

A STUDY OF YAYIN

by

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Could Christians drink alcoholic beverages? Should they? These two questions have plagued Christians from the First Century until now. Although they are interrelated, they must be answered separately. An affirmative reply to the former does not require a similar answer to the latter. But in order to answer the latter, the former must first be addressed. This paper is a study of the root yyn in the Semitics, Old Testament and related literature so as to ascertain the meaning of this word which in turn, hopefully, will make a contribution to this problem.

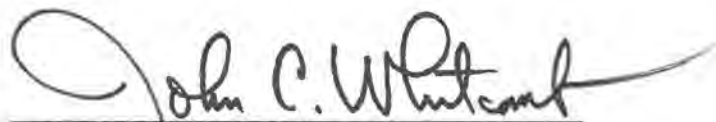
For the meaning of the word יין, there are three current theories: (1) the two-beverage theory claims that יין in the Old Testament denotes two different beverages, wine (alcoholic) when it is condemned and grape juice (non-alcoholic) when condoned; (2) a single beverage theory argues for a uniform alcoholic drink; and (3) a completed beverage of the winepress theory deviates from the second, in that it denotes alcoholic beverage of various strength depending on factors such as temperature, time which it is allowed to ferment, etc.

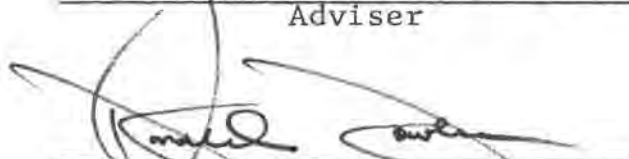
In the etymological study of the root yyn in the Semitics, the most helpful dialect was Ugaritic. Just as in the Old Testament, it was the commonest beverage used in Ugarit. A detailed study of yn in the extant Ugaritic literature reveals many similarities to the use of יין in the Old Testament.

From an inductive study of יין in the Old Testament, the problem passages including Proverbs 20:1; 23:29-35; 31:4-5, its usage in libation and tithe offerings and meals, its prohibition to the Nazarites, priests and Rechabites, and the condemnatory passages in which it is found, it has been observed that the denunciation is always connected to a sin of man and not against the beverage itself. The study in extra-Biblical Hebrew literature, especially in the Babylonian Talmud, also supports this understanding, for the same beverage is condemned and condoned in a single context. In addition, morality cannot be attributed to a material thing, for it cannot sin. Morality can only characterize moral beings. Thus, the assumption of the two-beverage theory that a beverage itself can be condemned is undermined. Furthermore, the Babylonian Talmud mentions the various stages of this beverage. Because of this, it not only refutes the conclusion of the two-beverage theory, but it also depicts the various alcoholic content of this beverage.

Therefore, the conclusion of this writer is that יין refers to an alcoholic beverage of various alcoholic content. Although this conclusion could be drawn from the Ugaritic and Biblical occurrences, it is pellucid in the extra-Biblical Hebrew literature.

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## LIST OF ABBREVIATIONS

AHW	W. von Soden, <u>Akkadisches Handwörterbuch</u>
ANE	Ancient Near East or Ancient Near Eastern
ANET	J. B. Pritchard (ed.), <u>Ancient Near Eastern Texts</u>
APOT	R. H. Charles (ed.), <u>Apocrypha and Pseudepigrapha of the Old Testament</u>
BDB	F. Brown, S. R. Driver, and C. A. Briggs, <u>Hebrew and English Lexicon of the Old Testament</u>
BSac	<u>Bibliotheca Sacra</u>
CML	G. R. Driver, <u>Canaanite Myths and Legends</u>
GKC	<u>Gesenius' Hebrew Grammar</u> , ed. E. Kautzsch, tr. A. E. Cowley
ICC	<u>International Critical Commentary</u>
KAI	H. Donner and W. Röllig, <u>Kanaanäische und Aramäische Inschriften</u>
KB	L. Koehler and W. Baumgartner, <u>Lexicon in Veteris Testamenti Libros</u>
LXX	Septuagint
MT	Massoretic Text
NASB	New American Standard Bible (All Scriptural citations taken from this version unless otherwise indicated)
PRU	<u>Le Palais Royal d'Ugarit</u>
RB	<u>Rivue Biblique</u>
UL	<u>Ugaritic Literature</u>
UT	<u>Ugaritic Textbook</u>
VT	<u>Vetus Testamentum</u>

TDOT Theological Dictionary of the Old Testament, edited by  
G. J. Botterwech and H. Riggren, translated by J. T.  
Willis, G. W. Bromiley and D. E. Green

## INTRODUCTION

Wine has been a common beverage from time immemorial. But due to its association with moral problems, attempts to ban its use have occurred historically. The most successful of these efforts was the prohibition movement at the turn of the century in the United States. It led to the Eighteenth Amendment which banned all sales and use of alcoholic beverages and also movement toward a worldwide prohibition.

Among the leaders of the prohibition movement were many church leaders of the various denominations. These church leaders approached this social reform as a moral obligation of believers in Jesus Christ. And in order to gather a larger force among the Christians, they used the Bible as the source to support the total abstinence position. After all, the Bible is the final authority of practice for God's people. Because of this, much literature was devoted toward this issue at about the turn of the century.

On the one hand, those who argued for the total abstinence position logically adhered to a two-beverage theory for the word "wine" in the Bible; one being alcoholic wine which is condemned, and the other, a non-alcoholic grape juice which is condoned. On the other hand, those who argued for moderation in drinking alcoholic beverages conceived wine

in the Bible to be a single beverage. This battle has been fought with great emotion from then to the present. Even though the two World Wars and other social issues have reduced the intensity of this battle among conservative Christians, it has recently been approached with renewed vigor. The reason is perhaps due to the staggering statistics of recent years linking drinking with health problems, accidents and death. With this renewed interest, the Biblical teaching concerning the use of wine once again comes to the forefront among Bible-believing fundamentalists.

One of the most debated words in the Old Testament between those who hold to the two-beverage and those who hold to the one-beverage theory is the Hebrew word יין. The purpose of this paper is to delineate the various proposed meanings for this Hebrew word; to examine the etymology of this triliteral noun with a survey of its cognates in the Semitic languages; to study each of its occurrences in the Old Testament and the problem passages in the debate between the one- and two-beverage theories; and to consider its extrabiblical occurrences in the Apocrypha, the Mishnah and the Talmud so as to evaluate the proposed meanings for יין.

A brief summary of the conclusions reached in this study is as follows: from the examinations of yyn in the Semitic languages, the Hebrew Old Testament, the Apocrypha, the Mishnah and the Talmud, the two-beverage theory (which separates the passages in which wine is condemned from those in which it is condoned, with the former being alcoholic and

the latter non-alcoholic), and the one-beverage theory (which considers י" as wine of a uniform alcoholic content), are invalid. The distinction between alcoholic wine and non-alcoholic grape juice for י" is never observed in these sources. Although many ascetic groups through the centuries have abstained from alcoholic beverages, and some even considered them as evil in themselves, no one has questioned the alcoholic content of י". In addition, the basic presupposition of the two-beverage theory, namely, that the wine condoned in the Bible is never alcoholic, is refuted by the evidence in extrabiblical literature. The Talmud designates that the wine should be at least forty days old for libation offerings. Furthermore, various inconsistencies in the Scripture surfaced with this interpretation. However, there are some passages in the Bible, the Ugaritic literature and the Talmud which point to a beverage with a low alcoholic content. Therefore, the completed beverage of the vine with various alcoholic content appears to be the best explanation for the meaning of י" in the Old Testament.

## CHAPTER I

### PROPOSED MEANINGS FOR יין

Of the words that possibly denote alcoholic drinks in Hebrew, יין is the most frequent in the Old Testament. The meaning of this word has some very significant implications on wine use today. There are currently three proposed meanings for it. The purpose of this chapter is to delineate each of these positions: first, the view that believes יין to be a beverage of relatively uniform alcoholic content; second, a completed beverage of the winepress; and finally, the two-beverage theory which views it as grape juice or wine, depending on the context of each passage.

#### יין Signifies A Beverage of Relatively Similar Alcoholic Content

Since the drink יין associates with drunkenness in the Old Testament, many have concluded that it must denote a fermented wine. This conclusion leads to an underlying assumption that it refers to fermented drinks of a relatively equal concentration of alcohol. Thus, Lutz writes, "Yayin, used for ritual purposes and days of festivities, was an old, unadulterated grape-wine."<sup>1</sup> Similarly, Brown, Driver and

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<sup>1</sup>H. F. Lutz, Viticulture and Brewing in the Ancient Orient (New York: G. E. Stechert & Company, 1922), p. 28.



Briggs, as well as Koehler and Baumgartner, have given the meaning of "wine" for this noun.<sup>1</sup> Those who hold to this position recognize the conflict between the condemnatory passages against drunkenness and the passages that condon its use. They resolve this paradox by pointing to the amount drunk by the users. Thus, Laurie, who sanctions the use of wine, writes:

True, it ( יין ) is not always associated with drunkenness, because it was not always used to excess, but often in a commendable way, as we shall see, and also on the most sacred occasions and for the most holy purposes. Contrary to a frequently expressed opinion, the non-condemnatory mention of יין in Scripture by actual count is found greatly to exceed in frequency its unfavorable mention.<sup>2</sup>

Another attempt to resolve this problem is by Free, who holds to an alcoholic יין in all of its Old Testament occurrences and to a total abstinence position because it is innately evil, when he writes, "In some places it is mentioned merely as a natural product without praise or blame, just as polygamy is referred to at times without specific condemnation being given at that reference."<sup>3</sup>

Teachout, who disagrees with this understanding, poses two objections. The first of these objections is the passages, such as Proverbs 23:31, which apparently condemn the

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<sup>1</sup>BDB, p. 406. KB, p. 339.

<sup>2</sup>T. Laurie, "What Wine Shall We Use at the Lord's Supper?" BSac 26 (Jan., 1869) :176.

<sup>3</sup>Joseph E. Free, Archaeology and Bible History (Wheaton: Van Kampen Press, 1950), p. 353. With this understanding, one may ask, "How about the passages when wine is praised such as Ps. 104:15?"



beverage.<sup>1</sup> Secondly, there are no Scriptural guidelines for the amount that one could drink; thus, he writes:

A strong argument against this position may be found in the fact that Scripture gives no hint as to how much wine can be consumed without arousing God's wrath. If this were the key which really solves the problem of such divergent attitudes on the part of God toward yayin, it is very difficult to explain why He did not provide any clues as to a proper dividing line--when one passes from full control of his senses to the stage of beginning inebriation which He would view as sin. Indeed, such a divinely given standard would be, in this view, a necessity. This is especially so because as a person becomes more affected by an intoxicant he becomes increasingly less able to make the rational decision by himself of when to stop 'safely.'<sup>2</sup>

י"י Signifies A Completed Beverage  
Of The Winepress

Bumstead conceives י"י as "the completed product of the winepress after it had passed the sphere of production . . . it was the common everyday word for wine, the word of the consumer, the entertainer, the merchant . . . ."<sup>3</sup>

Deviating from the previous view, this understanding gives י"י a variant concentration of alcoholic content depending on when it was drunk. The older the wine, the more alcoholic it is. Of course, the fermentation process will reach an equilibrium where no higher alcoholic content can be achieved

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<sup>1</sup>Robert P. Teachout, "The Use of 'Wine' in the Old Testament," (Unpublished Th. D. Dissertation, Dallas Theological Seminary, May, 1979), pp. 253-262. See later discussion on this verse and other condemnatory passages.

<sup>2</sup>Ibid., p. 270, fn. 2. One should note that there are no Scriptural "dividing lines" on either how much one can eat before he becomes a glutton or at what point a person becomes immodest in his attire.

<sup>3</sup>Horace Bumstead, "The Biblical Sanction for Wine," BSac 38 (Jan., 1881), pp. 69-70.

without additional chemicals. Nevertheless, according to this position, the term יין merely designates a completed beverage after the grapes had been pressed.

Since fermentation occurs immediately after the grapes are pressed due to the enzymes in the skin, the beverage is always alcoholic. But the completion of this process takes days to weeks depending on numerous factors such as the climate and temperature in which the beverage is stored, etc. Thus, יין can denote a grape beverage of different alcoholic content. This understanding would account for the passages where overindulgence would result in drunkenness as well as passages where one can drink freely without being drunk. It is conceivable that the latter type of drinking used a low alcoholic beverage.

The objections against this interpretation are the same as for the previous view. In addition, how did the ancients know the alcoholic content without the sophistication of the modern scientific equipment?

#### יין Signifies Two Different Beverages: Grape Juice and Wine

Because יין is used both in condemnatory and condoned contexts in the Old Testament, some have attempted to resolve this paradox by proposing two different beverages for this word. Cooper, who champions this view, writes, "From the usage in Scripture one concludes that it might be possible that yayin to the Hebrew mind was a generic word which

includes both fermented and unfermented juice of grapes."<sup>1</sup>

Similarly, but more dogmatically, Teachout writes:

Although there may be some uncertainty as to its use in a few given passages . . . yet the fact that both definitions are inherent to the one word seems an inescapable conclusion . . .<sup>2</sup>

To substantiate the two-meaning theory for this word, Rich uses the parallelism of יין to טַבַּח-טַבַּח.<sup>3</sup>

Each of those who takes this two-beverage view has a slightly different means by which he separates the Scriptural passages into their categories. Concerning this division, Fenton writes, "Only when intoxication is within the context is it non-alcoholic."<sup>4</sup> Although his listing is incomplete, Fenton makes the following division:<sup>5</sup>

- 1) Passages where יין is alcoholic (Gen. 9:21, 24; 14:18; 19:32, 35; Num. 6:1, 3, 4; Deut. 29:6; 32:31-33, 38; Judg. 13:4, 14; 1 Sam. 1:13, 14).
- 2) Passages where יין is non-alcoholic (Gen. 27:26, 27; 49:11, 12; Exod. 29:40; Lev. 10:9; 23:13; Num. 6:20; 15:4, 5; 28:14; Deut. 14:26; 28:39; Judg. 19:19; 1 Sam. 1:24; 10:3).

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<sup>1</sup>Deverle L. Cooper, "Wine, Biblically Considered," (Unpublished Th. M. Thesis, Dallas Theological Seminary, 1961), p. 5.

<sup>2</sup>Teachout, "The Use of 'Wine,'" p. 93.

<sup>3</sup>A. B. Rich, "Do the Scriptures Prohibit the Use of Alcoholic Beverages?" BSac 37 (Jan., 1880), :129. For a discussion of the Hebrew epithet טַבַּח-טַבַּח, see TDOT, s.v. "טַבַּח," by B. Kedar-Kopfstein, 3:239.

<sup>4</sup>Ferrar Fenton and John Abbey, The Bible and Wine (London: S. W. Partridge & Co., 1911), pp. 12-18.

