SOME ARGUMENTS AGAINST SOCIAL DRINKING

By Dan Floumoy
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Some say the Bible condemns drunkenness, but not social drinking. A cocktail before dinner or wine with one's meal is acceptable Christian conduct, according to some.

As some point out, Jesus turned water into wine at a wedding feast (John 2:1-11) and Paul told Timothy, "Drink no longer water but use a little wine for thy stomach's sake and thine often infirmities" (I Timothy 5:23). The qualifications for elders and deacons say one must not be "given to wine" or "given to much wine" (I Timothy 3:3,8). Some say elders and deacons may drink wine in moderate amounts.

Let us briefly examine these arguments. First, Jesus made approximately 120 gallons of wine for a wedding in Cana of Galilee (John 2:1-11). The word "wine" (John 2:3, 10) is ***oinos,*** a generic term which could mean either fermented or not fermented juice. If this means intoxicating drink, several problems arise: (1) Jesus did what was strictly forbidden in the Law: "Look not thou upon the wine when it is red, when it sparkleth in the cup.. ." (Proverbs 23:31); (2) Jesus would have been tempting them to drunkenness in violation of Habakkuk 2:15: "Woe unto him that giveth his neighbor drink, to thee that addest thy venom, and makest him drunken also… "(3) Jesus would have provided a drink in such quantity to make hundreds drunk in defiance of many passages that condemn drunkenness. The sinless Jesus made non- intoxicating "wine" at the wedding feast. Therefore, his example cannot be cited as an argument for social drinking!

Regarding 1 Timothy 3:3,8 and Titus 1:7, "not given to wine" and "not given to much wine," let us notice two things. (1) To

be consistent, those who say that “much wine” implies one may drink “a little wine” would have to affirm that Ecclesiastes 7:17, “Be not overmuch wicked” means it is right to be moderately wicked! Also, “Let not sin therefore reign in your mortal body” (Romans 6:12) means there is nothing wrong with sin, if it does not take control of one’s life! (2) “Not given to wine” is *paroinos* (I Timothy 3:3; Titus 1:7). This is a compound Greek *word–para* (at, by the side of, near) and *oinos* (wine). Thus, *paroinos* would literally mean that an elder must not be at, by the side of, or near wine. The word wine in these passages would obviously mean intoxicating wine. We conclude these passages cannot be used to argue for social drinking. What of Paul’s instruction to Timothy to “drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities” (I Timothy 5:23)? Consider: (1) Timothy must have been a total abstainer, else this apostolic admonition would not have been necessary; (2) he was told to use a little wine, not a large amount; (3) the instruction was in view of a physical ailment. Therefore, Timothy was not told to drink wine socially. There is absolutely nothing in the passage to support social drinking!

Advocates of social drinking must look elsewhere to justify their practice. Brethren who love the Lord and the church will strive to lead pure and holy lives in the sight of God and their fellow man.

The Blood of Christ (Outline)

By Victor M. Eskew
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I. Introduction.

A. Jesus shed blood at Gethsemane, in the halls of Pilate, and at Calvary.

B. Christians remember his blood each Lord's Day.

C. Peter called it "precious" blood (1 Pet. 1:19).

1. The word precious means "dear, valuable, costly."

2. The blood of Jesus is invaluable.

II. The Precious Blood of the Lamb.

A. The blood was real.

1. While on earth, Jesus had a human body of flesh, blood, and bones (John 1:14; Phil. 2:5-8; Luke 24:39).

2. Jesus' blood, like ours, was composed of red cells, white cells, platelets, and plasma. It was real blood.

B. The blood was royal.

1. He was of the house and lineage of David, whose dynasty continues to the end of time (Isa. 9:7; Luke 1:32-33).

2. His kingship was mocked during his crucifixion (Mark 15:16-20).

3. Jesus was raised from the dead to sit on his eternal throne (Dan. 7:13-14; Acts 2:32-36).

4. Jesus is "King of kings and Lord of lords" (1 Tim. 6:15).

C. The blood was innocent.

1. Jesus did nothing wrong (Heb. 4:15; 1 Pet. 2:22).

a. Judas said, "I have sinned in that I have betrayed innocent blood" (Matt. 27:4).

b. The wife of Pilate said, "Have nothing to do with this just man" (Matt. 27:19).

c. Pilate said, "I find no fault in this man" (Luke 23:4).

d. Pilate also said, "I am innocent of the blood of this just person" (Matt. 27:24).

2. The people who knew Jesus best could not convict him of sin (John 8:46).

3. If the enemies of Jesus could not convict him of sin,

who can?

D. The blood was substitutionary.

1. Jesus gave himself for us (Titus 2:14).

2. Jesus "bare our sins in his own body" (1 Pet. 2:24).

3. Jesus "washed us from our sins in his own blood" (Rev. 1:5).

4. Jesus' stripes heal us (Isa. 53:5).

E. The blood is satisfying.

1. God is holy (holiness is a general term for moral excellence).

a. "The Lord our God is holy" (Psa. 99:9).

b. "Holy and reverend is his name" (Psa. 111:9).

c. His pure eyes cannot behold evil (Hab. 1:13).

d. Men fear God because he is holy (Rev. 15:4).

2. The holiness of God demands that sin be punished.

a. God is just and the justifier of him which believeth in Jesus (Rom. 3:26).

b. God cannot tolerate evil.

c. God must judge and condemn sin.

d. God can justify sin only by the merit of a substitutionary sacrifice.

e. God can only be just if he forgives by a blood sacrifice, because "the blood of it is for the life thereof" (Lev. 17:14).

3. Jesus' blood satisfied the demands of divine justice.

a. Jesus was made a sin-sacrifice for us, though he knew no sin (2 Cor. 5:21).

b. Jesus became an "offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:2).

F. The blood of Jesus was effective.

1. It cleanses from sin (Matt. 26:28; 1 John 1:7).

2. It redeems from sin (Eph. 1:7).

3. It gives life to the dead (Eph. 2:4-5; 1 John 5:11).

4. It purchased the church (Acts. 20:28).

5. It was shed once, never to be shed again (Heb. 10:11-12).

III. Conclusion.

A. The blood of Jesus is precious.

B. His blood is real, royal, innocent, substitutionary, satisfying, and effective.

C. We remember his blood each Lord's Day.