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BIBLE WINES:

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BIBLE WINES.

"PROVE ALL THINGS. HOLD FAST THAT WHICH IS GOOD"

I Thess. 5:21.

WE are first to prove all things, and then hold fast that which is good; and I propose to apply this principle to Bible wines.

A few religious teachers have announced to the world, that only one kind of wine has ever been in existence. The conviction among temperance people, "that the use of fermented wine at the Sacrament of the Lord's Supper is nowhere sanctioned in the Scriptures," has been met with the declaration, "This is in direct opposition to the highest scholarship of the world." We are told that total abstinence from intoxicants is not to be argued from the Bible; that Christ made and drank an intoxicating beverage; that the liquid first and afterward used at the Lord's Supper was intoxicating; and that modern scholarship and morality are the sources from which we are to draw our reasoning against the evil of intemperance. Some of the advocates of partial abstinence have tried to cast ridicule on the usual temperance talk by calling it "the two-wine theory," for they boldly assert that all the wine of ancient times was fermented and intoxicating. With equal propriety they might speak of the mention in Scripture of leavened and unleavened bread as the two-bread theory, and contend that what was called unleavened bread was not bread at all, but only the dough out of which bread was made.

The position, among Christian teachers, that leaves the Bible out of the temperance question, except as favoring the use of intoxi-

cating beverages, seems to be an unfortunate one. Christ, for instance, either understood morality as well as the people of this age, or he did not. If he understood it as well, and recommended practices at variance with it, then we are involved in the question of his honesty. If he did not understand it as well, and therefore recommended practices at variance with it, then we are involved in the question of his ability as a teacher for all ages. In the one case he appears to have been dishonest, and in the other incapable. How are we to avoid this aspersion on the name of Christ if we teach that the morality of this age has out-grown the morality of Christ? With Christians, Christ's authority is supreme, and if he favored the use of intoxicating wine, we can find no better authority against it than his is for it. On the other hand, if we are so far advanced that we can teach Christ better temperance principles than he advocated, we can probably go still farther, and improve *all* the teachings of the Bible. For my part, as a firm believer in the divine inspiration of the Bible, I accept this book as the highest standard of morality which the world ever knew or ever can know.

A mistake of the one-wine theorists has been, that the greater number of references to intoxicating wine proves that to be the only wine, while the less number of references to unintoxicating wine proves that to be no wine. But if one kind of wine is spoken of one hundred times, and another kind only twenty times, these two facts irresistibly prove the existence of both kinds of wine.

"The highest scholarship" on this subject has reached its height in a peculiar way. For instance, Webster's Unabridged Dictionary, edition of 1864, speaks of *must* as "wine pressed from the grape, but not fermented," thus recognizing *unfermented wine*; but the edition of 1879 calls *must* "the expressed juice of the grape, before fermentation," thus entirely omitting the word *wine*. But the fact that some men, within the space of fifteen years, concluded not to allow the pure juice of the grape the name of *wine*, does not prove that that was never its name in the ages that are past.

I propose now to cite some of the proof of the existence of two kinds of wine, fermented and unfermented, as this has an important bearing on the subject before us.

It is a remarkable fact that the *vine* and the *wine* have been designated by the same word in various languages, thus showing that the juice was *wine* when in the cluster, and *wine* the moment it was separated from it, and *wine*, later on, when fermentation took place. Historically, then, the first meaning of *wine* was *unfermen-*

ted, and the later or secondary meaning was *fermented*. There is ample proof of the fact from which I draw this conclusion. Webster says our word *vine* corresponds with the Latin *vinum*, and he defines *vinum* to mean both wine and grapes, and refers to *vinea*, which means a vine. Andrew's Latin Dictionary defines *viteus*, "belonging to the vine," and adding *pocula*, cups, calls it *wine*.

In other words, the *vine*-cups are *wine*-cups. In Liddell and Scott's Greek Lexicon, *oinos*, wine, can be traced back to its origin in the word *oina*. This was the earliest word for *wine*, and it is said to be equivalent to *oinos*, wine. Later on, *oinos* came to mean also fermented wine, and *ampelos* came to be the word for *vine*. Similar illustrations abound in other languages. The vine gave its own name to its own juice, just as Smith's child is a *Smith* at first, though it may afterward have something added to the name of Smith. The wine was first named from the vine, because they were both of the same nature, neither being fermented. Pindar, who flourished 490 B. C., recognizes this idea in the phrase, "drosos ampelou," defined by Liddell and Scott, "juice of the vine, wine." The root of the word *wine*, therefore, to use a bold figure, is the *grape-root*.

Let us turn to special testimony. Dr. Whedon says, "There are two sorts, or rather *states*, of wine; the *one*, the unfermented grape juice, which is simply exhilarating; the *other*, the fermented, which is intoxicating."—(Com. Jno 2:3.)