<sup>5</sup>Ibid., pp. 12-48. The underlined passages are those that are different from Teachout's categorization. Thus, Gen. 14:18, Num. 6:4 and Deut. 21:6 are designated 'grape juice' and Lev. 10:9 as wine by Teachout. Teachout, "The Use of 'Wine,'" pp. 349-358.

Deviating slightly from Fenton's method of division but having the same view of יין, Teachout has done the most comprehensive study.<sup>1</sup> His categorization is as follows:

- 1) Passages where יין is wine (Gen. 9:21, 24; 19:32, 33, 34, 35; Lev. 10:9; Num. 6:3; Deut. 32:33, 38; Josh. 9:4, 13; Judg. 13:4, 7, 14; 1 Sam. 1:14, 15; 25:37; 2 Sam. 13:28; Neh. 2:1; Esth. 1:7, 10; 5:6; 7:2, 7, 8; Job 32:19; Ps. 60:3(5); 75:8(9); 78:65; Prov. 4:17; 20:1; 23:20, 30, 31; 31:4, 5, 6; Eccl. 2:3; Isa. 5:11, 12, 22; 22:13; 24:9, 11; 28:1, 7; 29:9; 51:21; 56:12; Jer. 13:12, 13; 23:9; 25:15; 51:7; Ezek. 44:21; Dan. 1:5, 8, 16; Hos. 4:11; 7:5; Joel 1:5; 3:3(4:3); Amos 2:12; 6:6; Mic. 2:11; Hab. 2:5; Zech. 9:15).
- 2) Passages where יין is grape juice (Gen. 14:18; 27:25; 49:11, 12; Exod. 29:40; Lev. 23:13; Num. 6:4, 20; 15:5, 7, 10; 28:14; Deut. 14:26; 28:39; 29:6(5); Judg. 13:14; 19:19; 1 Sam. 1:24; 10:3; 16:20; 25:18; 2 Sam. 16:1, 2; 1 Chr. 9:29; 12:40; 27:27; 2 Chr. 2:10(9), 15(14); 11:11; Neh. 5:15, 18; 13:15; Job 1:13, 18; Ps. 104:15; Prov. 9:2, 5; 21:17; Eccl. 9:7; 10:19; Cant. 1:2, 4; 2:4; 4:10; 5:1; 7:9(10); 8:2; Isa. 16:10; 55:1; Jer. 35:2, 5, 6, 8, 14; 40:10, 12; 48:33; Lam. 2:12; Ezek. 27:18; Dan. 10:3; Hos. 9:4; 14:7(8); Amos 2:8; 5:11; 9:14; Mic. 6:15; Zeph. 1:13; Hag. 2:12; Zech. 10:7).

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<sup>1</sup>Ibid., pp. 249-312. The approach which leads to his conclusion that יין can refer to grape juice is: (1) In a close, inductive scrutiny of every passage in the Old Testament which contained yayin, the word "wine" was read until and unless it simply did not fit the context. As a *modus operandi* it was assumed that if any contexts would clearly indicate the beverage designated as yayin to be fresh juice, then and only then would "grape juice" become a viable option as a legitimate rendering for this Hebrew word. The task was both relatively lengthy and yet more capable of profitable resolution, since yayin occurs so often in the Old Testament. (2) The fact that a number of references were found which (to this writer) demanded the translation of yayin as "grape juice" then brought about the re-evaluation of all of the previously translated texts in light of this new evidence. Obviously, once it was determined that yayin could legitimately refer to grape juice, it was then important to decide how frequently such a meaning best fit the context. Ibid., pp. 268-9.



While holding to the two-beverage theory for the word יין, Rich departs from the pattern of Fenton and Teachout and conceives five categories. These categories are as follows:<sup>1</sup>

- 1) References that are obviously nutritious and unalcoholic (Gen. 49:11; 1 Chr. 9:29; Ps. 104:14, 15; Eccl. 9:7; Prov. 9:2, 5; Cant. 5:1; 7:9; 8:2; Jer. 40:10; 48:33; Lam. 2:12; Amos 9:14).
- 2) Probably references to nutritious wine (Gen. 14:18; 27:27; Judg. 19:19; 1 Sam. 25:18; 2 Sam. 16:1, 2; 1 Chr. 2:10, 15; Neh. 13:15; Jer. 10:10, 12; Ezek. 27:18).
- 3) Passages that obviously refer to an intoxicating beverage (Gen. 9:21, 24; 19:32-35; 1 Sam. 1:14, 15; Esth. 1:7, 10; Ps. 60:3(5); 75:8(9); 78:65; Prov. 20:1; 23:20, 29-32; 31:4-7; Eccl. 2:3; Isa. 5:11, 12, 22; 28:1, 7; 29:9; 51:17, 21-23; Jer. 23:9; 25:15-28; 51:7; Ezek. 23:33, 34; Joel 3:3; Amos 6:1, 6; Mic. 2:11; Hab. 2:5; Zech. 9:15).
- 4) Passages used in an illustration and are doubtful (Gen. 49:11, 12; Deut. 28:39; Josh. 9:13; 1 Chr. 27:27; 2 Chr. 11:11; Neh. 2:1; 5:15, 18; Job 1:13, 18; 32:19; Prov. 21:17; Cant. 1:2, 4; 2:4; 4:10; Isa. 22:13; 24:9, 11; Jer. 13:12; 35:2, 5-8; Dan. 1:5-8, 16; 10:3; Hos. 14:7; Amos 2:12; 5:11; Zeph. 1:13; Hag. 2:12; Zech. 10:7).
- 5) Passages used in religious sense or in religious duty (Lev. 10:9-10; 23:13; Num. 6:3, 4, 20; 15:5, 7, 10; Deut. 32:37, 38; Judg. 13:4, 7, 14; 1 Sam. 1:24; Ezek. 44:21; Hos. 9:4).

The problem associated with this interpretation is the necessity of a color-coded edition of the Bible in which one distinguishes the two meanings of the word. This distinction, in the final analysis, is very subjective.

With these proposed meanings for the word יין, an etymological study will be conducted in the next chapter so

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<sup>1</sup>Rich, "Do the Scriptures Prohibit the Use of Alcoholic Beverages?" pp. 129-133, 305-310, 312-315. The underlined passages are those that are considered by Teachout as alcoholic, and those that are not underlined, non-alcoholic. In the last category, Rich did not designate whether they are doubtful, alcoholic, or non-alcoholic.

as to gather information from other cognates with the hope that they will help in finding the true meaning of this Hebrew word.

## CHAPTER II

### AN ETYMOLOGICAL STUDY OF י"ן

Although etymological study has sometimes been abused because it has been considered as an infallible guide to the present meaning of a word, the historical development does enhance the understanding of it. The words of Barr are helpful here.

The use of words is often deeply influenced by their past history of use, the etymology may give a helpful indication of how the word has developed and shifted in sense. But it must be remembered that a knowledge of the past history of usage of a word is rather difficult from an emphasis on its ultimate etymological origin.<sup>1</sup>

Similarly, the rules for comparative philology given by de Moor, even though they are for Ugaritic, are germane:<sup>2</sup>

1. An argument derived from the context takes precedence over an argument based on etymology. If both kinds of arguments are provided, the etymology only serves as additional evidence.

2. An explanation which rests on the sole basis of etymology can never be anything more than a plausible hypothesis.

3. We should abide by the sound laws of comparative Semitic grammar. Deviations from these general laws are admissible only if they can also be documented from other cases.

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<sup>1</sup>James Barr, The Semantics of Biblical Languages (London: Oxford University Press, 1961), p. 108.

<sup>2</sup>Johannes de Moor, "Ugaritic Lexicography," Studies in Semitic Lexicography, Quaderni di Semitistica, 2, ed. by Pelio Fronzaroli (Firenze: Università de Firenze, 1973), p. 85.

4. The assumption of homonymy or homography should be postponed as long as possible.

With these helpful suggestions for an etymological study in mind, this chapter will consider the proposals for the origin of יין, its cognates in the Semitic languages and its derivatives in Hebrew with the goal that they might enhance the understanding of it.

### Its Origin

The development of יין in the Semitic and non-Semitic languages is debated among scholars. Some have concluded that it is from a non-Semitic origin. Thus, Koehler and Baumgartner call its origin "unsemitic."<sup>1</sup> The unanimity of this conclusion is observed by Van Selms when he writes, "As far as the present author is aware, all dictionaries agree that Hebrew yayin is a non-Semitic word."<sup>2</sup> However, a Semitic origin of this word has been proposed by Van Selms when he writes:

The fact that the other Semitic languages have their own words for the vine and its products; just as Sumerian (gestin) and Egyptian (yrp) have them, is rather an argument against the supposition that the name of the plant or its product should have been acquired from

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<sup>1</sup>KB, p. 379. Likewise, Brown notes, "Outside Canaan, it is marginal in Semitic." John Pairman Brown, "The Mediterranean Vocabulary of the Vine," VT 19:2 (April, 1969) :148. Non-Semitic cognates of יין are also claimed, waiana in Hittite and οἶνος in Greek. Chaim Rabin, "Hittite Words in Hebrew," Orientalia 32 (1963) :138.

<sup>2</sup>A. Van Selms, "The Etymology of Yayin, 'Wine,'" Journal of Northwest Semitic Languages 3 (1974) :76. See also Teachout, "The Use of 'Wine,'" p. 109.



another unknown language . . . This prompts us to look for a Semitic etymology also for this word.<sup>1</sup>

Similarly, Gordon concluded that the Northwest Semitic yain is a Semitic word.<sup>2</sup> Rich, who also argues for a Semitic origin, considers it a primitive word because of its frequency, its great antiquity and its multiple qualities.<sup>3</sup>

If the Semitic origin of יין is correct, then the proto-Semitic form is probably wyn. This change from w to y in the initial position is a "characteristic development" in the Northwest Semitic family.<sup>4</sup> The initial w appears in the cognates of Arabic, Greek, Hittite and Ethiopic.<sup>5</sup>

<sup>1</sup>Van Selms, "The Etymology of Yayin, 'Wine,'" pp. 76-77.

<sup>2</sup>Cyrus H. Gordon, Ugarit and Minoan Crete (New York: W. W. Norton & Company, Inc., 1966), p. 38.

<sup>3</sup>Rich, "Do the Scriptures Prohibit the Use of Alcoholic Beverages?" p. 129.

<sup>4</sup>The form in Ugaritic is yn. This Northwest Semitic spelling is further attested twice in the Samaritan Ostraca. See text 2:185 in KAI, 3:10. Ostracon No. 1 under the Ostraca of Samaria in ANET, p. 320. The original Canaanite form was probably yayna, from which ay was contracted to e and the final a dropped, resulting in a yen form in the Northern Israelite dialect and Ugaritic. The Hebrew yayin also derived from this original Canaanite form. Sabatino Moscati, et al, An Introduction to the Comparative Grammar of the Semitic Language: Phonology and Morphology, ed. by S. Moscati, Porta Linguarum Orientalium, Neae Serie 6 (Wiesbaden: Otto Harrassowitz, 1964), p. 46. Zellig S. Harris, Development of the Canaanite Dialects, in Vol. 16 of the American Oriental Series, ed. by W. Norman Brown, John K. Shryock and E. A. Speiser (New Haven: American Oriental Society, 1939), p. 18.

<sup>5</sup>In these cognates, the change from w to y in the initial position is rare. Moscati, An Introduction to the Comparative Grammar of the Semitic Language: Phonology and Morphology, p. 46. In Greek, the initial w is indicated by the original writing ῥῑνος for the late developed οἶνος. Note Gordon's support of ya-ne in Minoan Greek. Gordon, Ugarit and Minoan Crete, p. 38.

With the assumption that the origin of יין is Semitic, many have attempted to derive it from a verbal form. In his grammar, Gesenius cites examples of noun with prefixed י from Pe Yodh (י"פ) verbs.<sup>1</sup> Even though he did not cite יין as an example, he derives it from יין, "to boil up, to be in a ferment," in his lexicon.<sup>2</sup> Other suggestions include יין, "mud, mire," by Donaldson and followed by Fenton,<sup>3</sup> and ינה, "to oppress," by Van Selms.<sup>4</sup>

In addition to the two suggestions above concerning the origin of יין, Semitic and non-Semitic, there are those who are more skeptical. Concerning the etymology of wyn in Arabic and Ethiopic and yyn in Hebrew, McCurdy writes, "No satisfactory etymon has been found for these words."<sup>5</sup> Similarly, Albright notes, "The origin of Sem. yain (also in South Arabian and Ethiopic) = Gr. οἶνος is veiled in obscurity, though the view (championed by Meyer GA, I:3, 705) that it is

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<sup>1</sup>GKC, p. 236, sect. 85d.

<sup>2</sup>William Gesenius, A Hebrew and English Lexicon of the Old Testament, trans. by Edward Robinson, Third Edition (Boston: Published by Crocker and Brewster, 1849), p. 391.

<sup>3</sup>Fenton and Abbey, The Bible and Wine, p. 9.

<sup>4</sup>Van Selms, "The Etymology of Yayin, 'Wine,'" p. 76. He also cites many examples of similar correlations between other Hebrew verbs and nouns with weak radicals. Concerning ינה, he continues, "to press" or "to squeeze" is the meaning lying at the bottom of it." Thus, יין is a product of squeezing the grapes. Ibid. Teachout appears to be favorable to this suggestion. Teachout, "The Use of 'Wine,'" p. 110.

<sup>5</sup>J. F. McCurdy, "Relations of the Aryan and Semitic Languages," BSac 39 (Jan., 1881):142.

a loan word from Anatolia is plausible."<sup>1</sup>

From the linguistic evidence, Teachout aptly observes, "The common use of this noun in Hebrew and the earlier Ugaritic argues strongly for its intrinsic relationship to the Northwest Semitic dialects."<sup>2</sup> However, it is still possible for יין to have originated from a non-Semitic source and become popular in the Northwest Semitic dialects. Therefore, although the evidence favors the Semitic origin, it is not definitive.

#### Its Cognates

In addition to the Ugaritic yn which is a clear cognate of the Hebrew יין, the root wyn or yyn occurs rarely in other Semitic languages. Thus, the common usage of the noun derived from this root appears to be limited to the Northwest Semitic dialects. However, other probable cognates in Semitic dialects will be noted in this section.

#### In Northeast Semitic: Akkadian

There are conflicting opinions concerning the relationship between the Akkadian inu and the Hebrew יין. Oppenheim denies any relationship between these two cognate words under the heading inu C; thus, he writes, "Not to be

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<sup>1</sup>W. F. Albright, "The Goddess of Life and Wisdom," The American Journal of Semitic Languages 36:4 (July, 1920), p. 270, fn. 2.

