

Just What Does The Bible Say About Alcohol?

By Alex Brown

(Much of this material is a compilation of work from Don Blackwell (WVBS) and other notable preachers and teachers. I merely submit this compilation, with a few changes on my part, for study and consideration).

Before we begin a study from God's Word about the topic of Alcohol, and what specifically the Bible has to say about it, we must first identify and understand three key components regarding God's Word and how the Bible authorizes or condemns actions or practices.

The first component we must understand is that **the Scriptures were given by inspiration of God**. This means that the words we have in the pages of the Bible are not merely the ramblings of men who wanted to come up with a good story about God to make other people do what they told them to, but are the very thoughts, words and commands of God Himself. We know that "all Scripture" is from God from passages like 2nd Timothy 3:16-17 which says, *"All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work."* (ESV)

The Greek phrase "θεόπνευστος" transliterated (Or spelled in English as theopneustos¹), which we translate as, "Breathed out by God," means that as "God breathed" out the words of the Scripture, they appeared on the page. Biblical writers were not given license to edit the Scriptures as they saw fit, but penned the words as they were spoken by Christ.

Also, if we were to turn to 2nd Peter 1:20-21, we would find it even more emphatically stated; that nothing appearing in the written Word of God is of human origin; rather it is from God. *"...No prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit."* (ESV) We see again the idea that the Bible writers were unable to alter the Scriptures preserved for us through God's Word, but recorded them as they were spoken.

Thus if a statement is in the Bible, we can know that it is God approved for length and content and has His full seal of approval.

¹ Strong's Talking Greek & Hebrew Dictionary

The second component we must understand is that **all Scripture is in harmony** (i.e. one Scripture cannot contradict another). Considering God wrote the Bible, and considering God is all-knowing, God doesn't contradict Himself from one passage to another. Jesus Himself affirmed in John 10:35, "...Scripture cannot be broken..." Thus if Christ addresses a topic in Matthew, and then later one of the inspired writers addresses that same topic in say 1st Corinthians, both the words of Christ and the words of the later writer must agree because all of the Bible came from the same source; God, through the Holy Spirit.

The third component we must understand is that when God wrote the Bible, He stopped when He was done. This may sound like a stupid thing to even say, but it is very true and very critical. Mankind often seeks to find authority to do something based on what God didn't say, rather than what God did say. They seek to interpret the silence of the Bible as an opportunity to do whatever they want because God never said, "Don't Do That." But we must understand that when we interpret authority for an action based on what God has not said, we put words in the mouth of God and make Him say things He did not say. This idea of finding authority based on what is not said, (The silence of the Scriptures) is the principle of Implied Consent. This principle says, "We can do anything that God did not specifically condemn." Let us follow this line of reasoning through to its logical conclusion.

If a man had a child who was of driving age, and he authorized the child to drive his 2005 Toyota Camry, to the store and back to get milk and instead, the child decides to get behind the wheel of the man's 1967, Ford Shelby Mustang GT 500, that he had lovingly restored, and drive that to the store instead, would the man accept the "Implied Consent" excuse of, "Well you didn't tell me I couldn't drive the Mustang," when pronouncing sentence later on; of course not. Neither will God. The principle of Implied Consent is an illogical excuse man has come up with to justify behaviors that he knows were wrong to begin with.

One will never find a passage in Scripture, directed to the Lord's New Testament church, specifically forbidding the practice of nude, temple court prostitutes being used in worship to God, as was the custom in the pagan culture/religion in Corinth. However, one does find passages in the New Testament condemning sexual immorality and homosexuality (Romans 18-31, 1st Corinthians 6:9-11). While God may not have said, "Thou shalt not use temple court prostitutes," He did say that we cannot practice sexual

immorality or homosexuality, both of which were required of those worshipping with temple court prostitutes. God thus condemned in principle the use of temple court prostitutes.

Furthermore, one will find passages that specifically show and tell what God wants and requires in Sunday worship (prayer-1st Timothy 2:8; congregational a cappella singing-Ephesians 5:17-21, Colossians 3:16-17; the preaching of the Word-2nd Timothy 4:1-4; giving-1st Corinthians 16:1-2; and the participation of the Lord's Supper each and every first day of the week – Acts 20:7, 1st Corinthians 11:18, 23-29). God has also told us how He **does** want us to act and conduct ourselves in worship to Him (John 4:24, 1st Corinthians 14:40). To give Him anything else, is to add to or take away from that which God authorized.