Capt. Treatt, as quoted by Dr. Lees, says, "When on the South coast of Italy, last Christmas, (1845,) I inquired particularly about the wines in common use, and found that *those esteemed the best were sweet and unintoxicating*." This differs from the vitiated taste in this country, and illustrates "the good wine" that Christ made.

Rees's Encyclopedia, a revision and enlargement of Chambers' Encyclopedia, says, "Pressed wine is that which is squeezed with a press from the grapes; sweet wine is that which has not yet fermented."

Dr. Sanders calls "must," "the wine or liquor in the vat."

Sir Edward Barry says, "The modern Turks carry the unfermented wine along with them in their journeys."

Webster's Dictionary, 1879, though changing the definition of *must* from *wine* to *grape juice*, speaks of *stum* as unfermented wine, and calls it "must."

Worcester's Dictionary, 1860, speaks of "unfermented juice of

the grape" as "new wine."

Nuttall's Dictionary, 1878, speaks of "wine from the grape, not fermented."

Longmuir's Dictionary, 1877, has, "new wine unfermented."

Collin's Dictionary, 1871, speaks of "wine pressed from the grape, but not fermented."

Ainsworth's Latin Dictionary speaks of "wine coming from the grape before pressing."

Andrew's Latin Dictionary calls *must* "unfermented wine."

Seoane's Neuman and Baretto's Spanish and English Dictionary, by Velazquez, 1854, calls *must* "new wine," and speaks of the juice spontaneously flowing from the grape as "virgin wine."

Littre's Dictionary of the French language, 1863, speaks of "new wine, not fermented."

Flugel's German and English Dictionary, 1853, has, "unfermented wine."

Hilpert's German Dictionary, 1846, speaks of "wine pressed from the grape, but not fermented."

Freund, 1845, refers to "unfermented wine."

Donnegan's Lexicon, 1826, speaks of "unfermented wine."

The Dictionary of the French academy uses the phrase, "sweet wine which has not yet fermented."

Boag, in his Dictionary, calls *must*, "new wine, pressed from the grape, but not fermented."

Parkinson, 1640, said, "The juice or liquor pressed out of the ripe grapes is called *vinum wine*."

Baron Tavernier, in his Persian travels, 1652, says of the Christians of St. John, "To make their wine they take grapes dried in the sun, and casting water upon them, let them steep for so long a time. *The same wine* they use in the consecration of the cup."

Odoard Barbosa says the Christians of St. Thomas celebrated the Lord's Supper in the juice expressed from raisins "softened one night in water." These Christians were found on the coast of Malabar, and claimed to have derived the gospel from St. Thomas, the apostle.

Osorius, 1586, says of them, "they use in their sacrifices *wine* prepared from dried grapes."

The Bishop of Norwich, 1660, said, "What doth he in the ordinary way of nature, but turn the watery juice that arises up from the root into *wine*?"

The Bishop of Rochester, 1702, speaks of "unfermented wine."

E. Chambers, 1750, says, "sweet wine is that which has not yet fermented."

Harmer speaks of "*wine* just pressed out from the grapes."

Thomas Aquinas, the greatest of the logicians of the thirteenth century, in his 4th book, 74th question, 5th article, where he is asked in reference to the Lord's Supper, "whether wine of the vine is a proper substance to be used in this sacrament," answers, "Grape juice has the specific nature of wine—therefore, this sacrament can be kept with grape juice."

The Targum of the Canticles, supposed to have been written about A. D. 400, has these words on Canticles 1: 14: "Moses commanded the sons of Aaron, who were priests, that they should offer oblations upon the altar, and that they should pour out wine upon the oblations. Whence, however, could they procure the wine thus to pour out? How could they get it in that desert place, which was not fit to be sowed, and where no fig trees, or vines, or pomegranate trees grew? But they went to the vineyard of Engedi, and they brought thence clusters of grapes, and *they expressed from them wine* and they poured out from it upon the altar, the fourth part of a hin upon each ram." This is not the language of "temperance fanatics," but of a Jew nearly fifteen hundred years ago, and it shows that the freshly expressed juice of the grape was then called *wine*, and that it was recognized in the Levitical rites.

Augustine, born A. D. 354, speaking of Christ's making wine at Cana, says, "He made wine at the nuptials, who every year makes it on the vines."