<sup>2</sup>Teachout, "The Use of 'Wine,'" p. 110.

connected with Heb. yayin, 'wine,' etc."<sup>1</sup> On the other hand, von Soden translates it "Wein" under inu II and considers it a developed word from the Canaanite cognate jain.<sup>2</sup> It has been observed that inu, as a cognate to the Hebrew יין with the meaning of wine, is found in Late Babylonian lists only;<sup>3</sup> and thus, it is possibly a loan word from Northwest Semitic.<sup>4</sup> Since it is attested in only one text cited by von Soden, the connection is at best questionable.

#### In Southeast Semitic: Arabic and Ethiopic

In Arabic, the cognate wayn, meaning "black grapes," is suggested by scholars.<sup>5</sup> This Arabic cognate is apparently a rare or a later developed word because it is not included in Lane's lexicon.<sup>6</sup> Similarly, Brown notes only one text in Arabic which contains this word.<sup>7</sup> In addition, he also found

<sup>1</sup>A. Leo Oppenheim, ed. The Assyrian Dictionary, i, (Chicago: The Oriental Institute, 1960), 7:152.

<sup>2</sup>AHW, p. 383.

<sup>3</sup>Late Babylonian is commonly known as Young Babylonian. Van Selms, "The Etymology of Yayin, 'Wine,'" p. 76. Teachout, "The Use of 'Wine,'" p. 118.

<sup>4</sup>AHW, p. 383. Van Selms, "The Etymology of Yayin, 'Wine,'" p. 76.

<sup>5</sup>BDB, p. 406. KB, p. 376. Brown, "The Mediterranean Vocabulary of the Vine," p. 147. Van Selms, "The Etymology of Yayin, 'Wine,'" p. 76.

<sup>6</sup>In the title page of Book 1, Part 1, he writes, "The first (book) containing all the classical words and significations commonly known to the learned among the Arabs; the second, those that are of rare occurrences and not commonly known." Edward William Lane, An Arabic-English Lexicon (London: Williams and Norgate, 1865), 1/1, title page.

<sup>7</sup>Brown, "The Mediterranean Vocabulary of the Vine," p. 168.

a doubtful occurrence in a Sabeian inscription from South Arabic having the meaning "vineyard."<sup>1</sup> Therefore, the connection between the Arabic wyn and the Hebrew ץ, just as in Akkadian, is obscured due to the rareness of the former.

Ethiopic, which is related to Arabic, is a member of the Southeast Semitic family, but it does not seem to be derived directly from Old South Arabic.<sup>2</sup> The cognate wayn, meaning "vine, wine," is attested in this Southeast Semitic dialect.<sup>3</sup>

From these cognates in Arabic and Ethiopic, two possible conclusions could be drawn. Either these cognates are loan words from the Northwest Semitic family or they are derived from Proto-Semitic just as yyn of the Northwest Semitic dialects, but with changed, developed meanings and with wider use in the latter family. The latter of these is preferred because the change from w to y in the initial position is common in the Northwest Semitic dialects.<sup>4</sup>

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<sup>1</sup>Ibid.

<sup>2</sup>C. F. Augusti Dillman, Lexicon Linguae Aethiopicae (New York: F. Ungar Publ. Co., 1955), pp. 1-14. Thomas O. Lambdin, Introduction to Classical Ethiopic (Missoula: Scholar Press, 1978), p. 1.

<sup>3</sup>Ibid., p. 444. Dillman, Lexicon Linguae Aethiopicae, cols. 928-929.

<sup>4</sup>Moscatti, An Introduction to the Comparative Grammar of the Semitic Language: Phonology and Morphology, p. 46. Harris, Development of the Canaanite Dialects, p. 8.



In Northwest Semitic: Aramaic and Canaanite

Among the Northwest Semitic language group, yyn does not appear in either the abundant extant Aramaic texts or the limited Phoenician texts.<sup>1</sup> However, it is the most common word for wine in Ugaritic just as it is in the Hebrew Old Testament. It occurs more than 130 times<sup>2</sup> in the former and 140 times in the latter.

The texts containing yn, originally yyn,<sup>3</sup> in Ugaritic can be divided into two types; economic and mythical. Within the mythical texts, it is often difficult to differentiate its use because the distinction between the use of wine as a sacrifice to the gods and a feast consisting of wine among the gods is often unclear. This problem will be addressed in a later discussion. Besides these texts which mention yn explicitly, there are contexts where wine is not mentioned but where its occurrence is certain. For example, the following lines are found three times in 2 Aqht I:7-14 with different restorations.<sup>4</sup>

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<sup>1</sup>Concerning Phoenician and Aramaic, Teachout's observation is noteworthy, "It would be no surprise if in the future new texts would be discovered which contain the word." Teachout, "The Use of 'Wine,'" p. 112.

<sup>2</sup>Richard E. Whitaker, A Concordance of the Ugaritic Literature (Cambridge: Harvard University Press, 1972), pp. 311-313.

<sup>3</sup>UT, p. 410.

<sup>4</sup>This text is found in UT, p. 248. Both yšqy and ylhm and taken as D stem verbs so that they take two objects, 'ilm and 'uzr. 'Uzr is taken as offering(s) of food or drink for the gods. UT, p. 354.

Lines 7-9:	( uzr). ilm . dn'il ( uzr . ilm.) ylh̄m . uzr(yšqy . b)n . qds	Daniel gives gods an offering, He feeds (cause to eat) gods an offering, He causes the sons of holiness to drink an offering.
Lines 10-12:	( uzr . i)lm . dn'il . uzr ( ilm . y)lh̄m . uzr . yšqy bn (qdš . )	Same as above.
Lines 12-14:	uzr ( ilm) . dn'il . uzr . ilm . ylh̄m ( uzr .) yšqy . bn qdš .	Same as above.

In addition to this incident, there is another text in this same epic where food and drink are used in sacrifices without the specific agents mentioned. Thus, 2 Aqht V:19-20 contains the command of Daniel to his wife to serve the goddess kṭr whss. And the fulfillment of this command in lines 29-30.<sup>1</sup>

Lines 19-20:	šlh̄m . ššqy . 'ilm s'ad . kbd . hmt .	Cause the gods to eat and drink, Serve (and) honor them.
Lines 29-30:	tšlh̄m . tššqy 'ilm ts'ad . tkbd . hmt .	She causes the gods to eat and drink, She serves and honors them.

Since wine is the beverage used in sacrifices, Teachout rightly includes these two texts in his discussion on yn.<sup>2</sup> Because of this phenomenon, the use of yn in Ugaritic is much more prevalent than its occurrences in the extant literature.

<sup>1</sup>The text is found in UT. Ibid., p. 248. With the third common plural and accusative suffix hmt and 'ilm, it is a difficult choice between translating them as singular in this context with the antecedent kṭrwhss and taking them as plural in reference to gods in general.

<sup>2</sup>Teachout, "The Use of 'Wine,'" p. 114.

Yn in Ugaritic is a beverage. This interpretation is not only substantiated by the verbs šty and šqy (both mean "to drink"<sup>1</sup>) that are associated with it, but also by the drinking and storing vessels of yn. Among the occurrences of yn in Ugaritic literature, five types of drinking and storing vessels are noted. The first of these vessels is krpn which Gordon renders "cup" and Gibson, "flagon."<sup>2</sup> Secondly, wine is measured by kd plus a numeral or the numeral alone or kd alone. Both Gordon and Gibson define it as "pitcher."<sup>3</sup> Thirdly, gl is translated as "cup" by Gordon and "vessel, bowl" by Gibson.<sup>4</sup> The fourth is ks which both Gordon and Gibson translate "cup."<sup>5</sup> Rḥbt, the last of the five, is

<sup>1</sup>UT, pp. 494-495. Example of šty with yn is text 51.4.37. UT, p. 171. G. R. Driver, Canaanite Myths and Legends, Old Testament Studies, Number 3 (Edinburgh: T. & T. Clark, 1956), p. 59 (Hereinafter referred to as CML). Example of sqy with yn is 1092.8. UT, p. 233.

<sup>2</sup>UT, p. 423. CML, p. 149. Texts containing yn measured by krpn include 51.3.43 and 4.37. CML, pp. 58-59. UT, p. 171.

<sup>3</sup>CML, p. 148. UT, p. 417. Many economic texts attested to this measurement, texts 1084-1093, 1099, 3.23, 59.1 and 2004. UT, pp. 231-234, 160, 176, supp. 3 and C. Virolleaud, PRU, vol. V, Textes en Cunéiformes Alphabétiques des Archives Est, Ouest, et Centrales, ed. by C. F. A. Schaeffer (Paris: Imprimerie Nationale, 1965), p. 9.

<sup>4</sup>UT, p. 379. CML, p. 144. Texts noted are in KRT only, 2.72 and 4.164. UT, pp. 250-251. CML, pp. 84 and 86. John Gray, The KRT Text in the Literature of Ras Shamra, Volumen Quintum in Documenta et Monumenta Orientis Antiqui, ed. by W. F. Albright and A. De Buck, Second Edition (Leiden: E. J. Brill, 1964), pp. 12 and 15. The Hebrew cognate נָחַל, "basin, bowl," is noted for this word but it is never used of wine in the Old Testament. BDB, p. 165.

<sup>5</sup>UT, p. 421. CML, p. 149. Texts include 1 Aqht 4.126 and 1019.I.15. UT, pp. 220 and 247. CML, p. 121.



probably a storing vessel. Gordon gives "flagon" and Gibson, "tun, cask."<sup>1</sup>

Besides being a beverage, there is one obscure text, 16.11, where it occurs in a list of names.<sup>2</sup> Gordon used this lone text as an example that yn is used as a personal name.<sup>3</sup> However, he observes elsewhere in his book that this obscure text is a "writing exercise with words beginning with y."<sup>4</sup> In addition, it is not included by Grondahl in his volume on personal names of the Ugaritic literature.<sup>5</sup> Thus, this interpretation of a personal name for yn is questionable.

Since the texts found in Ugarit are written on tablets, they were susceptible to being broken into fragments. For these fragmentary texts, conjectures are often used but many are questionable. In addition to this problem, another difficulty that has confronted scholars is the dubious contexts of these texts. The following discussion will first deal with those texts that are fragmentary or with an obscured context

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<sup>1</sup>UT, p. 483. J. C. L. Gibson, Canaanite Myths and Legends, Second Edition (Edinburgh: T. & T. Clark Ltd., 1978), p. 157. Texts that have rhbt.yn are 128.4.5, 4.16, 5.2. UT, p. 195. CML, pp. 92-93.

<sup>2</sup>UT, p. 163.

<sup>3</sup>UT, p. 411, yn II. Aistleitner supports this proposition in his dictionary. Joseph Aistleitner, Wörterbuch Der Ugaritischen Sprache (Berlin: Akademie-Verlag, 1967), p. 131, yn II.

<sup>4</sup>UT, p. 232.

<sup>5</sup>Franke Grondahl, Die Personennamen Der Texte Aus Ugarit, Studia Pohl, 1 (Roma: Pontificium Institutum Biblicum, 1967), p. 144.

but clearly have the occurrence of yn and then with those that have a clearer context.

Due to the common use of yn in Ugaritic to denote wine, there are many texts that can be classified in the fragmentary category. These obscured texts include 67.4.15, which reads,

While the gods did eat (and drink)  
And they were supplied with a suckling (of the fat).  
They did drink (flagons of wine)  
From cups of gold (the blood of trees). (67.4.12-16)<sup>1</sup>

77:10,<sup>2</sup> 173.24,<sup>3</sup> 3.23,<sup>4</sup> 2 Aqht 6.5-8,<sup>5</sup> 1002.62,<sup>6</sup> 1019.1.15,<sup>7</sup> 2001.2.14,<sup>8</sup> 2007.8,<sup>9</sup> 2027.1.3, 2.5, 2.26,<sup>10</sup> 1142.2,<sup>11</sup> and 2064.15, 25.<sup>12</sup> In addition to these fragmentary texts, two

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<sup>1</sup>CML, p. 71. UT, p. 179.

<sup>2</sup>CML, p. 128. UT, p. 183.

<sup>3</sup>UT, p. 203.

<sup>4</sup>Ibid., p. 160. Gordon considers this text to be a description of monthly sacrifice to the gods. Ibid., p. 257.

<sup>5</sup>Ibid., p. 248.

<sup>6</sup>Ibid., p. 216.

<sup>7</sup>Ibid., p. 220. Gordon calls this fragment a practice tablet. Ibid., p. 268. He translates this line as follows: Give me a cup of wine that I may drink it. Ibid., p. 421.

<sup>8</sup>Ibid., supplement p. 3. Virolleaud, PRU, V, p. 15.

<sup>9</sup>UT, supplement p. 4. Virolleaud, PRU, V, p. 13.

<sup>10</sup>UT, supplement p. 10. Virolleaud, PRU, V, pp. 40-41. Gordon calls it a registration of fields and vineyards. UT, p. 281. Virolleaud concurs, "Liste fragmentaire des champs et des vignes des gens de Riš." Virolleaud, PRU, V, p. 40.

<sup>11</sup>UT, p. 241.

<sup>12</sup>Ibid., supplement p. 19. Virolleaud, PRU, V, p. 91.

more texts belong to this category. Both 173.1 and 1106.32<sup>1</sup> contain the epithet riš. yn, which Gordon renders "the first wine of the year."<sup>2</sup>

Among the texts which have a relatively clear context, the use of yn can be summarized as follows:

- A. Symbolical use for mourning: only one text is used in this way. After Baal's apparent death, Anat, his sister, mourned for him as she "sated herself with weeping and drank tears like wine."<sup>3</sup> (62.1.10)
- B. Literal use of wine
  - 1. With economical associations
    - a. As a personal property: In 1083.16, yn is listed with ksp, silver or money, in a record of personal possessions.<sup>4</sup>
    - b. As a product of the earth: Concerning 126.3.15, Gibson writes:

Rain had stopped due to Keret's illness, a ceremony is conducted in Baal's abode in Mt. Zephon to induce the return of the rain. The ploughman rejoiced as they plough and sow, glad that dearth of bread, wine and oil is ending.<sup>5</sup>

- c. As a gift or a payment for taxes
  - (1) 1084--The description of the quality of wine with their geographical origin and specified quantity are noted in this text, perhaps for tax purposes.<sup>6</sup>

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<sup>1</sup>UT, pp. 202 and 235. Although they are obscure, Gordon writes concerning the former, "rituals and sacrifices to various gods according to the days of the month," and the latter, "allocations according to months for deities and people." Ibid., pp. 265 and 274.

<sup>2</sup>Ibid., p. 481. Another text, 2012.21, has (ri)š.yn. which Gordon calls "monthly military rations." Ibid., p. 281.

<sup>3</sup>CML, p. 74. UT, p. 43. The text can be found in CML, p. 74 and UT, p. 177.

<sup>4</sup>UT, p. 272. This text appears in Ibid., p. 231.

<sup>5</sup>CML, p. 98. For text, see UT, p. 193 and CML, p. 98.