No man has authority to add to or take away from God's Word. Not even the Biblical writers had enough authority to change the Scriptures to suit themselves and if they didn't, why do we think we do? For us to add something God did not authorize us to have, is to put words in God's mouth and make Him say something He did not. We must understand that **the Bible gives authority for us to do or not to do an action, based on what is said rather than on what is not said.** God set this standard in the Old Testament (1st Chronicles 15) and He continued it in the New (1st Corinthians 4:6).

Having identified and understood these three, critical components regarding how the Bible authorizes or condemns an action or practice, let us begin our examination of the subject of alcohol by examining what the Bible does say regarding alcohol and then the arguments offered by many in favor of the consumption of alcohol.

Most everyone understands that binge drinking or drunkenness is wrong. We can turn to all sorts of passages in which we can be readily assured that drunkenness is a sin. Throughout Biblical history, drunkenness leads to all manner of sinful behavior.

Examples include...

- Incest - Genesis 19:31-38
- Works of the flesh that keeps one out of heaven - Galatians 5:19-21

But what does the Bible say about consuming alcohol in general. The statement is made, "I know that being drunk is a sin. But that is as far as it goes. It's fine to drink

alcohol as long as you don't get drunk. After all, the Bible teaches all things in moderation." What we must ask is, "Is that what the Bible really teaches?"

This argument goes back to the principle of "Implied Consent," which was the third of the critical components we discussed earlier. The principle of Implied Consent works as well here as it does with our Shelby Mustang illustration. Let us consider 2 key passages in the New Testament that deal specifically with the consumption of Alcohol.

Passage 1: Ephesians 5:18 in the KJV *"And be not drunk with wine, wherein is excess; but be filled with the Spirit."* Many use this passage to claim the Bible teaches alcohol consumption in moderation but if one examines both the context and language of the passage one will find this not to be the case. Several key points need be discussed...

Multiple translations – If we consult multiple translations of the Bible on Ephesians 5:18 and Webster's Collegiate Dictionary to understand what Paul meant when he said, "in excess" we can understand whether or not Paul was condoning the consumption of alcohol.

- The English Standard Version says, *"And do not get drunk with wine, for that is debauchery, but be filled with the Spirit."* Debauchery means "wickedness, depravity and sin."
- The American Standard Version says, *"And be not drunken with wine, wherein is riot, but be filled with the Spirit..."* Riot means "insurrection, rebellion and disturbance.
- The New King James Version says, *"And do not be drunk with wine, in which is dissipation; but be filled with the Spirit..."* Dissipation means "rakishness" and is an antonym of righteousness.
- Even a paraphrase "translation" of the Bible, the God's Word Version says, *"Don't get drunk on wine, which leads to wild living. Instead, be filled with the Spirit..."*
- The Greek word which we translate "in excess," as used in Ephesians 5:18 can be compared with the words "reckless living" in Luke 15:13 as they mean the same thing.

In each of these cases, we understand Paul to say that the consumption of alcohol can lead to all manner of unrighteousness, depravity and sin. We must then consider the deeper Greek language of the passage, "be not drunk." The Greek verb for "be not drunk" is the verb "methusko" which means "to make drunk or to begin to grow drunk." It is an inceptive verb. It marks the beginning of something. (Vines pg 186) This is the same as saying, "He began to play ball," or "He started the race." (One can

compare the verb tense here with Luke 12:45-46 and 1st Thessalonians 1:6-8.) In Ephesians 5:18, Paul is essentially saying, “Do not begin to be drunk.” (Vines, pg 186)

We must also understand the different definitions of the word “drunkenness.” The Bible defines drunkenness not based on falling down in a disoriented stupor or slurring words like man does. Biblically speaking, “a person begins to be drunk, when they begin to drink.” In the Luke 12, 1st Thessalonians and the Ephesians 5 passage, the beginning of being drunk is drinking.

Secular research even backs up the Biblical definition of drunkenness. Some claim a person is only drunk when they are impaired by the alcohol they consume. According to the American Medical Association (May 3, 2000), any amount of alcohol in the bloodstream can affect driving ability. 1 can of “reduced alcohol beer” (12oz can) for a person weighing 160lbs, over a 1 hour period puts the BAC at .02. The website <http://stopimpaireddriving.org>, had this to say about the .02 BAC,

“At .02 – some loss of judgment, relaxation, slight body warmth, altered mood, decline in visual functions (rapid tracking of a moving target), decline in ability to perform two tasks at the same time².”