Christ refers to ancient customs when he says, "And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilt, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved." (Luke 5: 37, 38.) It has been a common opinion that wine was put into the bottles to ferment, and that old bottles, not stretching enough to allow fermentation, would burst. But no *new* skin-bags that were ever known would stretch enough to allow fermentation, since the gas from the fermenting liquor forces itself into about forty times the original space occupied by the liquor. Think of a skin-bottle of the size of a barrel stretching to the size of forty barrels! Chambers' Cyclopaedia says, "A fermenting wine will burst the strongest casks, if tightly closed." Now, if the wine was put into bottles to ferment, the bottles would have been left open so as not to burst. Evidently they were tightly closed. Old bottles would have sour dregs sticking to them, or have cracks that would let in

air, and would cause new wine to ferment. New wine, if put into new bottles before fermentation could commence, and made air-tight, would be preserved in an unfermented state, especially if the bottles were buried in the earth, as was the custom. New wine, then, was put into new bottles to keep it from fermenting. "Old wine," preserved thus, or in any other of the usual ways, was regarded as the best. "No man also having drunk old wine straightway desireth new: for he saith, The old is better."

Pliny speaks of Opimian wine two hundred years old, which had the consistence of honey. (Natural History XIV. 6.)

Aristotle says that "sweet wine will not intoxicate." (Meteorology Lib. IV. cap. 9.)

Pliny, referring to a certain Spanish wine, calls it "a wine which would not intoxicate." (Lib. XIV, cap, 2.) Pliny was born A. D. 23.

Varro, born 116 B. C., and called "the most learned among the Romans," speaks of a wine of which he says, "it was sweet but not intoxicating."

The Rev. Henry Homes, American Missionary at Constantinople, says, in the *Bibliotheca Sacra*, May, 1848: "As there has been great search for an unfermented wine—a wine that would not intoxicate—as soon as I came upon the trace, two years since, of such an article as Nardent, I most perseveringly followed it up, till I should find out what it was. For although, *in the present use of language*, an unfermented wine is an impossibility, yet here is a cooling grape-liquor not intoxicating; and which, in the manner of making and preserving it, seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation of wine."

This further illustrates the secret of the matter. In the present language in the East, the word for wine is so changed, either in its reconstruction or in its application, as always to mean *fermented*, and of course there cannot be an *unfermented fermented liquor*. But the substances anciently called wine—unintoxicating wine—are still in the East.

This illustrates the celebrated "Syrian Certificate." Dr. Laurie, in the *Bibliotheca Sacra* of January, 1869, attempts to upset all the historical facts in conflict with his theory by the statement of Rev. W. M. Thomson and others, that they never heard of "an unfermented wine" in Syria or the Holy Lands. The same is said now of the United States and England, and there are men who laugh at what they call "the two-wine theory;" and yet manufac-

turers of Ripley, Ohio, have been preparing every year about 5,000 gallons of unfermented wine, which is only one instance of many; and Mr. Frank Wright, of London, prepares an unfermented wine which "has stood the test of sixteen year's public sale in every quarter of the globe," and is used for sacramental purposes in about a thousand churches of every denomination—a declaration made about ten years ago, and true to day to a still greater extent. The certificate from Syria, founded, as it is, upon the peculiar logic of one-wine men, has no more weight than the declaration that there is no such thing as unfermented wine in England or America. Besides, Miss Mariah A. West, Missionary of the American Board in Turkey, who is a disinterested witness, having no special theory to sustain, says, in her recent book, "Romance of Missions," "In the Syrian church, the oldest in the world, it seems that fermented wine is *not* used for the communion. When the fresh juice of the grape cannot be obtained, raisins are soaked and the juice expressed for the purpose." But, if there is no such thing in Syria now as unfermented wine, that does not prove that there never was such a thing there. There are no Indians living about the rivers of Pennsylvania now, but surely they were there at one time.

It is often asked, "How can wine be preserved in an unfermented state?" The ancients had many modes of preserving it, among which was that of boiling. It boils at 212 degrees. Alcohol evaporates at 170 degrees, being 42 degrees below the boiling point—so the boiling not only prevents fermentation, but, in case a small portion of alcohol should be already formed, it totally dissipates it.

In the testimonies concerning the existence of unintoxicating wine, it is sometimes expressed and at other times implied that such wine was in use, but a special testimony or two on this point may be added.

Michaelis, who wrote commentaries on the laws of Moses in 1776-1780, quotes the fact that the Mohammedans of Arabia press the juice of the grapes through a linen cloth, pour it into a cup and drink it as Pharaoh did; and Capt. Charles Stewart says that "the unfermented juice of the grape and palm tree are a delightful beverage in India, Persia, Palestine and other adjacent countries."

Achilles Tatius, a Christian bishop of the third century, born at Alexandria in Egypt, describes a scene between Bacchus and a Tyrian Shepherd, (lib, XI, cap. II,) which illustrates, by an allusion, the practice of using unfermented wine.

Bacchus, having been hospitably entertained by this shepherd with food and water, presented him in return with a cup filled with

fresh grape-juice. On tasting this, the Shepherd exclaimed "Whence, my guest, have you this purple water, or where in the world have you so sweet a blood? It surely is not from that which flows through the land. Water affects the breast with but little pleasure; this, however, applied to the mouth, gratifies the nostrils, and though it be cold to the touch, yet when it is imbibed, it raises throughout an agreeable warmth." Bacchus replied: "This autumnal water and *blood* flows out of branches;" and, having led the shepherd to a vine, he said of the grape juice, "this is the water," and, pointing to the pendent clusters, he added, "but these are the fountains."