<sup>6</sup>UT, p. 272. For text, see Ibid., p. 231.

- (2) 1087--A list of gifts, including ksp, is given to the house of the king.<sup>1</sup>
- (3) 2092.10--A list of quantities of cereals and wine from various districts is recorded, probably for tax purposes.<sup>2</sup>
- d. As an item for allocations<sup>3</sup>
  - (1) To royal personnel: In 1092, these personnel include adrm (line 7), armn (line 5) and mlht (line 3).<sup>4</sup>
  - (2) To military personnel
    - (a) 1091--In addition to military guilts (Hittite garrison in line 9) mentioned, Gordon adds, "perhaps to goddess Astarte" (line 10).<sup>5</sup>
    - (b) 1089--Payment or rations of wine and other beverages given for various military personnel including Assyrians (atryn in line 3) and Egyptians (msryn in line 10).<sup>6</sup>
  - (3) To a mixture of royal, religious and military personnel
    - (a) 1088--Yn is listed as one of the commodities, along with ksp, for payments to shrines, dignitaries and queens, etc.<sup>7</sup>
    - (b) 1090--Payments for house of the great gods, military personnel, queen and other temples are recorded.<sup>8</sup>

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<sup>1</sup>Ibid., p. 272. For text, see Ibid., p. 232.

<sup>2</sup>Ibid., p. 286. For text, see Ibid., supplement, p. 25 and Virolleaud, PRU, V, p. 115.

<sup>3</sup>Yn is often included among food articles. Note the numerous instances where it is parallel to lhm, bread. Text 67.1.25, UT, p. 178 and Gibson, Canaanite Myths and Legends, p. 69. Text 51.4.37, Ibid., p. 59 and UT, p. 171. Text 52.6.72-76, Gibson, Canaanite Myths and Legends, pp. 123-7 and UT, pp. 174-5.

<sup>4</sup>Ibid., p. 233.

<sup>5</sup>Ibid., p. 273. For text, see Ibid., pp. 232-3.

<sup>6</sup>Ibid., p. 273. For text, see Ibid., p. 232.

<sup>7</sup>Ibid., p. 273. For text, see Ibid., p. 232.

<sup>8</sup>Ibid., p. 273. For text, see Ibid., p. 232.

- (4) To other unspecified people: Five texts in this category are noted. In 1085, names of men and quality of yn are mentioned without any specific reason given for this allocation.<sup>1</sup> In 1099, rations of yn for different people are recorded.<sup>2</sup> 1093 contains lists of allocations in wine and small cattle;<sup>3</sup> 1126.5 in wine, oil and olive oil;<sup>4</sup> and 1103.22-23 in silver, oil, wine clothing, various vessels, etc.<sup>5</sup>
2. Sacrificial associations: As alluded to above, the use of wine in this context is difficult to differentiate from the texts that describe a feast or an everyday meal of the gods. Since the latter reflects the feasts and everyday meals of the ordinary man, they will be considered in a separate category. However, the ambiguity surfaces when both are in the context such as RS 24.258.1-4.<sup>6</sup> Therefore, unless sacrifice is clearly demanded in the use of yn, it will not be classified as such.
- a. In non-mythical texts: One text noted in this category is 2004.21-36. It comprises a list of cities that gave wine for the king's sacrifice.<sup>7</sup>

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<sup>1</sup>Ibid., p. 272. For text, see Ibid., p. 231.

<sup>2</sup>Ibid., p. 273. For text, see Ibid., p. 234.

<sup>3</sup>Ibid., p. 273. For text, see Ibid., p. 233.

<sup>4</sup>Ibid., p. 238.

<sup>5</sup>Ibid., p. 264.

<sup>6</sup>This text is found in Jacques-Claude Courtois, gen. ed., *Ugaritica V* (Paris, Imprimerie Nationale, 1968), pp. 545-547. It can be translated as follows:

"El sacrifices in his house,  
He makes provision in the midst of his palace.  
He shouts to wake up the gods.  
The gods eat and drink  
They drink wine until they are sated,  
Wine until they are drunk."

<sup>7</sup>UT, p. 279. Virolleaud concurs, "Liste des villes qui ont donne le vin du sacrifices . . . ." Virolleaud, PRU, V, p. 10. For text, see UT, supplement p. 3 and Virolleaud, PRU, V, p. 9.



- b. In mythical text: Four occurrences of yn can be placed in this group. The first two are in the same setting of sacrifice to the gods by Krt. While the first is a verbal command by El in line 72, the second in line 164 is the fulfillment of that command. With slight variance, these two texts are almost identical. Gray translates Krt 2.66-79 as follows:

Take a lamb in thy hand,  
 Even a lamb for sacrifice in thy right hand,  
 A kid from the enclosures,  
 The whole of thy meat of seclusion;  
 Take a msrr, a bird of sacrifice,  
 Pour wine into a cup of silver,  
 Honey into a cup of gold.  
 Go up to the top of the tower,  
 Yea, go up to the top of the tower;  
 Mount the rampart of the wall,  
 Raise thy hands to the sky,  
 Sacrifice to thy father, the Bull El,  
 Serve Baal with thy sacrifice,<sup>1</sup>  
 The son of Dagon with thy food.<sup>1</sup>

The third occurrence is found in a context of "offerings to the gods."<sup>2</sup> This text, 52.1.6, reads as follows: I would call on the gracious gods . . . Eat of any bread and drink of any foaming wine (bhmr . yn).<sup>3</sup> The last text, 62.6.44, is an invitation to goddess Shepash to drink of the wine of oblation and eat of the bread of contribution.<sup>4</sup>

<sup>1</sup>Gray, The KRT Text in the Literature of Ras Shamra, p. 12. See also UT, p. 250. Cyrus H. Gordon, Ugaritic Literature, Scripta Pontificii Instituti Biblici, 98, (Roma: Pontificium Institutum Biblicum, 1949), p. 168 (Hereinafter referred to as UL). Gibson, Canaanite Myths and Legends, p. 84. For line 164, see Ibid., p. 86. UT, p. 251. UL, p. 75. Gray, The KRT Text in the Literature of Ras Shamra, p. 15.

<sup>2</sup>Gibson, Canaanite Myths and Legends, p. 28.

<sup>3</sup>Ibid., p. 123. UT, p. 173.

<sup>4</sup>Ibid., p. 177. Gibson, Canaanite Myths and Legends, p. 81. Gordon translates the prefixing I to the verb 'to drink' as a negative. UL, p. 48. With this interpretation, the meaning of this line is dubious. Nevertheless, the context points clearly to sacrificial items. These items included 70 oxen (line 20), 70 small cattle (line 22), 70 deer (line 24), 70 wild goats (line 26), and 70 asses (line 28).

3. Normal life associations: These texts are found in mythical texts but they reflect the everyday life of the people of that time.
- a. In special occasions
- (1) In welcoming a guest, it is a sign of hospitality. In 1 Aqht 4.215-219, Yatpan gives wine to Pughat to greet her. Thus, Gibson renders this passage as follows:<sup>1</sup>

And Yatpan (warrior) of the Lady, answered:  
 Bring her and give her wine to drink;  
 Take the cup from my hand,  
 The goblet from my right hand.  
 They brought Pughat and give her (it) to drink;

• • •  
 And Yatpan (warrior) of the Lady, spoke:  
 May our god drink of the wine.

- (2) In celebrations and feasts: Yn in four contexts can be grouped under this category. The first, 124.17-19, includes descriptions of imported wines for a feast.<sup>2</sup> In the second, 49.4.42, Shapash asked Anat to pour sparkling wine (yn . 'n)<sup>3</sup> to prepare a feast to welcome Baal.<sup>4</sup> In the third, the same lines are found three times (128.4.5, 4.6, 5.2). In the first occurrence, Krt bids his wife to prepare a feast, "slay the fattest of your fatlings and open tuns of wine" for the lords of khubin. In the second and third occurrences, Hry, his wife, obeyed and prepared the feast twice. 51.6.39-60, the last in this set, tells how Baal prepares a feast for other gods and goddesses after he had put his mansion in order. Gordon renders it as follows:

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<sup>1</sup>Gibson, Canaanite Myths and Legends, p. 121. See also UT, p. 247. UL, pp. 85-86.

<sup>2</sup>Gibson, Canaanite Myths and Legends, p. 136. UT, pp. 191-2.

<sup>3</sup>Compare this epithet with Prov. 23:31, "Do not look on the wine when it is red, when it sparkles in the cup, when it goes down smoothly."

<sup>4</sup>Gibson, Canaanite Myths and Legends, p. 78. UT, p. 168.

His house, Baal prepares  
     Hadd prepares the (homewarming) of his palace.  
 He slaughters great (and) small cattle  
     He fells oxen (and) ram-fatlings  
 Yearling calves  
     (Little) lambs (and) kids.  
 He called his brothers into his house  
     His kinsman into the midst of his palace  
     He called the seventy sons of Asherah.  
 He satisfied the sheep gods with wi(ne)  
     He satisfied the ewe goddesses with (wine).  
 He satisfied the bull gods with w(ine)  
     He satisfied the cow goddesses with (wine).  
 He satisfied the throne gods with wine  
     He satisfied the chair goddesses with (wine).  
 He satisfied the jar gods with wine  
     He satisfied jug goddesses with (wine).  
 Until the gods had eaten and drunk  
     And the sucklings, been satisfied  
 With a keen knife  
     A slice of fatling.  
 They drunk (win)e from a gobl(et)  
     (From a cup of gold, the blood of vines).<sup>1</sup>

- b. In ordinary meals: Five texts are noted in this division. In the first, 51.3.43, Baal eats and drinks with Ashirah and Anat. Lines 24-43 are translated by Gordon as follows:

After Aliyn Baal came  
     (and) came the Virgin 'Anat,  
 They besought Lady Asherah of the Sea  
     Yea entreated the Creatress of the gods.  
 . . .  
 (The gods) eat (and) drink  
     And those that suck (the breast are nourished)  
 (With a ke)en (knife)  
     A slice (of fatling).  
 They drink) wine from a goblet  
     (from a cup of gold, the bl)ood of vines.<sup>2</sup>

The second passage under this section describes the offer of food and wine by El to a tired Ashirah, his wife. Thus, 51.4.20-38 read:

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<sup>1</sup>UL, p. 35. See also UT, pp. 172-3, and Gibson, Canaanite Myths and Legends, p. 59.

<sup>2</sup>UL, p. 30. See also UT, p. 171, and Gibson, Canaanite Myths and Legends, p. 58.



Then she (Asherah) set face toward El  
 At the courses of the two Rivers  
     At the midst of the streams of the Two Deeps.  
 She enters the abode of El  
     And comes into the domicile of the King, Father of snm  
 . . .  
 He lifts his voice  
     And shouts:  
 Why has Lady Asherah of the Sea come  
     Why came the Creatress of the gods?  
 Are thou hungry?  
     Then have (a morsel)!  
 Or art thou thirsty?  
     Then have (a drink)!  
 Eat!  
     or drink!  
 Eat bread from the tables!  
     Drink wine from the goblets!  
         From a cup of gold, the blood of vines!<sup>1</sup>

Concerning the third text, 67.1.25, Gibson writes, "Baal invites Mot to eat bread and drink wine with his brothers and cousins."<sup>2</sup> However, Gordon sees Mot as the inviter and Baal, the invitee. The context favors the latter; thus, lines 11-25 read:

And Gupan and Ugar say:  
 The message of the god Mot  
     The word of the dearest of El's sons, the Hero:  
 Prepare him a sheep (for) the soul of the lioness of the  
     chaos

. . .  
 Let Baal laugh with my brothers  
     Yea Hadd sport with my kin.  
 So eat bread with my brothers  
     And drink wine with my kin.<sup>3</sup>

The setting for the fourth passage, 52.72-76, is an invitation to the children of El for a meal after they have been placed in the desert for a period of time. Lines 65-76 are translated by Gordon as follows:

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<sup>1</sup>UL, p. 31. See also UT, p. 171, and Gibson, Canaanite Myths and Legends, p. 59.

<sup>2</sup>Ibid., p. 69.

<sup>3</sup>UL, pp. 38-39. See also UT, p. 178, and Gibson, Canaanite Myths and Legends, p. 69.

O sons I have begotten!  
 Lift up, prepare  
 In the midst of the wilderness of Kadesh  
 There you would be a client  
 Of the stones  
     And of the trees  
 Seven complete years  
     Yea eight cycles  
 . . .  
 And he opens a crevice behind them  
     And they enter . . .  
 'If (there is) bread  
     Give, that we may eat!  
 And the guards of the sown answers them:  
 '(There is bread to eat)  
     There is wine to drink in . . .  
 A log of his wine  
 And his companions, full of wine.<sup>1</sup>

Whether this last text, 2 Aqht 1.32, 2.6, 20, should be placed under this section or under another category is debatable. In this passage, Daniel wanted a son. One of his reasons for this demand is that the son might "hold his hand in drunkenness and carry him when he is sated with wine."<sup>2</sup> This is probably a common practice in those days.

From all the passages where yn is found in the Ugaritic literature, only the three texts mentioned above in 2 Aqht are associated with drunkenness. Because of this, Teachout writes:

Since drunkenness is only infrequently implied (and these occasions not in the contexts of a meal)--even though there is apparent attempt in the epics to present either the deities or the heroes as unflawed, 'sinless' beings--it would appear that the beverage often used was grape juice. This assumption is supported also by the normal parallelism of eating and drinking rather than the mention of 'drinking bouts' . . . A further indication that grape juice is meant on occasion as the use of dm 'sm as parallel idea to yn. This relatively frequent parallel idea which is prominent in the contexts of feasts would seem more naturally to refer to 'the juice of the vine.'<sup>3</sup>

<sup>1</sup>UL, pp. 61-2. See also UT, p. 175, and Gibson, Canaanite Myths and Legends, p. 127.

<sup>2</sup>Ibid., pp. 104-6. UT, pp. 247-8.

<sup>3</sup>Teachout, "The Use of 'Wine,'" p. 124.

The parallelism of yn to dm 'sm does not justify the conclusion of grape juice for yn in Ugaritic.<sup>1</sup>

In addition to this linguistic argument, Teachout uses a social argument. He claims that yn is a "normal beverage rather than an esoteric one" and is "primarily a beverage used with a meal rather than by itself, and that it was an indication of proper hospitality to others when given with meal."<sup>2</sup> To this argument, one must ask the following questions: What is the common beverage served with meals in Ugarit? In feasts? In hospitable settings? It should be noted that alcoholic beverages such as wine and beer are served for these purposes in other countries. Although these drinks are not served for these reasons among some in the United States, it should not be generalized to include everyone on the surface of this globe.