Passage 2: 1st Peter 4:3 is the passage in the New Testament dealing with the aspect of alcohol consumption known as “social drinking.” The passage says, “*For the time that is past suffices for doing what the Gentiles want to do, living in sensuality, passions, drunkenness, orgies, drinking parties, and lawless idolatry.*” (ESV) Anytime the Bible speaks of things “the Gentiles do,” it is speaking of them in a negative way. An examination of the verses following 1st Peter 4:3 will show that Paul is not commending the conduct of “drinking parties” but condemning both drunkenness and drinking parties (“social drinking”).

Albert Barnes, had this to say regarding the passage...

“The idea in the passage is, that it is improper for Christians to meet together for the purpose of drinking-as wine, toasts, etc. ...It would forbid, therefore, an attendance on all those celebrations in which drinking toasts is understood to be an essential part of the festivities, and all those where hilarity and joyfulness are sought to be produced by the intoxicating bowl. Such are not proper places for Christians. That this was a common vice need not be proved. Multitudes of those who became Christians had been

² “The Truth About Alcohol” by WVBS

drunkards, for intemperance abounded in all the heathen world. Compare with 1 Corinthians 6:9-11. About the impropriety of that, there could be no doubt³.”

Biblically speaking there are only two outcomes an action or practice can lead to; righteousness which leads to heaven or unrighteousness which leads to hell (Matthew 7:13-14). We must ask, “What righteous outcome does the consumption of alcohol lead to?” Even in the Old Testament, the Bible had much to say about alcohol.

Proverbs 20:1 says, *“Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise.”*

According to the Nestle-Aland Greek New Testament there are several words for wine in the Bible, and whether or not a passage is talking about alcoholic or non-alcoholic wine depends entirely on the context of the verse. When the Bible uses a form of the word meaning intoxicating or alcoholic wine, it indicates it by the text. Examples include...

- Example 1: Proverbs 23:29-35 – Notice the phrase “bites like a serpent and stings like an adder.” Further on into verses 30-35, the text reveals the actions and attitudes of one who has consumed alcohol and the effects it has had on a person.
- Example 2: Genesis 19:30-39 – Notice that while the text does not mention alcoholic wine specifically, from the context of the passage we understand that Lot’s daughters made him drink alcoholic wine in order to get him to have sexual intercourse with them (incest). Verse 35 tells us that Lot did not know when the girls came in or left which, along with the fact that he actually had sex with his daughters, tell us that Lot was not in his correct frame of mind, because of alcoholic or intoxicating wine.

While these are but two examples of alcoholic or intoxicating wine usage in the Bible, there are also examples of non-alcoholic or non-intoxicating wine usage in the Bible as well. Examples include...

- Isaiah 16:10 – Notice that the juice which was “treaded out in the press” was called wine from the moment it was pressed out. At the moment grapes are squeezed to extract the juice, “wine” is produced. Obviously, since there has been no fermentation at the initial squeezing, the wine is non-alcoholic or non-intoxicating.

³ Barnes Notes on the New Testament

- Isaiah 65:8 – Notice the phrase, “new wine found in the cluster.” The cluster refers to a cluster of grapes, not yet plucked from the vine and squeezed. Thus the Bible speaks of wine, even as it is still within the grape.

One may ask how to determine if the wine spoken of is alcoholic or not when examining a Biblical passage in light of the multiple meanings associated with the word wine? The answer is context. What is the meaning of the passage when compared with the authorized action, the harmony of the passage with the other Scriptures and what has God said? These, along with the words in the passage itself, help one know if the wine is alcoholic or not. In this light, let us now consider several arguments put forth, in support of the drinking of alcoholic wine⁴ by children of God, and the Biblical response.

Argument 1: “Drinking alcohol has health benefits available nowhere else. Thus I must drink alcohol to receive them.”

Response: This common argument references the chemical in alcohol known as “resveratrol” which, according to some studies, promotes heart health. The claim that one must drink intoxicating alcohol to ingest this chemical fails to take into consideration the origin of resveratrol; the skin of dark red and purple grapes. One can consume resveratrol by consuming unfermented grapes and the juices contained therein and never consume alcohol. Also, most who use this argument to support alcohol consumption, do not have heart health on their minds, but are simply attempting to use this argument as an excuse to allow them to consume alcohol period. This argument fails to produce any sound reasoning for the support of alcohol consumption.