This reference to Bacchus illustrates customs, and recognizes the pure juice of the grape as a common beverage.

The commendation of the pure blood of the grape ascribed to the Tyrian shepherd recognizes the fact that such wine was considered the best. It was probably similar to "the good wine" at Cana.

The custom in question is as old, at least, as the days of Joseph. We read in Genesis 40: 11, "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." This was the butler's dream as told by himself. The dream was divinely ordered, and showed the butler that he should give the cup to Pharaoh as before. "Yet within three days," said Joseph to the butler, in giving the interpretation of the dream, "shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler." The historian adds, that Pharaoh "restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand." Thus what God pointed out in the dream was literally fulfilled. In this we have the authority of the scriptures for the custom of drinking unintoxicating wine, dating back nearly four thousand years in the world's history. Dr. Adam Clarke, one of the most learned men in England in his day, says, in commenting on Genesis 40: 11. From this we find that *wine* anciently was the *mere expressed* juice of the grape, without fermentation. The *Saky*, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the *Yagin* [wine] of the Hebrews, the *Oinos* [wine] of the Greeks, and the *Mustum* [new fresh wine] of the ancient Latins "

Dr. Cunningham Geike is mentioned (Kansas Methodist, July 14th, 1881,) as authority for the statement that modern research

demonstrates that Egypt had two kinds of wine, and that the demonstration is "a text discovered by Ebers in the inscriptions of the temple of Edfu, in which the king is seen standing cup in hand, while underneath are the words, "They press grapes into the water and the king drinks." This monumental inscription is an unanswerable corroboration of the fact, as recorded in the fortieth chapter of Genesis, that the butler pressed grapes into a cup, and that Pharaoh took the cup and drank the pure blood of the grape.

Though the Old Testament uses many words to express what we call *wine*, yet with our one word *wine* we can thoroughly trace the two classes of opposite wines in Scripture.

The Bible speaks of wine in the cluster. "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," etc.—(Is 65:18.) There is a blessing in such wine, but another kind is called "a mocker." The two cannot be the same.

The Bible speaks of wine in the press. "So shall thy barns be filled with plenty, and thy presses shall burst out with new *wine*."—(Prov. 3:10.) "And I have caused *wine* to fail from the wine-presses."—(Jer. 48:33.) That which was in the press and came out of it was called wine. "The treaders," says Isaiah, "shall tread out no *wine* in their presses."—(16:10.)

Here is wine that is not "a mocker." As well might we call bread "a mocker." "But it is all wine," says one. So it is, and yet one is "a mocker," and the other has "a blessing" in it.

There is a vast difference in the Bible between *wine* and *wine*, as there is a difference there between *tempting* and *tempting*; for the Bible says, (Gen. 22:1,) "God did *tempt* Abraham," and again, (Jas. 1:13,) "Neither *tempteth* he any man." The *tempting* is not the same in both cases, for in one, it is a trial of principle to strengthen the good, and in the other, a trial of the heart to seduce to evil. In the Bible there is a difference between *evil* and *evil*; as, (Amos 3:6,) "Shall there be *evil* in a city, and the Lord hath not done it?" And, (Hab. 1:13,) "Thou art of purer eyes than to behold *evil*." "That must mean," says one, "that the Lord avoids the *abuse* of evil, and not its proper *use*, for I hold that it is the *abuse* of wine, and not its moderate *use*, which the Bible condemns." Far from it: there is a difference between *wine* and *wine*, and between *evil* and *evil*. In one case, *evil* denotes the judgment which God inflicts on his enemies; in the other, the wrong which sinners commit.

Evil is right when it means God's judgment, and wine is good when it is not intoxicating; but evil is wrong when it means sin, and wine is bad when it has to be called "a mocker," and the Bible condemns both of these—not the *abuse*, but the *use*. The prohibition in Prov. 23:31,32, is direct, specific and full: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder." If this does not point to fermentation, how is language to show anything? Liebig gives as the signs of fermentation in grape-juice that it becomes "*colored and turbid*." Mark the language—"colored and turbid"—and compare it with the language of Scripture—"giveth his *color* in the cup," "moveth itself aright." These are always the signs of fermentation. *When* these signs appear—*when* the wine ferments—the prohibition is so strong that we are not even to "look" upon the wine—the very desire for it must be suppressed.

Let it be noted here that it is the *use* of intoxicating wine that the Bible condemns, and not its abuse. Who has ever proved the "abuse" theory? It has been asserted, but never proved. It is *wine* that is called "a mocker," and not "the abuse of wine." It is *the wine* in the cup that gives its color and moves itself—it is not *the abuse* of the wine that does this. It is the fermented wine, not its abuse, which we are forbidden to look upon. We are forbidden to look upon wine, not *when it is abused*, but *when it gives its color and moves itself*.