A third argument used by Teachout for a non-alcoholic yn in Ugaritic is a medical reason. Thus, concerning 51.4.33-38, he writes:

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<sup>1</sup>Dm 'sm is a metaphor in poetic literature of Northwest Semitics for wine. TDOT, 3:239. Furthermore, blood (dm), because of its color, is often used metaphorically for wine in the Semitics. Oppenheim, The Assyrian Dictionary, 3:79. Lane, An Arabic-English Lexicon, 1/3, p. 916. P. Dhorme, "L'emploi Metaphorique," RB 29 (1920): 476-7. Closely related to this metaphorical argument is that parallel terminologies existed in the Semitic languages which denote wine. Thus, even in Egyptian, there is an inscription which reads: My clusters of grapes beget thy drunkenness. Lutz, Viticulture and Brewing in the Ancient Orient, p. 8, fn. 1.

<sup>2</sup>UT, pp. 121-122.

A further consideration may carry little weight and yet is worthy of note. Medically, it would be foolish to give an intoxicating beverage to one who is weary and faint, since wine is a depressant. Grape juice, on the other hand, would be both refreshing and invigorating to a weary traveller along with a meal. Experience, if not medical technology, could well have taught the ancients this same truth.<sup>1</sup>

It should be noted that the majority of the liquid medicines in the market today contain alcohol. They are given to patients who have colds, coughs, etc.<sup>2</sup> In addition, beer is often drunk after rugby games and other athletic events. How about champagne in the celebration of a victory? Are not these tired people? Furthermore, just because some people used alcohol solely for its effect, it is unjustified to conclude that all used it for this purpose. Such a sweeping statement is totally unwarranted in light of its ordinary use in meals and in hospitable settings in Europe and other parts of the world. Drinking alcoholic beverages does not always lead to drunkenness.

From the foregoing study of yn, one can conclude that yn was the commonest beverage used in ancient Ugarit. Although it is only associated with drunkenness on rare occasions, the

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<sup>1</sup>Ibid., p. 118. This text, 51.4.33-38, specifies the food and drink served to El to a tired Asherah.

<sup>2</sup>Alcohol is in all Over-The-Counter and Prescription cough and cold liquid remedies. A few examples here would suffice. For cough, or antitussives: Nyquil, 25% alcohol; Robitussin, 3.5%; Triaminic, 5%; Vicks Formula 44, 10%. For cold symptoms: Demazin, 7.5%; Neo-Synephine Elixir, 8%; Novahistine Elixir, 5%. Other external OTC remedies also contain alcohol. Antiacne products: Clearasil, 10%; Therapads, 50%. Wart remover: Compound W, 1.5%; Freezone, 20%. Mouthwash: Listerine, 25%; Cepacol, 14%; Astring-O-Sol, 70%.

conception that it represents two different beverages, grape juice and wine, is unnecessary.

### Its Derivatives

Due to the questionable etymology of יין, Brown, Driver and Briggs give no derivatives. But there are others who have attempted to derive this noun from different roots, noticeably Gesenius, from יר, "to boil up, to be in a ferment,"<sup>1</sup> and Van Selms, from ינ, "to oppress, to squeeze."<sup>2</sup> From this understanding of יר, Gesenius gives two derivatives, יר, "mud, mire" and יריר, "dove."<sup>3</sup> However, neither of these derivatives helps in the interpretation of יין. From the etymological study of יין above, several conclusions can be drawn. The historical development of the word, whether from a Semitic or non-Semitic source, is debated; and thus, it makes no significant contribution. Likewise, the derivatives are questionable. Even though cognate studies in the Northeast and Southeast Semitics did not yield significant results, the Ugaritic cognate, yn, proved to be the most productive. Although limited by the nature of the extant Ugaritic literature, its use mirrors the use of יין, as will be noted in the next chapter, in the Old Testament. No evidence, either

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<sup>1</sup>Gesenius, Lexicon, p. 391.

<sup>2</sup>Van Selms, "The Etymology of Yayin, 'Wine,'" p. 82. See also previous discussion under Its Origin.

<sup>3</sup>Gesenius, Lexicon, p. 391.

explicit or implicit, has been found to warrant the two-beverage theory for yn in Ugaritic. The next chapter, perhaps the most important, will deal with י" in the Old Testament.



## CHAPTER III

### BIBLICAL USAGE OF יין

In the Old Testament, יין occurs 141 times. Its meaning is most controversial among the two-beverage theory proponents and the one-beverage theory advocates; and thus, it has become a battle ground for these two groups. Those who champion the two-beverage theory have deduced from some occurrences of יין in the Old Testament that wine is innately evil. Because of this, it should not be used for any purpose, for even any contact with it would be sinful. The purpose of this chapter is to study inductively its occurrences in the Old Testament and to examine the various problem passages that confront the proponents of these two theories.

#### An Inductive Study of יין In The Old Testament

The 141 occurrences of יין in the Old Testament can be summarized as follows:<sup>1</sup>

- I. Literal occurrences
  - A. Its Uses
    - 1. As Offerings
      - a. In libation offering
        - (1) With lamb (Exod. 29:40; Lev. 23:13; Num. 15:5; 28:14).

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<sup>1</sup>The underlined passages are those that are considered alcoholic wine by Teachout and the remainder, non-alcoholic grape juice.

- (2) With bull (Num. 15:10; 28:14; 1 Sam. 1:24<sup>1</sup>).
  - (3) With ram (Num. 15:7; 28:14).
  - (4) With flour (1 Sam. 1:24<sup>1</sup>).
  - (5) Unspecified (Deut. 32:38; Hos. 9:4).
- b. In tithe offering (Deut. 14:26).
- 2. As a merchandise
  - a. Gift (Gen. 14:18; 1 Chr. 12:40; 1 Sam. 25:18; 2 Sam. 16:1).
  - b. Tax payment (Neh. 5:15).
  - c. Commodity for trade (1 Chr. 2:10(9), 15(14); Neh. 13:15; Ezek. 27:18; Joel 3:3(4:3)).
- 3. As a beverage
  - a. For those who are bitter (Prov. 31:6).
  - b. In a meal (Gen. 27:25; 1 Chr. 12:40; Job 1:13, 18; Prov. 9:2, 5; Eccl. 9:7; 10:19; Cant. 5:1; Isa. 22:13; Dan. 1:5, 8, 16; 10:3).
  - c. In connection with the necessities of life
    - (1) Oil for fragrance and anointing (Deut. 28:39-40; Cant. 4:10; Mic. 2:11).
    - (2) House (Amos 5:11; 9:14; Zeph. 1:13).
    - (3) Common food articles
      - (a) Bread or food
        - i) Associated with  $\pi n^{\dagger}$  (Gen. 14:18; Deut. 29:6(5); Judg. 19:19; 1 Sam. 10:3; 16:20; 25:18; 2 Sam. 16:1; Neh. 5:15; Dan. 1:5, 8, 16; Hag. 2:12).
        - ii) Paralleled to  $\pi n^{\dagger}$  (Prov. 4:17; 9:2, 5; Eccl. 9:7; 10:19; Dan. 10:3).
      - (b) Oxen (Deut. 14:26; Neh. 5:18; 1 Chr. 12:40).
      - (c) Sheep (Deut. 14:26; 1 Sam. 25:18; 1 Chr. 12:40; Neh. 5:18).
      - (d) Grain (1 Sam. 25:18; Neh. 13:15; Lam. 2:12).
      - (e) Cakes of figs (1 Sam. 25:18; 1 Chr. 12:40).
      - (f) Summer fruits (2 Sam. 16:1; Jer. 40:10, 12).
      - (g) Fine flour (1 Chr. 9:29) and flour cakes (1 Chr. 12:40).

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<sup>1</sup>Libation offering in these passages is deduced from the context.

- (h) Oil (1 Chr. 9:29; 12:40; 2 Chr. 2:10(9), 15(14); 11:11; Prov. 21:17; Jer. 40:10; Hag. 2:12).
- (i) Frankincense (1 Chr. 9:29).
- (j) Spices (1 Chr. 9:29).
- (k) Wheat and barley (2 Chr. 2:10(9), 15(14)).
- (l) Birds (Neh. 5:18).
- (m) Grapes (Neh. 13:15).
- (n) Figs (Neh. 13:15).
- (o) Vegetation (Ps. 104:15).
- (p) Milk (Cant. 5:1; Isa. 55:1).
- (q) Meat (Gen. 27:15; Isa. 22:13; Prov. 23:20; Dan. 10:3; Hag. 2:12).
- (r) Cooked food (Hag. 2:12).
- (s) Fruit (Amos 9:14).
- d. In a celebration or feasts (2 Sam. 13:28; 1 Chr. 12:40; Esth. 1:7, 10; 5:7; 7:2, 7, 8; Cant. 5:1; Isa. 5:11-12; 22:13; 24:9, 11; Amos 6:6).
- e. When travelling (Judg. 19:19; Josh. 9:4, 13; 2 Sam. 16:1, 2).
- f. In royal places (Neh. 2:1; Dan. 1:5, 8, 16).

## B. Its Characteristics

### 1. Linguistically

#### a. In parallelisms

- (1) Parallel to שֶׁכֶר (Lev. 10:9; Num. 6:3; Deut. 14:26; 29:6(5); Judg. 13:4, 7, 14; 1 Sam. 1:15; Prov. 20:1; 31:4; Isa. 5:11, 22; 22:13; 24:9; 28:7(twice); 29:9; 56:12; Mic. 2:11).
- (2) Parallel to סֶסֶךְ (Prov. 23:30).
- (3) Parallel to דֶּם-עֹנֵב (Gen. 49:11).
- (4) Parallel to בֶּשֶׂר (Prov. 23:20; Isa. 22:13).
- (5) Parallel to לֶהֱחַי (Prov. 4:17; 9:2, 5; Eccl. 9:7; 10:19; Dan. 10:3).

#### b. In epithets

- (1) Wine bottles-- יַיִן וְאֵדוֹן (Josh. 9:4, 13).
- (2) Storehouses of wine-- אֵצֶרֶת הַיַּיִן (1 Chr. 27:27).
- (3) House of wine or banqueting room-- בֵּית הַיַּיִן (Cant. 2:4).
- (4) Vinegar of wine-- חֶמֶץ יַיִן (Num. 6:3).
- (5) Grapevine-- גֵּפֶן הַיַּיִן (Num. 6:4; Judg. 13:14).

- (6) Banquet of wine-- יין האשכול (Esth. 5:6; 7:2, 7, 8).
- (7) Wine of Lebanon (Hos. 14:7(8)).
2. Scientifically
- a. Definite grape product (Gen. 9:21, 24; Num. 6:3, 4; Deut. 14:26; 28:39; 32:33; Judg. 13:4, 7, 14; Isa. 16:10; Jer. 48:33; Amos 5:11; Mic. 6:15; Zeph. 1:13).
- b. Quantity of measures
- (1) By bottles-- כִּסְיָא (Josh. 9:4, 13; 1 Sam. 16:20).
- (2) By jugs-- זֵבֶךְ (1 Sam. 1:24; 10:3; 25:18; 2 Sam. 16:1; Jer. 13:12).
- (3) By hin (Exod. 29:40; Lev. 23:13; Num. 15:5, 7, 10; 28:14).
- c. Mixed (Ps. 75:8(9); Prov. 9:2, 5; 23:30).
- d. Spiced (Cant. 8:2).
- e. Color emphasized (Gen. 49:12; Prov. 23:31).
3. Socially
- a. In relationship to drunkenness
- (1) Improper behaviors
- (a) Incest (Gen. 19:32, 33, 34, 35).
- (b) Disorientation
- i) Verbal (1 Sam. 1:14, 15; Esth. 1:10).
- ii) Physical (Gen. 9:21, 24; 1 Sam. 25:37; 2 Sam. 13:28; Isa. 28:7; 29:9).
- iii) Visual (Prov. 23:30-31). Leviticus 10:9 and Ezekiel 44:21 could also be included here.
- (2) Descriptions for drunkenness
- (a) Heart is merried with wine (1 Sam. 25:37; 2 Sam. 13:28; Esth. 1:10).
- (b) Confused by wine (Isa. 28:7).
- (c) Overcome by wine (Isa. 28:1; Jer. 23:9).
- (d) Boisterous with wine (Zech. 9:15).
- (3) Woe oracles against drunkards (Isa. 5:11, 22; 28:1; Joel 1:5).
- b. The love of it leads to poverty (Prov. 21:17; 23:20).
- c. It leads to injustice (Prov. 31:4; Isa. 28:7; 56:12). The injustice is caused by the drunkenness of the leaders, the kings, prophets, the priests, and the shepherds; thus, these passages could also be placed under disorientation, including verbal, physical, and visual.

4. Religiously
  - a. Its abundance of י" is considered as a blessing from God (Amos 9:14; Zech. 10:7).
  - b. Its lack of י" is depicted as a judgment from God (Deut. 28:39; Isa. 16:10; Jer. 48:33; Hos. 9:4; Amos 5:11; Mic. 6:15; Zeph. 1:13).
5. Experientially: It is associated with pleasure (Prov. 21:17; Eccl. 2:3).
- C. Its Proscriptions
  1. Permanent: Rechabites (Jer. 35:2, 5, 6, 8, 14).
  2. Temporal
    - a. To priests (Lev. 10:9; Ezek. 44:21).
    - b. To Nazarites (Num. 6:3; Amos 2:12).
    - c. To a Nazarite's mother (Judg. 13:4, 7, 14).
    - d. To kings (Prov. 31:4).
- II. Symbolic Occurrences
  - A. Judgments of God symbolized by drunkenness
    1. Not with wine (Isa. 29:9; 51:21).
    2. With wine (Ps. 75:8(9); Jer. 13:12(twice); 25:15; 51:7).
  - B. Other symbolisms: Descriptions
    1. Of abundant blessing (Gen. 49:11, 12).
    2. Of Elihu's feeling (Job 32:19).
    3. Of difficulty and hardship (Ps. 60:3(5)).
    4. Of mouth (Cant. 7:9(10)).
    5. Of fear and reverence (Jer. 23:9).
    6. Of Israel's blossom (Hos. 14:7(8)).

Comparing this summarization with the classifications of Fenton, Rich and Teachout, the proponents of the two-beverage theory, their bias is obvious. By drawing a distinction between alcoholic wine and non-alcoholic grape juice for the word י", they have created many inconsistencies. These inconsistencies are augmented in Teachout's categorization because he has done the most extensive work. However, even though they are on a lesser scale, these problems are also observed in Fenton and Rich.

From Fenton's classifications, three discrepancies

can be observed:<sup>1</sup> First, libation offering in Deuteronomy 32:38 is interpreted as alcoholic while the same in Exodus 29:40, Numbers 15:5, 28:14, and 1 Samuel 1:24 are grape juice. Second, when יין is paralleled to תִּזְבֹּחַ, Genesis 14:18 and Deuteronomy 29:6(5) are considered as alcoholic and Judges 19:19 and 1 Samuel 10:3 are non-alcoholic. Third, when יין is in parallelism with שֵׁכָר, Judges 13:4, 7, 14 and 1 Samuel 1:15 are rendered alcoholic and Leviticus 10:9 and Deuteronomy 14:26 are grape juice. From the contexts of these passages, no indication is given for this distinction.