Argument 2: “Paul told Timothy to take wine for his stomach’s sake (1st Timothy 5:23), thus we are permitted to drink alcohol.”

Response: First of all we cannot prove from the context of the verse that Paul was commanding Timothy to consume alcoholic wine. Second, Paul had to command Timothy to use it. This should inform us right off the bat that the consumption of alcohol (if that’s what it was) was not a normal, everyday practice that faithful Christians engaged in. Third, notice the reason for Paul’s command, “...for the sake of your stomach and your frequent ailments...” Many wish to say that since Paul commanded Timothy to use alcohol (again, we cannot confirm it was alcoholic) we can consume it as well. Allow me to ask a question. Do we use morphine during hospitalizations and

⁴ Many of the point-for-point arguments put forth in this outline are copied from the WVBS DVD “The Truth About Alcohol,” and are not this author’s original work.

surgeries? Of course we do. Does this legitimize the common man to use morphine in a recreational or social setting? Of course not. One cannot take a specific command like, *“take a little wine for your stomach’s sake and your frequent ailments...”* and make it apply where it does not; to the recreational or social consumption. Thereby one cannot find support for the recreational or social consumption of alcohol from this passage.

Argument 3: “There was no way to prevent fermentation in the Bible times, thus they must have drunk alcoholic or intoxicating wine.”

Response: This argument is based on a false statement of fact. There were indeed ways to prevent fermentation in Biblical times and below are four of them.

- Method 1: Boiling. The juice was boiled to remove all moisture and the remains were kept until they were to be consumed. At that time, water was re-added to the juice to make it “wine” again. (It is the same concept as adding water to Gatorade mix to be able to drink it.)
- Method 2: Sulfur Exposure. The juice was exposed to sulfur and then sealed in jars and kept cool.
- Method 3: Cooling. The juice was submerged in cold streams or wells of water and cooled a temperature of 45 degrees F.
- Method 4: Filtration. Wine makers would strain the yeast out of the pressed wine thus preventing the process of fermentation from even taking place.

Thus to make the argument that one should be able to consume alcoholic wine because the people in the Bible did, having no way to prevent fermentation, is a false statement and cannot be used to support the consumption of alcohol.

Argument 4: “We have no right to pass judgment on another; that includes drinking.” (Based on Colossians 2:16 and Matthew 7:1)

Response: First of all let us consider the Colossians 2:16 passage. Paul here is making a point that no person may insist on religious observances based on food or drink. Many religious bodies have rules concerning what one may eat when as a part of their religion (like the Catholic church and Lent). Paul would state that the kingdom of God is not based on eating or drinking (Romans 14:17) but based on righteousness before God. Whether or not we eat pork, chicken, or beef or are vegetarians has nothing to do with our righteousness before God.

Second, let us consider the Matthew 7 passage. For one to read Matthew 7:1 and determine, based solely off of this one verse, that we may not render judgments of

whether a thing is right or wrong, abuses the text of the Bible. If one reads further and takes into consideration verses 1-5 and the message of the entire section dealing with bias judgment, one will soon realize that the condemnation of Jesus is aimed at judgments that are made from a hypocritical standpoint. Notice, if Jesus was condemning the act of rendering a judgment, to determine if a thing is right or wrong, He would contradict Himself (Matt. 7:1 “don’t judge” and Matt. 7:5 “take the speck out of your brother’s eye.”). There would also be a discrepancy between Matthew 7:1-5 and John 7:24.

In John 7:24, Jesus did not forbid the rendering of judgments, but the rendering of judgments based on appearances. He **commanded** the crowd listening to Him, “...Judge with right judgment.” Paul would write by divine inspiration in 1st Timothy 5:19-21, Paul would tell Timothy to publically rebuke an Elder who persists in sin. How is one to know an Elder is persisting in sin lest a judgment be rendered? And notice how Paul caps off the instructions for rebuking an Elder, “...keep these rules without prejudging, doing nothing from partiality.” 1 Tim 5:21 (ESV) The Bible does not condemn the rendering of judgments for the sake of identifying what is sinful and what is righteous. The Bible condemns partial, bias, based-on-appearances judgments and reminds us that we are all held to the same standard at the end of time (John 12:48-50).