But if Christ, as some claim, made intoxicating wine at Cana, then we have his authority for the use of such wine as a beverage. If Christ made intoxicating wine to be used in drinking at a feast, then every wine-drinker has the sanction of Christ for his drinking, provided he avoids drunkenness. "But," it may be said, "Christ's morality in this was suited to his times, but was not meant to be permanent." How was it suited to his times when *heathen* morality condemned intoxicating wine? About eleven hundred years before Christ, a Chinese emperor, at an assembly of the states, *forbade the use of wine*, as what proves the cause of almost all the evils which happen on the earth. (Modern Universal History, Vol. VIII, P. 396.) Psammetichus, more than two thousand years after Noah had planted the vine, was the first of the Egyptian Kings who drank wine. (Anquiti.) Plutarch says there was a law in the western part of Locris punishing with death everyone who drank wine, unless he did it by direction of a physician. Had the ancient Chinese, Egyptians and Greeks better morality than Christ? As to

Christ's authority not being permanent, we have no such intimation in the Bible. We accept it, as Christians, for all time. We do not say, "as we be slanderously reported, and as some affirm that we say," Let Christ and the Bible show our view of wine, or we will have nothing to do with them. But what do infidels say about those ministers of the gospel who hold that Christ made intoxicating wine? "Infidels deny to me," says Dr. Norman Kerr, "the inspiration of the Bible, the infallibility of its Author, and the divinity of Christ, on the ground that the Bible approves, and he made, what all men of science know to be poison. These unbelievers exultingly quote to me the dogmatic assertion of a host of divines, that Christ made, and the Bible commends, intoxicating wine. (Wines : Scrip & Eccles-p.10.)

Let us examine what Christ did at Cana. Fermentation is a chemical process. Did Christ perform the part of chemist or Creator when he turned water into wine? When he "manifested forth his glory," was it the glory of a chemist, or that of a Creator?

But let us approach Cana by way of two important facts. The first is, that alcohol does not belong to either creation or growth. There is no taint of alcohol in the wine which "is found in the cluster," and this is God's wine. It has been proved impossible to "extract any appreciable quantity of alcohol from grapes, ripe or rotten, provided the fruit has not been in any way meddled with by art." "The intervention of man is always necessary to the placing of fruit in a condition to permit the vinous fermentation."

The second fact pertains to Christ's miracles. I have examined every one of them to see what special principle was underlying them illustrative of Bible wines. I found, without an exception, that, when Christ performed miracles with man's work, he carried forward that work, and never introduced into it some element of God's work; but that, when he performed miracles with God's work, he carried forward or intensified that work, and never introduced into it some element of man's work. Thus, in his miracle with loaves and fishes, he multiplied the cooked materials. But, in the miraculous draft of fishes, he produced the living fishes. So, in beginning with water, which God created, he intensified the material as God does in the growth of the vine, and produced such wine as "is found in the cluster"—God's wine. God turns water into wine every year in the growth of the vine and the grape it bears, and Christ did the same thing at Cana in an instant, and thus "manifested forth his glory" as Creator.

The principle underlying Christ's miracles, as just set forth,

characterizes every miracle in the Bible. In every instance of a miracle, man's work is carried forward in its own order, and that of God is intensified within its own domain, without mingling with it any work of man.

It has been argued that intoxicating wine was used at the Lord's Supper in the earliest times, and the argument has been largely founded on 1 Cor. 11 : 21, where Paul says, "For in eating every one taketh before other his own supper : and one is hungry, and another is drunken." The word here translated *drunken*, is defined in Ewing's Lexicon, Glasgow, "Plentifully fed;" by Dr. Hammond, "To feed to the full ;" and Dr. Macknight renders the sentence, "One verily is hungry, and another *filled*." Dr. Wheeden says, "The antithesis to *hungry* would suggest that the opposite word would mean *surfeited*." Dr. Clark renders the word in question, "*was filled to the full*," and adds, "this is the sense of the word in many places of Scripture." There is much good authority to the same effect.

But let us look at the passage as it stands in our version of the Bible. Paul makes a contrast. What contrasts with *drunken* except sober ? and then the passage would read, "One is *sober* and another is *drunken*." To make the contrast, it should be, "One is *hungry*, and another is *filled*." This further appears from the fact that the Corinthians came together so as "not to eat the Lord's Supper," as Paul puts it, but they made an ordinary meal. In this way, the poor, not having much to take, were *hungry*, while the rich were *filled*. The apostle condemns such a feast, and asks, "What ? have ye not houses to eat and to drink in ?" He requests them to do at home what they did in the way of their "own supper," when they assembled to take the Lord's Supper. (1 Cor. 11:20-22.) If the word translated *drunken* is to be taken in its worst sense, Paul may be paraphrased thus : "One is hungry, and another is drunken. What ? have ye not houses to eat and to get *drunk* in ? Do not get *drunk* where you take the Lord's Supper ; go home, dear brethren, and get *drunk* there !"