From the categorization of Rich,<sup>2</sup> similar discrepancies are seen. In feasts and celebrations, Esther 1:7, 10 and Isaiah 5:11-12 are designated as alcoholic and Canticles 5:1 as grape juice. Likewise, when יין is mixed, Psalms 75:8(9) and Proverbs 23:30 are alcoholic and Proverbs 9:2, 5 are grape juice.

As alluded to previously, Teachout has done the most extensive work in the separation of יין into the two categories of wine and grape juice. The inconsistencies of his classification can be summarized as follows:<sup>3</sup>

1. Libation offering is uniformly considered to be grape juice except in Deuteronomy 32:38 where it is

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<sup>1</sup>For Fenton's classification, see Fenton and Abbey, The Bible and Wine, pp. 12-48.

<sup>2</sup>For Rich's classification, see Rich, "Do the Scriptures Prohibit the Use of Alcoholic Beverages?" pp. 129-133, 305-310, 312-315.

<sup>3</sup>For Teachout's classification, see Teachout, "The Use of 'Wine,'" pp. 249-312.



offered to foreign gods. No indication in the context of this passage is given for this interpretation. The logical conclusion from this understanding is that all non-Jewish libation offerings are alcoholic. If so, then how can one argue for grape juice for the Ugaritic *yn* since all extant Ugaritic literature involve mythological gods?<sup>1</sup>

2. In all Biblical occurrences of יין where it is a commodity for trade, it was considered to be grape juice except in Joel 3:3(4:3) where it was designated wine.

3. Whenever food and יין are included in a meal, grape juice is favored except in Isaiah 12:13 and Daniel 1:5, 8, 16. However, neither association with drunkenness nor any information given to indicate alcoholic wine is observed in the context of these passages.

4. Whenever it is paralleled to זית, grape juice is preferred except in Proverbs 4:7.

5. In celebrations and feasts, all occurrences are taken as wine except 1 Chronicles 12:40 and Canticles 5:1.

6. The beverage carried by travellers is uniformly taken as grape juice except Joshua 9:4, 13. This distinction cannot be deduced from the context.

7. Whenever it is paralleled to שכר, wine prevails except Deuteronomy 14:26; 29:6(5).

8. Mixture of יין and other beverages are considered to be alcoholic in Psalms 75:8(9) and Proverbs 23:30 but grape juice in Proverbs 9:2, 5.

9. In all prohibitions mentioned in the Scripture, wine is preferred except Amos 2:12 and Jeremiah 35:2-14.

Attempting to provide consistency by the two-beverage theory, the proponents of this view have created many inconsistencies within their system. Since the one apparent contradiction, that wine is approved and condemned in the Bible, presented by them can be resolved by a proper understanding of Scripture, it is best to preserve coherence in the other uses of יין in the Old Testament.

### Libation Offering and יין

#### Libations in the ANE

Libation offerings, which include wine, milk, beer,

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<sup>1</sup>Ibid., pp. 111-126.

etc., are well known in the ANE. This practice is substantiated by the literature from that region.<sup>1</sup>

#### In Mesopotamia

In a text entitled "Temple Program for the New Year's Festivals at Babylon," lines 385-394 read:

( . . . hours . . . ) the day, the urigallu-priest (shall enter) into the presence of the god Bel, and shall . . . (in front of B)el. He shall (prepare) the golden tray, placing upon it roasted meat, ( . . . ), twelve of the usual loaves, a gold . . . filled with salt, a gold . . . filled with honey, . . . , four gold dishes. He shall place a gold censer . . . in front of the tray; aromatic ingredients and cypress . . . . He shall make a libation of wine.<sup>2</sup>

In another text, "Ritual to be Followed by the Kalu-Priest when Covering the Temple Kettle-Drum," libation offerings include other items. In Text A, i, lines 10-36 read:

You shall scatter flour for the god(s) of heaven, the god(s) of heaven and earth, and the great gods. You shall make a libation of prime beer . . . . You shall set up drinking cup . . . one-third of a pound of white wool . . . seven and one-half . . . you shall lay down on egubbu-vessel . . . cedar sap, honey, cream . . . you shall make a libation of (prime beer, wine), and milk.<sup>3</sup>

And Text A, ii, lines 5-9, 35 read, "You shall lay . . . you shall make a libation of prime beer, wine, and milk . . . . You shall make a libation of prime beer, wine, and milk."<sup>4</sup>

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<sup>1</sup>Libation offering in Ugarit will not be included here because it has been dealt with previously. See discussion under Etymology above. Libations of wine among the Greeks will also be excluded here. It is more properly placed under a study of *οἶνος* .

<sup>2</sup>ANET, p. 334.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 335.

These libation offerings in Mesopotamia are not limited to special occasions, but they are included in daily sacrifices. Thus, in a text named "Daily Sacrifices to the Gods of the City of Uruk," obverse, lines 1-5, 10 read:

Every day in the year, for the main meal of the morning, you shall prepare-in addition to the sappu-vessels of the magqane-eighteen gold sappu-vessels on the tray of the god Anu. Of these (eighteen vessels), you shall prepare before the god Anu seven sappu-vessels on the right-three for barley-beer and four for mixed beer-and seven sappu-vessels on the left-three for barley-beer, one for mixed beer, one for nasu-beer, one for zarbabu-beer, and one alabaster sappu-vessel for mild-and four gold sappu-vessels for "pressed" wine . . . (These five vessels should contain different liquids:) one for barley-beer, one for mixed beer, one for nasu-beer, one for "pressed" wine, (and one for milk).<sup>1</sup>

From the Gilgamesh Epic, a glimpse of how these deities partake of these libation offerings as conceived by the offerer can be seen. Thus, table XI, lines 155-161 read:

(Then) I sent forth everything to the four winds and offered a sacrifice.  
I poured out a libation on the peak of the mountain.  
Seven and (yet) seven kettles I set up.  
Under them I heaped up (sweet) cane, cedar, and myrtle.  
The gods smelled the savor.  
The gods smelled the sweet savor.  
The gods gathered like flies over the sacrificer.<sup>2</sup>

In Asia Minor

The practice of libation in the region of Asia Minor is seen in a Hittite text called "Purification Ritual Engaging

<sup>1</sup>Ibid., p. 343.

<sup>2</sup>Ibid., p. 95. See also Alexander Heidel, The Gilgamesh Epic and Old Testament Parallels, Second Edition (Chicago: The University of Chicago Press, 1949), p. 87. Comparing to the Bible, Teachout correctly observes, "Pagan deities drink libations and Yahweh did not." Teachout, "The Use of 'Wine,'" p. 296.

the Help of Protective Demons." Lines 54-59 of ii read:

(Afterward) she offers the heart in the same way. She places one leg ((and) one-half of the head (upon the altar) for the (Alauwaimis) gods. (She places) the other half of the head (upon the altar for Alauwaimis and) the womb (upon the altar for Mammās); furthermore she pours out a libation.<sup>1</sup>

In this same text, iv, lines 20ff read: She puts the shank upon the altar for the Alauwaimis gods; she puts the upper shoulder upon the altar for Alauwaimis; she puts the . . . upon the altar for Mammās. Furthermore, she pours out a libation.<sup>2</sup>

In Egypt

Offerings made to gods in Egypt are observed in the "Hymn to the Nile." Lines 5ff of xiv read: When the Nile floods, offering is made to thee, oxen are sacrificed to thee, great oblations are made to thee . . . .<sup>3</sup> Among the offerings made to their gods by the Egyptians, beer is mentioned in "A Ritual for Offering Food."<sup>4</sup>

#### Libation in Extra-Biblical Hebrew Literature

Drink offering is found in the Book of Sirach. Thus, verse 50:15 reads, "(And) stretched forth his hand to the cup, and poured out of the blood of the grape, yea, poured out at the foot of the altar, a sweet-smelling savour to the

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<sup>1</sup>ANET, p. 348.

<sup>2</sup>Ibid., pp. 348-349.

<sup>3</sup>Ibid., p. 373.

<sup>4</sup>Ibid., p. 325.

Most High."<sup>1</sup> Concerning the drink offering, Josephus writes, "They pour the wine about the altar . . . ."<sup>2</sup> In the Mishnah, this drink offering of wine accompanies the daily burnt offering.<sup>3</sup>

From the examples of libation offerings in the ANE literature and extra-Biblical writings, it can be concluded that wine is a common offeratory item during the time of the Old Testament.

#### Libation in the Bible

In the Old Testament, the noun  $\text{לִבְיָן}$ , libation offering, is related to the cognate verb  $\text{לָבַן}$  which means "to pour out."<sup>4</sup> This drink offering usually accompanies the burnt offering, peace offering and grain offering. The standard quantity for

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<sup>1</sup>There is a variant reading in the first part of this verse. Instead of "and poured out of the blood of the grape," some manuscripts have "and took old wine." APOT, I:509. Other examples of libation offering in the Apocrypha are 1 Esdras 6:30 and 8:20 where wine is included in Jewish offerings at the temple, and Bel 3 and 11 where wine is an offeratory item to the idol Bel.

<sup>2</sup>Josephus, trans. by H. St. J. Thackeray, in the Loeb Classical Library, ed. by T. E. Page et al (9 vols., New York: G. P. Putnam's Sons, 1926), IV:429, Book 3.234. For other Jewish libation offerings in Josephus, see Ibid., VI:321, Book 11.16; VI:363, Book 11.102; and VII:71, Book 12.140.

<sup>3</sup>Herbert Danby, The Mishnah, (London: Oxford University Press, 1972, reprinted), p. 165, Yoma 3:4. Numerous passages in the Talmud describing libations of wine are also observed; this will be more fully developed in the next chapter.

<sup>4</sup>BDB, p. 650. From this basic meaning, the idea of cast metal is conceived. Thus, the noun  $\text{לִבְיָן}$  has a second meaning, molten image. However, the idea of a drink offering is attested in the majority (57) of its 61 occurrences.



this offering is one-half hin for a bull, one-third for a ram, and one-fourth for a lamb (Num. 28:14).<sup>1</sup> This libation is considered a "soothing aroma to the Lord" (Num. 15:7). It is used in daily offerings (Exod. 29:40; Num. 28:7), in the offerings of the Sabbath (Num. 28:9), in the New Moon offerings (Num. 28:14), in the second and the following days of the Feast of Booths offerings (Num. 29:18ff), and in the concluding rites of the Nazarite vow (Num. 6:15, 17).

The drinks that were used for this offering, used by the Israelites, included שֵׁכָר (Num. 28:7) and יַיִן (Exod. 29:40; Num. 15:7).<sup>2</sup> As previously noted, some scholars who hold to a two-beverage theory for יַיִן consider these drinks to be non-alcoholic grape juice. What is used in the Scriptural libation offerings? Is it non-alcoholic grape juice or

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<sup>1</sup>The volume of a hin varies from one scholar to another. 0.943 gallon, J. D. Douglas, ed. The New Bible Dictionary (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979, reprinted), p. 1423. One gallon, Zondervan Pictorial Encyclopedia of the Bible, S. V. "Weights and Measures," by F. B. Huey, Jr., 5:916. 1.012 gallons, C. I. Scofield, The New Scofield Reference Bible (New York: Oxford University Press, 1967), p. 494, note 3. 1.35 gallons, Angelo Segre, "A Documentary Analysis of Ancient Palestinian Units of Measure," Journal of Biblical Literature 64 (1945):365. In Menahoth of the Talmud, 4 logs of wine are prescribed as the proper quantity for offering a ram. This quantity comes to 2.2 liters or 0.57 gallon. From this measurement, a hin would extrapolate to 1.71 gallons. Menahoth, trans. by Eli Cashdan, in The Babylonian Talmud, ed. by I. Epstein (London: Soncino Press, 1960), pp. 638-642, 104a-104b.

<sup>2</sup>It has been suggested in the Talmud that in addition to these libation items, water was also used by the Jews in the Feast of the Tabernacle. Taanith, trans. by J. Rabinowitz, in The Babylonian Talmud, ed. by I. Epstein (London: Soncino Press, 1938), p. 133, 25b. Ibid., p. 5, 2b.



alcoholic wine?

Teachout, who champions the two-beverage theory for יין, argues for grape juice in these libation offerings; thus, he writes:

In considering the question of whether or not the prescribed yayin of the libation was wine or (grape) juice, several points are pertinent. It must be admitted, of course, that the Bible is not explicit concerning how yayin is to be understood in these contexts. However, several implications may be drawn from overall biblical truth. First, it has been demonstrated above that God's intentions for Israel's use of the vine did not extend to any utilization of intoxicating beverages made from the grape. If Israel was only to drink the fresh juice, there is no reason to even suggest that Yahweh would invite them to offer a different (fermented) beverage to Him. A second point is that leavened dough was never an acceptable offering to God, as is specified in Leviticus 2:11 . . . If this is the case, it would seem strange for God to permit a fermented beverage to be offered, since the process is analogous. A third evidence would be related to this and yet highlights another factor to consider. Each of the other substances offered to God were natural products resulting from the overt blessing of God: fine flour and oil for the grain offering; and sheep, goats, and bulls for the animal offerings. It would certainly follow, therefore, that the natural product of the grape harvest--juice rather than wine--would be offered as well . . . .<sup>1</sup>

From the surface, these arguments appear reasonable. But upon close scrutiny, they are only conclusions from a biased presupposition. Firstly, it cannot be demonstrated that God's intention for the enjoyment of the Israelites does not include fermented wine. This conclusion is only reached when one holds to the two-beverage theory of יין and that one beverage is condemned and the other is condoned. These two assumptions are questionable.

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<sup>1</sup>Teachout, "The Use of 'Wine,'" pp. 298-299.

Secondly, to extrapolate the condemnation of leaven to the fermentation of wine is questionable and beyond its Biblical intent. Negatively, the parallelism of chemical changes between leaven and fermentation does not necessitate a correspondence in their condemnation. The bodies of all human beings, believers and unbelievers, are decaying daily. But the Scripture demands that they should be offered to God. If any parallelism should be drawn, it should be between wine and the body because leavened dough requires the addition of something from without; whereas fermentation and the decay of human bodies occur spontaneously. Positively, libation offering has parallels in every region of the ANE. It has been noted that the cognates of יין and שכר were used in those contexts. If there is a distinction between the beverage that was offered by the pagans and that which was commanded by the Scripture, one should certainly find a clear delineation in the latter.<sup>1</sup> However, this is not the case. From these ANE parallels and the lack of evidence in the contrary, the libation offerings of the ANE must be uniform in content, including the one mentioned in the Bible. If only non-alcoholic beverage is used in the Biblical libation offering, then the other ANE libations must also be non-alcoholic.

