gospel, If we are dabbling in the works of the flesh, such as with drunkenness, using the devil's lie of consuming alcoholic beverages in moderation.

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## Consider a Bible passage that many turn to, for medicinal comfort:

- “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.” ([1Tim.5:23](#)).

After considering all of the previous Bible passages and establishing those Biblical principles, surely one can conclude that this passage is referring to **UN**fermented wine or **GRAPE** juice, **NOT** alcoholic wine!

Do you honestly think God would allow us to consume something that could become addictive with one drink?

Dr. Don Smith, retired botany professor for the University of North Texas in Denton, Texas – would sometimes teach a special session on the fermentation process of oats and barley in his Plant Biology class. He explained that the process of fermentation produces toxicity or poison, which is why one experiences the euphoria feelings after consuming alcoholic beverages – because their own body has been poisoned; hence the term intoxication!

Do you think fermentation or poison is going to help you medicinally or be good for your health?

**WHY** would anyone want to place poison in their body? It is the fresh fruit of the vine or grape juice, that has the medicinal properties, not the alcohol, fermentation or intoxicant.

Choose carefully **WHAT** you drink – “**SAVE** yourselves from this untoward generation” ([Acts 2:40](#)).

[Quotes are from the King James version of the Bible and are in crimson red, which contain underlined words and words in **BOLD** for emphasis and in my opinion, ease of reading. Other resources are from notes taken over the years; mainly from sermons preached by Richard Fox. This material may be freely copied and shared, to God's glory, Michael Wright]