But we are told that "Christ could not have used the unfermented juice of the grape at the Eucharist, because it was six or eight months after the vintage." It is a sufficient answer to this to say, that what is spoken of as impossible for Christ is actually done now in every month of the year. "Then," it is replied, "you ought to have been among the Corinthians, in order to teach Paul how to provide wine for the Lord's Supper." Rather, let us suppose Paul represented by this objector in a modern conversation. This

man, assuming to represent the apostle, goes forth to inquire for wine. "I wish to buy some wine for the communion." "Well, here is some of the best." "Of course, then, it would make a body *drunk*." "By no means." "No, do you say? Where, then, did it come from?" "It came from a temperance man, who preserves the pure blood of the grape on purpose for the communion." "Ah! I thought so—I can't take that." "Well, here is some that several *sinner*s got *drunk* on, and I suppose it will retain its nature with the Lord's heritage." "That's it—that's none of your temperance grape-juice that wouldn't make a body *drunk* if he drank a quart of it—that's Paul's kind of wine—I'll take some of *that* for the Lord's Supper, if you please."

Communion wine should be unfermented. Christ, with the bread and cup of the Passover, instituted the Lord's Supper. The law of the Passover was, "Seven days shall there be no leaven found in your houses." (Ex. 12:19.) "But," says one, "when wine is done fermenting, all the ferment is gone out of it, and therefore it did not violate this law, and could be used at the Passover." This argument proves too much, for it can be applied to the bread. Baking kills ferment, and yet leavened bread, with the ferment gone from it, was forbidden at the Passover.

Why was leaven or ferment—for they are exactly the same thing—forbidden at the Passover? Whatever the reason was, it applied equally to the same thing whether found in bread or wine. The Scriptures give the reason. They show that ferment was to be banished from the Passover because it was a symbol of corruption, and all fermented things carried the symbol. Christ bade his disciples beware of the ferment of the Pharisees, using ferment as a symbol of corruption. (Matt. 16:6, 11, 12.) Paul shows plainly, in 1 Cor. 5:6-8, that ferment was excluded from the Passover because it was a symbol of corruption: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

As the reason for purging out ferment was, that it was a symbol of "malice and wickedness" and other corruption, so it applied to all the things which either contained or were produced by ferment. It will be noticed that the word *bread* is in italics, showing that Paul did not use it in Greek. He used an adjective signifying unleavened or unfermented, and that adjective is in the plural.

The unfermented things is the meaning.

The Greek adjective for *unleavened* or *unfermented* is used eight times in the New Testament with reference to the Passover. (Matt. 26:17; Mark 14:1,12; Luke 22:1,7; Acts 12:3, and 20:6, and 1 Cor. 5:8.) Though our translators have italicized *bread* only in the one instance already named, yet that word does not once occur in the original. In the entire eight instances it is the plural adjective without a noun. The adjective is *neuter and plural*, and thus, according to a well known rule in Greek, is used as a noun for the concrete idea, *i. e.*, including the particulars; thus: *Ta azuma*, what is unfermented, things unfermented. The new Testament, then, speaks of the Passover as a feast of unfermented things.

Christ used these things, which were bread and wine, in instituting the Lord's Supper, and consequently he did it with unleavened bread and unfermented wine.

The bread in the Eucharist is the symbol of Christ's body—not the *decayed* body, but the *broken* body. The wine is the symbol of Christ's blood—not the *fermented* blood, but the *shed* blood. As the grape is crushed and the wine flows, so Christ's body was broken and the blood flowed; and the wine which is a symbol of that blood is the pure blood of the grape. Fermented wine cannot be a true symbol of "the shedding of blood."

There is one point which has been much overlooked. If we take every reference in the New Testament to the blood-symbol in the Lord's Supper, (Matt. 26:27,29; Mark 14:23,25; Luke 22:17,18,20; 1 Cor. 10:16; 11:25,28,) we shall find the expressions to be these: "the cup," five times; "the fruit of the vine," three times; "this cup," twice; "that cup," once; "the cup of blessing," once; "this cup of the Lord," once. The point not always noticed is, that the word *wine* never occurs. The expressions are fully comprised in these two: "the cup," and "the fruit of the vine." "The cup" is the container, and, according to a well known figure of speech, stands for the thing contained. The thing contained is simply and solely "the fruit of the vine," and the word *wine* is not once used.