Thirdly, the definition of 'natural' is dubious. Fine flour and oil are products resulting from a process. Non-

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<sup>1</sup>A clear distinction between the animal offering of the Bible and of the ANE is observed. The Scripture often used the term "unblemished" whereas no such adjective is seen in the ANE parallels.

alcoholic grape juice and alcoholic wine are also a resultant product. The difference is that flour and oil do not change in the same rate as non-alcoholic grape juice. The latter rate is much faster due to its chemical content. If natural products are required, the parallel would be olives, grapes and grain, or fresh fine flour, fresh oil and fresh juice of the vine. Even this, however, would not prevent the juice from being alcoholic because fermentation occurs spontaneously. In addition, a Jewish source considers "forty days old" wine as a proper drink offering to be poured on the altar.<sup>1</sup>

The best solution does not lie in the content of the beverage but in the heart of the offerers. The people of the ANE did not spend their time trying to decide whether there

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<sup>1</sup> Berakoth, trans. by Maurice Simon, in The Babylonian Talmud, ed. by I. Epstein (London: The Soncino Press, 1958), p. 163, 27a. Niddah, trans. by Israel W. Slotki, in The Babylonian Talmud, ed. by I. Epstein (London: The Soncino Press, 1959), p. 47, 8a. Eduyyoth, trans. by M. H. Segal, in The Babylonian Talmud, ed. by I. Epstein (London: The Soncino Press, 1935), p. 37. This suggestion does not place any authority in the Talmud. It merely suggests a clarification of libation wine because the Scripture nowhere clearly delineates the age of this wine. Alcoholic libation wine is further substantiated by a reference in the Pseudepigrapha, Jubilee 7:5. According to this passage, the wine used for the libation offering also caused the drunkenness of Noah. AP, 2:23. Another reference in the Talmud further delineates the acceptable wine for libation. Wines that are not preferred but permitted if already brought include new wine (fresh from the vat), black, white, sweet and cellar wine. Wines that are not permitted even if brought include pungnant, mixed (with water), exposed and lees or having an offering smell. Baba Bathra, trans. by Israel W. Slotki in The Babylonian Talmud, ed. by I. Epstein (London: The Soncino Press, 1935), p. 405, 97a-b.

was a molecule of alcohol in their libation offering because it did not concern them.<sup>1</sup>

### Tithe Offering and |”

Deuteronomy 14 is entitled "Holiness of the Laity" by Driver.<sup>2</sup> Aside from verses 1-2, the chapter can be divided into two parts: food with dietary prescriptions in verses 3-21, and specific directions for the tithe offerings of agriculture produce in verses 22-29. Thus, Craigie outlined it as follows:<sup>3</sup>

1. Prohibition of certain mourning rites (1-2).
2. Clean and unclean animals (3-8).
3. Clean and unclean fish (9-10).
4. Clean and unclean birds (11-20).
5. Dead creatures (21a).
6. Cooking a kid (21b).
7. Tithes (22-27).
8. Tithe of the third year (28-29).

With this tithe offering, an annual feast is instituted for the celebration of the harvest. In this celebration, Israelites are gathered to a central sanctuary where they are

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<sup>1</sup>Note the distinction between this libation offering and the animal offering. The perfection of the latter is clearly delineated in the Scripture when compared with other ANE literature but no difference is observed of the former. Even with the correct prescribed offering, the heart of the offerer is still the key to one's standing before God. For example, see Isa. 1:11-13.

<sup>2</sup>S. R. Driver, A Critical and Exegetical Commentary on Deuteronomy in the ICC, ed. by C. A. Briggs, S. R. Driver and A. Plummer (New York: Charles Scribner's Sons, 1895), p. 155.

<sup>3</sup>Peter C. Craigie, The Book of Deuteronomy in the New International Commentary on the Old Testament, ed. by R. K. Harrison (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976), p. 239.

to eat together with their household before the presence of the Lord.<sup>1</sup> Since the distance that they must travel in order to reach this central place varies, provisions are made so that if they lived in a far away city, they could exchange their produce for money and purchase them near the sanctuary. With this provision, the problem of carrying these products for a long distance is eliminated. The tithe offering was probably not entirely consumed at this feast.<sup>2</sup>

Within this context, the tithe offering from the harvest includes grain,  $\psi\lambda\gamma'$ , oil and first born of the herd and flock (Deut. 14:23). However, the tithe offering that was purchased near the sanctuary by those who were far away included oxen, sheep,  $\lambda\gamma'$ , and whatever a person desired (Deut. 14:26). Because of this, Bumstead concludes that  $\psi\lambda\gamma'$  is a husbandman's term while  $\lambda\gamma'$  is a finished

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<sup>1</sup>Note that the single verb "eating" is used for the consumption of these things. The Jewish interpreters had problems with this verb. Thus, R. Hisda argues that drinking is included in the eating. Yoma, trans. by Leo Jung, in The Babylonian Talmud, ed. by I. Epstein (London: The Soncino Press, 1938), p. 378, 76a.

<sup>2</sup>Teachout gives two reasons for this conclusion. "First, Yahweh had specially given all of Israel's tithe to the Levites for an inheritance and the Levites' tithe to the family of Aaron (Num. 18:21-32). Therefore, it follows that the feast mentioned in Deuteronomy must have consumed a very small portion of the harvest tithes. Second, if the harvest of grain, juice and oil was sufficient to last the nation until the next harvest time, it would have been a physical impossibility to consume one-tenth of that harvest in one day, or even several." Teachout, "The Use of 'Wine,'" p. 235. It should be noted that some tithe offerings were stored according to the Scripture (Neh. 12:44; 13:5, 12, 13). See also Judith 10:13 in the Apocrypha.



product of the vine.<sup>1</sup> In addition, many scholars deduced from this text the divine sanction on alcoholic beverages in the Old Testament if they are partaken with temperance.<sup>2</sup> But Teachout writes, "To force a word uniformly into one meaning in every context simply because it usually has such a meaning is an incorrect principle."<sup>3</sup> Thus, having established the meaning of "being filled" for the verbal form, he continues, "It is not surprising that the noun šēkār may normally refer to wine as an intoxicant and yet, at times, also connote a drink which is deeply satisfying but not fermented."<sup>4</sup> However, he recognizes the problem in positioning this interpretation; so he writes, "There is no way to avoid totally a problem in this text. Either šēkār means something different than it normally does (yet in keeping with the basic meaning of the verbal root, šēkar) or God is out of character."<sup>5</sup>

Although the principle that the meaning of a word must be deduced from its context is valid, neither of the two

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<sup>1</sup>Bumstead, "The Biblical Sanction for Wine," p. 49.

<sup>2</sup>George Adam Smith, *The Book of Deuteronomy* (Cambridge: At the University Press, 1918), p. 195. J. A. Thompson, *Deuteronomy in The Tyndale Old Testament Commentaries*, ed. by D. J. Wiseman (London: Inter-Varsity Press, 1974), p. 182.

<sup>3</sup>Teachout, "The Use of 'Wine,'" p. 237. It should be noted that he himself used this methodology in Hosea 4:11 for חִירוֹשׁ, and thus, he violates his own principle. Ibid., p. 208.

<sup>4</sup>Ibid., pp. 237-238. But the Talmud considered these beverages to be fermented. *Yoma*, p. 371, 75a-76b. *Erubin*, trans. by Israel W. Slotki, in *The Babylonian Talmud*, ed. by I. Epstein (London: Soncino Press, 1938), p. 187, 27b.

<sup>5</sup>Ibid.



options offered by Teachout is desirable. These two alternatives are not conflicting. God is not out of character in sanctioning alcoholic beverages because no material thing is inherently evil (cf. Rom. 14:14). In order to fit this text into his presupposition which is itself invalid, Teachout has committed the error of eisegesis.

### Proverbs 20:1

This verse reads:

Wine is a mocker,<sup>1</sup> strong drink is a brawler.<sup>2</sup>  
And whoever is intoxicated by it is not wise.

Concerning this verse, Teachout concludes, "The truth that fermented wine is innately evil is emphasized also in the universally applicable verse Proverbs 20:1, where the beverage is itself characterized harshly."<sup>3</sup> Is this the meaning of this verse?

In the first line of Proverbs 20:1, many scholars consider the descriptions to be the personification of ׀

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<sup>1</sup> ׀, a participle from the verb ׀, is always used in the negative sense in the Old Testament with the exception of its Hiphil participial form in Gen. 42:23; Job 33:23; 2 Chr. 32:31 and Isa. 43:27. However, this Hiphil form can be linked to the Phoenician cognate, ׀, meaning 'interpreter.' BDB, p. 539.

<sup>2</sup> ׀, brawler, is a participle of ׀, which means "murmur, growl, roar, be boisterous." Ibid., p. 242.

<sup>3</sup> Teachout, "The Use of 'Wine,'" p. 242. To support this understanding, he argues for a casual beth following the verb ׀ and conceives the reproach "not wise" as equivalent to "sin." Ibid., p. 241, ft. 1 and 243, ft. 1.

and שָׁכַח; thus, they are doing what they make men do.<sup>1</sup> The verb שָׁכַח, translated as 'is intoxicated' by NASB, has the basic meaning "go astray, err."<sup>2</sup> This verb is used intransitively in the Qal stem either without a preposition following the verb<sup>3</sup> or with the preposition בְּ<sup>4</sup> or אֶל<sup>5</sup> following the verb, and transitively in the Hiphil stem.<sup>6</sup> With the exception of Ezekiel 34:6, Brown, Driver and Briggs give the meaning "swerve, meander, reel or roll" when this verb is followed by the inseparable preposition אֶל plus a noun.<sup>7</sup> In Isaiah 28:7, the substances that caused this reaction include שֵׁכָר, יַיִן and חֲמֶזֶק. In addition, the verb that is paralleled to שָׁכַח in

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<sup>1</sup>F. C. Cook, ed. Proverbs-Ezekiel in The Bible Commentary on the Old Testament, abridged and edited by J. M. Fuller (Grand Rapids: Baker Book House, 1969), p. 56. Otto Zockler, Proverbs, trans. by Charles A. Aiken in vol. 5 of Commentary on the Holy Scriptures, trans. and ed. by John P. Lange, 12 vols. (Grand Rapids: Zondervan Publishing House, 1960, reprinted), p. 178. William McKane, Proverbs in The Old Testament Library, ed. by Peter Ackroyd, et al (Philadelphia: Westminster Press, 1970), p. 541. H. D. M. Spence and Joseph S. Exell, eds. Proverbs in the Pulpit Commentary (Chicago: Wilcox and Follett Co., n. d.), p. 383.

<sup>2</sup>BDB, p. 993.

<sup>3</sup>Lev. 4:13; Num. 15:22; 1 Sam. 26:21; Job 6:24; 19:4 and Ezek. 45:20.

<sup>4</sup>Ps. 119:21, 118; Prov. 19:27.

<sup>5</sup>Prov. 5:19, 20, 23; 20:1; Isa. 28:7; Ezek. 34:6.

<sup>6</sup>Deut. 27:18; Prov. 28:10 and Ps. 119:10. It is also found in Job 12:16 as a substantive.

<sup>7</sup>BDB, p. 993. Concerning Prov. 31:4, R. Jonathan said, "She spoke thus to him: What hast thou to do with kings who drink wine and say, 'What need have we of God?'" Sanhedrin, trans. by H. Freedman, in The Babylonian Talmud, ed. by I. Epstein (2 vols., London: Soncino Press, 1935), 2:479, 70b.

this verse is הָלַךְ, "to wander about," a description of drunkenness.<sup>1</sup> Furthermore, הָלַשׁ is parallel to הָלַךְ which has the meaning "saturated, drink one's full" in Proverbs 5:19.<sup>2</sup> Thus, the translation of "is intoxicated" in NASB is not without its basis.

From the syntactical parallel in Isaiah 28:7 where drunkenness is in view and the parallel ideas of הָלַשׁ in other passages, the use of Proverbs 20:1 as a proof text that wine is innately evil is unwarranted. Are visions (הָלַךְ), which is mentioned in this way in Isaiah 28:7, innately evil? Concerning this verse, Gaudry writes:

The clause that follows, וְכִי יִשְׁכַּר וְיִשְׁכַּח הָלַשׁ, indicates that though these two drinks cause trouble, drinking them is not wrong but abuse of them is . . . Therefore, an expanded translation of the clause might be, "and all that swerve, roll, or stagger around under its influence are not wise." This does not say that it is wrong to drink יין or כַּחֵשׁ, but that control can be lost to these beverages. When that happens, the sin has occurred.<sup>3</sup>

#### Proverbs 23:29-35

According to the MT which is followed by the translators of NASB, Proverbs 23:29-35 read as follows:

Who has woe? Who has sorrow?  
Who has contentions? Who has complaining?

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<sup>1</sup>BDB, p. 1073.

<sup>2</sup>Ibid., p. 924.

<sup>3</sup>Mark F. Gaudry, "כַּחֵשׁ in the Old Testament," (Unpublished M. Div. Thesis, Grace Theological Seminary, 1980), p. 16. For others who support this understanding, see H. A. Ironside, Notes on the Book of Proverbs (New York: Loizeaux Brothers Printing Co. Inc., 1907), p. 259. William McKane, Proverbs, p. 541. John Miller, A Commentary on the Proverbs (New York: Anson D. F. Randolph and Co., 1872), pp. 312-3.

Who has wounds without cause?  
 Who has redness of eyes?  
 Those who linger long over wine,  
 Those who go to taste mixed wine.  
 Do not look on the wine when<sup>1</sup> it is red,<sup>2</sup>  
 When<sup>1</sup> it sparkles in the cup,<sup>3</sup>  
 When<sup>1</sup> it goes down<sup>4</sup> smoothly;  
 At the last it bites like a serpent,  
 And stings like a viper.  
 Your eyes will see strange things,  
 And your mind will utter perverse things.  
 And you will be like one who lies down in the middle  
 of the sea,  
 Or like one who lies down on the top of a mast.  
 "They struck me, but I did not become ill;  
 They beat me, but I did not know it.  
 When shall I awake?  
 I will seek another drink."

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<sup>1</sup>In the Hebrew text, כִּי appears only in the first two instances. But from the context, the parallelism is certain. It is left out in the third due to ellipsis. GKC, pp. 99-101, sects. 583-598. Miller considers these כִּי as casual and thus translated them "because." John Miller, A Commentary on the Proverbs, p. 387. But the temporal understanding is more acceptable contextually. NASB. Gaudry, "שָׁכַח in the Old Testament," p. 29. Ronald J. Williams, Hebrew Syntax: An Outline, Second Edition (Toronto: University of Toronto Press, 1976), p. 72, sect. 445 (Hereinafter referred to as HS).

<sup>2</sup>The Hebrew מִדָּמָה is a Hithpael, impf. 3 m. s. In the Qal, this verb means "redden, grow; look red." BDB, p. 10. Teachout interprets it as "reflexive iterative"; and thus, "to redden itself." Teachout, "The Use of 'Wine,'" p. 360. See also HS, p. 28, sect. 152.