Argument 5: “A famous preacher or teacher said that drinking is ok.”

Response: Does a famous preacher or teacher have the authority to add to or take away from God’s Word? Did not the Scriptures originate with God? Were they not given by inspiration of the Holy Spirit? We know they did as we have already studied (2nd Timothy 3:16-17, 2nd Peter 1:19-21). For a person to legitimately change God’s word they must claim a higher authority than God. Jesus said in Matthew 28:18 that “all authority” had been given to Him leaving none for anyone else. We know from the Scriptures that Christ delegated authority to the Apostles to speak for Him on earth, after He returned to heaven (Galatians 1:11-12, John 16:13-15) but they were not allowed to change the message He told them to preach. Neither the handpicked Apostles, nor the Angels in heaven, had the authority to change God’s Word to suit themselves (Galatians 1:5-10). We have already studied that not even the Biblical writers had the authority to alter the Scriptures as they wrote them by inspiration. If none of these, who had more authority than you or I do today, were authorized to alter God’s Word to suite themselves, they how do we feel we can?

Argument 6: “The Bible teaches ‘all things in moderation.’”

Response: Where does it teach that; book, chapter and verse please? Does the Bible teach sexual immorality in moderation? Does it teach murder in moderation? Does it teach un-Godliness in moderation? Does it teach faithfulness to God in moderation? One cannot examine the Scriptures and find the “all things in moderation,” command, example or necessary inference. Consider the logical outcome of that line of thought. If the “moderation command” is valid, then the following is true...

- Hebrews 10:25 – We don’t have to be in the assembly rather than somewhere else; after all, if all things are in moderation we can “moderately” attend the assembly and be just fine.
- Matthew 22:37 – We can love God with less than “all” our heart, mind and soul. We don’t have to give Him all our allegiance/love.
- Ecclesiastes 7:17 and James 1:21 – We can practice a little filthiness and rampant wickedness so long as they are not “in excess.”

An honest student of the Bible will readily admit that there is no such teaching in the Bible as “all things in moderation.” This again is merely an excuse of man to legitimize his desire to do and practice those things which he can find no Biblical authorization for.

Argument 7: “Jesus turned water into alcoholic wine in Cana of Galilee so Jesus condoned the consumption of alcoholic wine.”

Response: First, let us consider; did Jesus make alcoholic wine, at the wedding feast? If one considers the context of the verse there is no support for the assumption that the wine Jesus made was in fact intoxicating. Some will say that the master of the feast called it the “best wine” indicating that it had to be alcoholic. What we fail to realize is that the ancients considered a wine good, better or best, based on its sweetness, not its alcoholic content, like we do in America. Furthermore, if Jesus did create 120-160 gallons of intoxicating wine, then the following is true...

- He ignored Old Testament passages like...
 - Proverbs 20:1, *“Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise.”*
 - Habakkuk 2:15, *“Woe to him who makes his neighbors drink— you pour out your wrath and make them drunk, in order to gaze at their nakedness!”*
- He would have assisted persons who had already “drunk freely” to become even more intoxicated.
- He would have contradicted himself. If in John 2 Jesus is telling us it’s ok to consume intoxicating wine and be drunk off it, and then in 1st Peter 4:3 the

inspired Apostle Peter instructs us to abstain from drunkenness and drinking parties, and the inspired Apostle Paul, in Ephesians 5:18, tells us not to be drunk with wine, then Christ couldn't make up His mind on where He stood on the issue, since the Spirit of God inspired these men to write what they did.

Many try to use Jesus miracle in John 2, to legitimize their desire to consume alcohol and it cannot be done. Let us consider for a moment, that Jesus did in fact make alcoholic wine at the wedding feast in Cana, in John 2. Let us consider that He made 160 gallons of the most alcoholic wine and that is was the most potent stuff imaginable since it was "the best wine." They we must ask the question, "How would Jesus action of turning the water to wine, while living as a Jew under the Law of Moses, authorize us as New Testament Christians, to consume intoxicating, alcoholic wine?" Are we to now turn to the thief on the Cross and consider him as the object lesson for our New Testament salvation? Perhaps we should also walk everywhere we go, observe the Passover and have ourselves spiked to a Cross as well. Why not; that's what Jesus did.