What is 'the fruit of the vine?' Is it what comes from the vine, or something else? How much of alcoholic wine is what it was before fermentation? We have an important witness on this point. The *wine-importing* firm of Gibbey says, in its annual circular of October, 1867, that the fermentation of grape-juice "throws off much of the body and richness of the fruit, so much so, indeed, that *it must*

be admitted the similarity of the juice of the grape before and after fermentation, is scarcely discernible?" Let this concession be noted. Every word of it is true. All know that the blood of the grape is "the fruit of the vine," but only a few will contend that something, whose "similarity" to it is "scarcely discernible," is also "the fruit of the vine." "Wines," says Dr. Shaw, "having once finished their fermentation as wines, *do not naturally* stop there ; but, unless prevented by the care of the operator, proceed directly on to vinegar ; where again they make no stop, but, *unless prevented here also, spontaneously go on* to vapidty, ropiness, moldiness, and putrefaction." [Chemical Lectures, London, 1731, pp. 126,127.]—Alcoholic wine, then, is no more "the fruit of the vine" than any of the other products of its decay. Hence, vinegar, or yeast, is as suitable for the Lord's Supper as alcoholic wine, for the Scriptures speak only of "the fruit of the vine," and alcoholic wine no more meets that demand than the yeast which precedes it, or the vinegar which follows it.

It is believed that these arguments in favor of the pure blood of the grape for the Eucharist have never been answered and probably never will be. Besides, there are reasons upon the very surface of the Scriptures in support of total abstinence from intoxicating wine as a beverage, which must come with irresistible force to every thinking mind.

1. God required total abstinence when he was about to raise up the strongest man that ever lived. Neither Samson nor his mother was to drink wine or strong drink, and even the temptation to drink was removed in the prohibition of whatever came from the vine. This shows that God considered total abstinence from intoxicants as belonging to the highest physical law. (Judges 13:4,24.)

2. Daniel and his associates met with the approval of God in asking for a total abstinence test in the court of Babylon, and, at the end of the experiment, "in all matters of wisdom and understanding" they were "ten times better than all" the wine drinkers in the country. We have it on divine authority, therefore, that total abstinence from intoxicants is a matter of the highest intellectual law. (Dan. 1:3,17.)

3. Samuel, who was given to his mother in answer to prayer, was devoted to God as one who would drink no wine all the days of his life. He was for many years an exemplary judge. His course, and that of Daniel and his associates in the Babylonian court, show that total abstinence from intoxicants has its seat in

the highest political law.

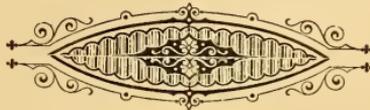
4. God has shown that total abstinence from intoxicants inheres in the highest of all law, and promotes religious strength. It seems that Nadab and Abihu were slain at the altar for indulgence in wine, and that, as growing out of this, the command was given to Aaron, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die : it shall be a statute forever throughout your generations." (Lev. 10:8-11.) This is the Lord's rule for his own house, and if we are to be "perfect" as He is "perfect," we should have the same rule for every house. John the Baptist was "great in the sight of the Lord," and he drank "neither wine nor strong drink," and he was "filled with the Holy Ghost." His abstinence is mentioned as if indispensable to his being "filled with the Holy Ghost." His work was to go before Christ and prepare his way. (Luke 1:15-17.) If Christ's *forerunner* had to be a total abstainer from intoxicants, why should not every *afterrunner* be the same?

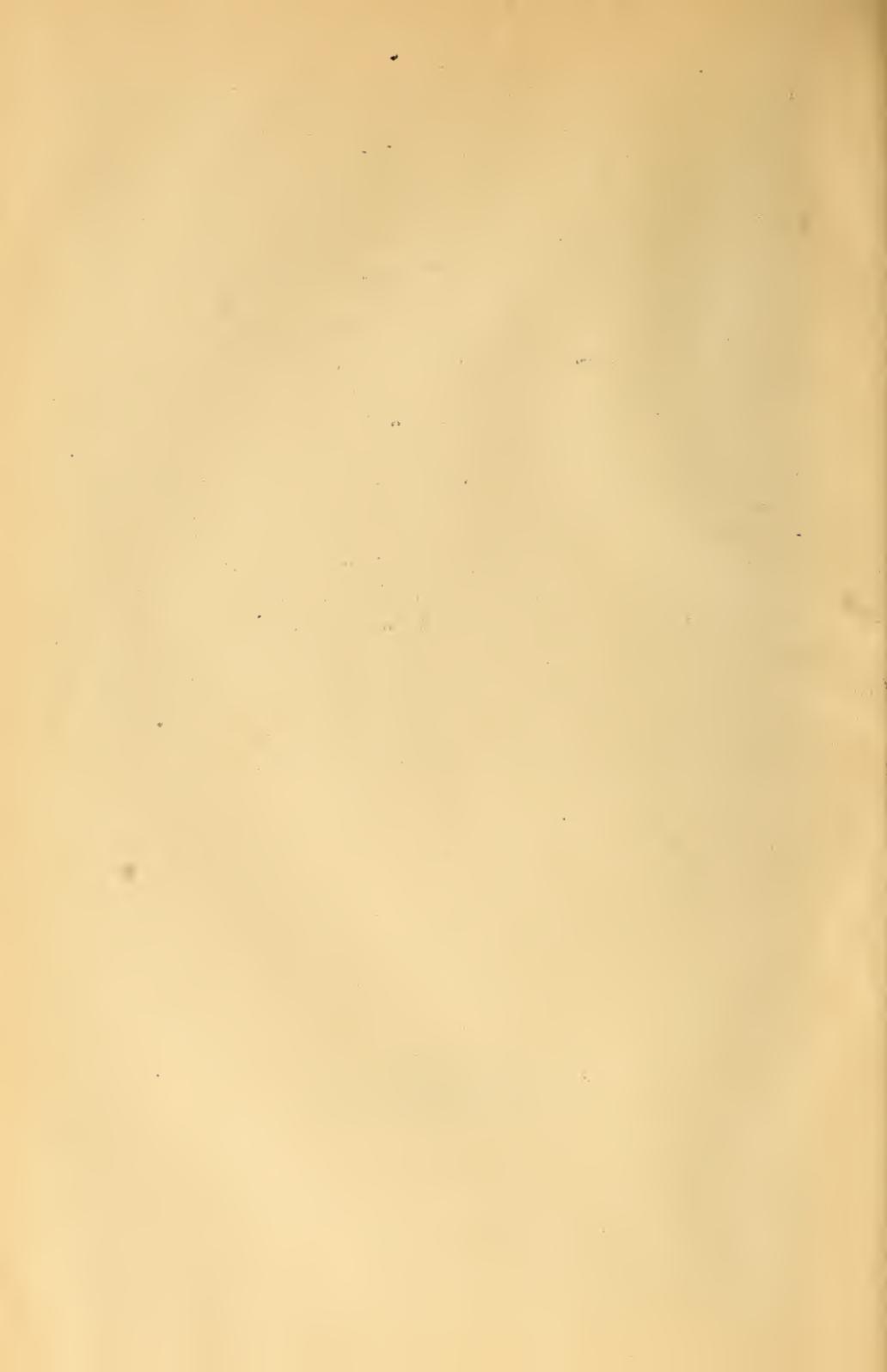
5. For all people *en masse*, God has shown what his law is when he deals out food and drink directly with his own hand. It is one thing for him to put men in the midst of all kinds of food, and quite another for him to put food to their mouths. When he places them where food is, he says, "I have endowed you with reason and will ; judge ye, and choose, and take the responsibility." When he puts food to their mouths with his own hand, he says, "This is my choice, and you have no responsibility; the deed is wholly mine, and agrees with the highest law." This is what he did for the Israelites in the wilderness. With his own hand he provided them food and drink for forty years, but he furnished nothing that would intoxicate. He could have done it as easily as to provide water, but he chose not to do so. With equal power to give the people what would intoxicate, or the opposite kind of drink, he excluded the former. The Israelites were total abstainers from intoxicating drink for forty years, and that by divine appointment.

6. The Scriptures, as a consistent whole, must be regarded as teaching total abstinence from intoxicants as a beverage. About twenty passages in the Bible speak of wine with approval, while one hundred and thirty warn men against its use. The fact that there are more than six times as many warnings as approvals, should stop the mouths of the advocates of wine, even if the same kind of wine is referred to in the Bible. But what shall be said after discovering that the twenty approvals have reference to unintoxicating wine, and the one hundred and thirty warnings to intoxicating

wine? The two modes of representing wine show at least two kinds of wine. The Scriptures speak of wine as a blessing, and rank it with corn and oil, and in doing this they can not refer to wine containing alcohol. But they also denounce it, and connect it with drunkenness and revelry, and in doing this they can mean only such wine as was alcoholic or intoxicating. If there is harmony in the Scriptures—if God's voice is there—then the position which I have just announced must be true.

We have now gone over the proof of several things, which are good, and which we ought to hold fast, and among them are these: 1. *Wine* has been the name of the pure blood of the grape in all ages, and it was probably first used to designate the unfermented juice. 2. Unfermented wine, from the earliest times, was used as a beverage. 3. Such wine was regarded as specially good wine. 4. The wines of the Bible were unintoxicating, and alcoholic—the former were approved and the latter were denounced. 5. The pure blood of the grape, which is “the fruit of the vine,” is the Scriptural symbol of the blood of Jesus. 6. The written word of God is “the only rule, and the sufficient rule,” not only of “our faith,” but also of our “practice;” and if total abstinence from intoxicants as a beverage is not taught there, then we can not find it anywhere. Let the evils of intemperance warn us of danger; let modern discoveries teach us lessons of wisdom; but let us not forget that God has spoken in the Bible.







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