Rather than attempting to make the miracle in John 2 into something that it was not, a celebration of social and recreational alcoholic consumption, let us realize that it was to prove that Jesus commanded mastery over time and over the elements and leave it at that. Jesus did not make 160 gallons of intoxicating wine to help an assembly get drunk and thus commit sin (Hebrews 4:15).

Some even point to the communion service to attempt to legitimize the consumption of alcohol insisting that Jesus partook of wine during the last supper, and thus we may and ought to, partake of wine both in communion and in everyday life. The only problem with this line of reasoning is that for wine to ferment it must have yeast in it. The "wine" that Jesus and His apostles consumed, the night they celebrated the Passover feast and Jesus instituted the Lord's Supper, was non-alcoholic. We know this from Exodus 12:15-20 and following. There was no yeast in the entire Israelite camp, as per the instructions of God Himself beginning 7 days before the Passover and continuing through the Passover. Thus the wine they consumed could not have been fermented and would have had to be filtered as we stated above. Therefore, if Jesus consumed alcoholic wine during the Passover and institution of the Lord's Supper later on, He would have sinned by breaking the laws for the observance of the Passover.

Final thoughts to consider: Many say the Bible does not command New Testament Christians to abstain from alcohol. This simply is not true. The Bible specifically tells Christians to abstain from (not to drink) alcoholic or intoxicating beverages in two ways...

1. Sobriety of the mind – Greek “sophron” meaning “safe or sound in mind, self-controlled, temperate).
 - a. 2nd Corinthians 5:13, “For whether we are beside ourselves, it is unto God; or whether we are of **sober mind**, it is unto you.”
 - b. 1st Timothy 3:2, “The bishop therefore must be without reproach, the husband of one wife, temperate, **sober-minded**, orderly, given to hospitality, apt to teach...”
 - c. Titus 1:8, “...but given to hospitality, as lover of good, **sober-minded**, just, holy, self-controlled...”
 - d. Titus 2:4-6, “...that they may train the young women to love their husbands, to love their children, *to be sober-minded*, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be **sober-minded**...”
 - e. 1st Peter 4:7, “But the end of all things is at hand: be ye therefore of **sound mind**, and be **sober** unto prayer...”
2. Sobriety of the body (i.e. no alcohol) – Greek “nepho” meaning “to abstain from wine.”
 - a. 1st Thessalonians 5:6-8, “...so then let us not sleep, as do the rest, but let us watch and be **sober**. For they that sleep sleep in the night: and they that are drunken are drunken in the night. But let us, since we are of the day, be **sober**, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.”
 - b. 1st Timothy 3:11, “Women in like manner *must be* grave, not slanderers, **temperate**, faithful in all things.”
 - c. Titus 2:2, “...that aged men be temperate, grave, **sober**, sound in faith, in love, in patience...”
 - d. 1st Peter 1:13, “Wherefore girding up the loins of your mind, be **sober** and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ...”
 - e. 1st Peter 5:8, “Be **sober**, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour...”

Putting all this together, how are Christians, who are commanded to be sober, both in mind and in body, able to drink alcohol, which by its very nature, renders the mind unstable and the actions unpredictable and the tongue uncontrollable; especially in light of the inspired command to be SOBER (without any influence of wine – nepho) as listed above.

Finally, let us consider the argument of influence. The world at large, acknowledges that drinking is an adult vice. Those who drink admit that drinking leads to “adult behavior.” “Adult behavior” is just a more politically correct way of saying “sinful behavior.” Since when did sin become something that is acceptable so long as it is an adult who does it? Being 18 years old does not suddenly make attendance at a strip club acceptable in God’s sight. Neither does being 21 years old suddenly make the consumption of alcohol acceptable in God’s sight.

Matthew 5:13-16, *“Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.”* Consuming alcohol is not a good work and does not lead to good works, nor does it bring honor and glory to God. How then can a faithful child of God partake of it?

Conclusion: Beverage alcohol is not a beverage that Christ-imitating people should be partaking of. Those who would seek to be in a covenant relationship with God (i.e. Christians) cannot consume alcohol because of command, example and necessary inference. A child of God consuming intoxicating beverages is forbidden in principle, is forbidden in example and is forbidden in specific verses in the pages of God’s Holy Word.

Do we love the Lord and His Word enough to listen to it and learn from it, or do we like our booze more than heaven? Just remember, there is no alcohol in Hell to “ease the pain” of eternal torment.