<sup>3</sup>The Kethib reads בָּכִיִּים and the Qere, בָּכִיִּים. According to Gesenius, they are "kindred forms." Gesenius, Lexicon, p. 464. It literally means "gives its eyes in the cup." The closest parallel is found in Prov. 6:25, "Do not desire her beauty in your heart, nor let her catch you with her eyelids."

<sup>4</sup>Gaudry translates this Hithpael inf. form of הָלַךְ, "walks back and forth." Gaudry, "שָׁכַח in the Old Testament," p. 29. Williams includes this verb in the category of reflexive-iterative. HS, p. 28, sect. 152. The latter sense with the resultant meaning "go down" or "walk about" fits the context well.

The LXX text of this passage deviates greatly from the MT<sup>1</sup>; and thus, it is no help to the understanding of it.

From this passage, many have deduced the divine condemnation of alcoholic beverages. Thus, Miller argues for a casual 'D in verse 31, resulting in the prohibition of wine drinking.<sup>2</sup> Similarly, Teachout calls this passage "both a classical description of, and a divinely appointed condemnation of, this wretched phenomenon which is common to every generation."<sup>3</sup> Carrying this interpretation a step further, Hansen writes:

In Proverbs 23:31 we are told to not even look at fermenting wine. The inference seemingly being that of desire. As to adultery, we believe and teach that the look of desire is sinful lust, a breaking of the sixth commandment, Matt. 5:28. So this passage, Prov. 23:31 teaches that even the desire for intoxicating liquor is sin.<sup>4</sup>

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<sup>1</sup>In the LXX, Proverbs 23:29-33 read as follows: Who has woe? Who trouble? Who has quarrels? And who vexations and disputes? Who has bruises without a cause? Whose eyes are livid? Are not those of them that stay long at wine? Are not those of them that haunt the places where banquets are? Be not drunk with wine; but converse with just men, and converse with them openly. For if thou shouldest set thine eyes on bowls and cups, thou shalt afterwards go more naked than a pestle. But at last such a one stretches himself out as one smitten by a serpent, and venom is diffused through him as by a horned serpent.

<sup>2</sup>Miller, *A Commentary on the Proverbs*, p. 387. See previous discussion of this particle. This interpretation of color is questionable because white wine is known in Palestine. Spence and Exell, *Proverbs*, p. 445. Does this mean that it is all right to look at wine if it is of a different color than red?

<sup>3</sup>Teachout, "The Use of 'Wine,'" pp. 258-259.

<sup>4</sup>Jens P. Hansen, *Wine in the Bible* (Unpublished Pamphlet, n.d., n.p.), p. 5. The parallelism should not be drinking wine and adultery. Rather, it should be drinking wine and sex. Each has its place and its proper use before God.



Contrasting to this understanding, Gaudry suggests that Proverbs 23:31 "is a warning to notify someone who drinks wine of the danger signals"<sup>1</sup> rather than a prohibition from alcoholic beverages.

Despite the disagreement concerning the innate quality of this beverage, all agree that the descriptions of this passage depict drunkenness.<sup>2</sup> The expressions used in this passage support this understanding. Firstly, the redness of eyes characterizes the drinker.<sup>3</sup> Secondly, 'those who linger long,' a Piel participle, in verse 30, portrays an alcoholic.<sup>4</sup>

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<sup>1</sup>Gaudry, "שכר in the Old Testament," p. 31. He substantiates this interpretation from the context of this passage. His outline which reflects this understanding is as follows:

Verses 29-30 deal with a description of drunkards. They are sorrowful, upset people who are constantly attempting to forget their problems of drinking every kind of alcoholic beverage imaginable.

Verse 31 is a warning against overindulgence. In utilizing the visual imagery that it does, it seems to be pointing out signs that should call a halt to the moment's drinking.

Verses 32-35 tell what happens if the drinker does not observe the visual signals. Ibid., p. 26.

<sup>2</sup>Ibid., pp. 26-30. Spence and Exell, *Proverbs*, p. 452. McKane, *Proverbs*, p. 394. Teachout, "The Use of 'Wine,'" p. 201.

<sup>3</sup>The Hebrew for 'redness,' חֵלֶזֶל is a hapax legomenon. Brown, Driver and Briggs interpret it, "dullness of eyes in drunkenness." BDB, p. 314. There are three known related Hebrew words: חֵלֶזֶל, a place name; חֵלֶזֶל, the name of Nehemiah's father; and חֵלֶזֶל, a description of dullness from wine (Gen. 49:12). Thus, the root's association with wine is certain. It is probably a description of overindulgence.

<sup>4</sup>The phrase, "Those who linger longer," is a translation of לִטְעַן חַיִּים, a Piel participle with a prefixing lamed. It is paralleled to the participle גִּזְזִי, "those who go," in the next line. In the Qal stem, it means "tarry, remain." BDB, p. 29. In the Piel stem, it can be interpreted either as intensive, or as "plurative or repetitive." Ibid. HS, p. 27, sect. 143. The latter understanding depicts alcoholics who consistently practice this act. It is preferred and supported by the other two occurrences of this verb's Piel participle (Ps. 127:2; Isa. 5:11).



Thirdly, 'taste' in verse 30 depicts an engrossment of the drinker to this beverage.<sup>1</sup> Fourthly, the three temporal clauses in verse 31 denote one who has been drinking excessively.<sup>2</sup> Fifthly, the first word in verse 32, 'at the last,' conveys the ultimate result of overindulgence. The descriptions of drunkenness then follow in verses 32-35.<sup>3</sup> Thus, Bumstead summarizes, "It is the gloating look of the wine-

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<sup>1</sup>The margin of NASB has "search out" for this Hebrew verb לְחַקֵּר. This Qal inf. construct of חָקַר with a prefixing lamed means 'search.' BDB, p. 350. Note its parallelism to 'to spy' in Judges 18:2 and 2 Sam. 10:3.

<sup>2</sup>Gaudry aptly points this out in his outline: first, colors are intensified because the eyes are dilated by the alcohol. Second, the light plays on the cup and its contents to make it almost glare at the drinker. Third, the stability of the drinker is affected so that he sways slightly and the cup and its wine seem as if they were walking back and forth on a smooth surface, gently swaying. Gaudry, "שָׁכַר in the Old Testament," p. 30. This last point is debatable due to the difficulty of שָׁכַר, translated as an adverb, 'smoothly,' by NASB. In the 19 occurrences of this plural noun in the Old Testament, they all have an abstract sense. HS, p. 6, sect. 7. This plural noun is normally used literally, meaning equity or uprightness except in Prov. 23:31; Cant. 7:9 and Isa. 26:7, where it is used figuratively. Concerning its occurrence in Prov. 23:31, Brown, Driver and Briggs write, "fig. for free from difficulties, smoothness of the flow of wine." BDB, p. 449. Cant. 7:9 further qualifies this figurative use with the mouth metaphor in verse 8. The adverbial sense noted in NASB, "smoothly," and Gaudry's translation, "in even places," is not an attested use of this noun; and thus, questionable. The only possible adverbial use of its occurrences is Cant. 1:4, but it should be taken as the subject of the verb 'love.' Christian D. Ginsburg, The Song of Songs and Coheleth (New York: KTAV Publishing House, 1970), p. 132.

<sup>3</sup>Gaudry correctly observes, ". . . effects of going beyond the warning points of v. 31. Verse 32 describes the sting of wine as a result of overdrinking, not as a part of the immediate effect of drinking . . . Verse 32, though, is a prelude to verses 33-35 which describes the concept of biting and stinging, as drunkenness and addiction." Gaudry, "שָׁכַר in the Old Testament," p. 30.

bibber against which the warning is directed . . . ." <sup>1</sup>

Due to the conclusion reached above, Proverbs 23:29-35 condemns the drinker who had drunken excessively rather than the beverage itself. <sup>2</sup> This view is further substantiated by its remote context in Proverbs 23:20-21.

### Proverbs 31:4-5

Proverbs 31:4-5 read:

It is not for kings, <sup>3</sup> O Lemuel,  
It is not for kings to drink wine,  
Or for rulers to desire <sup>4</sup> strong drink.

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<sup>1</sup>Bumstead, "The Biblical Sanction for Wine," p. 83.

<sup>2</sup>Even Teachout, who believes that alcohol is innately evil, shows signs of this understanding when he writes, " . . . this special allure of the beverage is not merely innate to the wine but rather is in the mind of the one who has become so captivated by it." Teachout, "The Use of 'Wine,'" p. 260. Note also the Talmudic interpretation, although symbolic, but it does not place the blame on the beverage. Thus, R. Isaac said: What is meant by, look not thou upon the wine when it is red?--Look not upon the wine, which reddens the faces of the wicked in this world and makes them pale (with shame) in the next. Raba said: Look not upon the wine ki yith 'addam: Look not upon it, for it leads to bloodshed "when it is red" is taken as a reflexive of כד, blood. Sanhedrin 2:476, 70a.

<sup>3</sup>Williams cites this verse as an example where the negative ׀ is used "in an elliptic statement with the ׀ of obligation and a modal sense." HS, p. 67, sect. 404.

<sup>4</sup>The Kethibh is ׀ and the Qere is ׀. Thomas argues for a verb because of the verb ׀ in the preceding parallel line. He suggests a scribal error where a ׀ is left out. In addition, he conceives ׀ to be synonymous with ׀ (these are used elsewhere, see Sirach 31(34):18. APOT, 1:423), forms from ׀ (meaning "fill, saturated" BDB, p. 924) and ׀ respectively. Thus, he renders, "It is not for kings to drink wine, nor for rulers to imbibe strong drink." D. Winton Thomas, " ׀ in Proverbs XXXI:4," VT 12:4 (Oct., 1962), :499-500. Driver suggests that ׀ is a defective reading for ׀ or ׀ and translated as the NASB has it. Ibid. Toy prefers the reading of ׀ or ׀ without any evidence. Crawford H. Toy, A Critical and Exegetical Commentary on the Book of

Lest they drink and forget what is decreed,  
And pervert the rights of all the afflicted.

From these verses, some have argued that kings should not drink alcoholic beverages.<sup>1</sup> Teachout extrapolates this idea further when he writes:

For example, in Proverbs 31:4 the text indicates divine disapproval of drinking or of thirsting for any amount of intoxicating wine. While verse 5 does indicate a reason for this prohibition (since God is reasonable), God yet makes a value judgment on the drinking of such a beverage irrespective of the amount drank. To insert the idea that one has to drink deeply of a large quantity before God will disapprove would be comparable to claiming that it is necessary to sin over a long period of time before a given prohibited action violates the holiness of God while the text specifies that intoxicants are innately wrong for rulers, it should not be thought that this is a moral truth limited to this group alone.<sup>2</sup>

The error of these writers is their failure to adhere to proper exegetical methods. Several observations must be made before any conclusions can be drawn. First, the context of Proverbs 31 is a mother's advice to a son. Second, verses 6 and 7 contain commands that wine and strong drink should be given to those who need them; therefore, the drinks themselves are not innately evil or else these people would have been

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Proverbs, in the ICC, ed. by C. A. Briggs, S. R. Driver and A. Plummer (New York: Charles Scribner's Sons, 1916), p. 541. While this last suggestion is unwarranted, the first two are both possible but the meaning is not altered significantly with either one of these alternatives.

<sup>1</sup>Ironside, *Notes on the Book of Proverbs*, p. 471.  
Cooper, "Wine, Biblically Considered," p. 41.

<sup>2</sup>Teachout, "The Use of 'Wine,'" p. 242.

commanded to sin.<sup>1</sup> Third, the command is an appeal for a sober king so that he may rule justly.<sup>2</sup> Fourth, the negative  $\text{לֹא}$  in verses 3 and 4 is often used to express an immediate prohibition rather than a permanent one. Fifth, women are also mentioned negatively in this way in verse 3. It is certain that women are not innately evil. Thus, this passage has nothing to do with the inherent quality of wine or strong drink. Rather, it condemns drunkenness of kings which leads to injustice.<sup>3</sup> So, the command for kings not to drink is a preventive measure against injustice, especially if they have the desire to drink excessively.

#### Rechabites and $\text{לֹא}$

In contrast to the Nazarites, priests and kings, who

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<sup>1</sup>Deduced from this passage, it is a Talmudic practice to give a 'cup of consolation' to the bereaved after a funeral at the 'meal of comforting.' "Wine," Encyclopaedia Judaica (Jerusalem: Keter Publishing House Ltd., 1971), 16:539. R. Hanan said: the only purpose for which wine was created was to comfort mourners and requite the wicked. He appealed to this verse, Prov. 31:6, as the proof-text. Sanhedrin, 2:476, 70a. See also Taanith, p. 59, 13b. It was also a practice for a criminal who is being led to his execution to be given a goblet of wine to benumb his senses. Sanhedrin, 1:279, 43a.

<sup>2</sup> $\text{לֹא}$  is a preposition in the beginning of verse 5 expressing fear or precaution. HS, p. 75, sect. 461. A similar reason is given for judges' prohibition from wine in the Talmud. Judges are to practice moderation of food and drink no wine when they are in session. The reason given is so that they would not become drunk and pervert justice. Sanhedrin, 1:273, 42a.

<sup>3</sup>Charles Bridges, An Exposition of Proverbs (Grand Rapids: Zondervan Publishing House, 1959, reprinted), pp. 617-8. Zockler, Proverbs, p. 257. McKane, Proverbs, pp. 409-410. Miller, A Commentary in the Proverbs, p. 529. Spence and Exell, Proverbs, p. 596. Toy, A Critical and Exegetical Commentary on the Book of Proverbs, p. 439.



were commanded to abstain from alcoholic beverages on a temporary basis, the Rechabites were commanded by their ancestor, Jonadab, the son of Rechab, never to drink wine (Jer. 35:6).<sup>1</sup> Because of this prohibition, Cooper writes, "In Jeremiah 35, there is a classic example of the benefits of abstinence."<sup>2</sup> If this practice is beneficial to everyone, then how about the other commands in this passage such as not building a house, not planting a vineyard and dwelling in tents only? Should these commands which are not noted to other groups be followed? Williamson's words are germane:

To argue, as proponents of prohibition do, that this (Jer. 35) is intended as normative for Christian believers today, is also deceitful. For it is well-known fact that the most ardent prohibitionists do not live in tents, do not refuse to houses, and do not refrain from gardening! If the commandment of Jonadab has building authority today, then by what method of interpretation can most of what he commanded be set aside? . . . The purpose is to show the amazing contrast between the faithfulness of the Rechabites in keeping an unreasonable commandment of an earthly father, while the Israelites disregarded the reasonable law of their father in heaven (Jer. 35:16-19).<sup>3</sup>

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<sup>1</sup> אֲלֶיךָ + Qal impf. 2 m. pl. of אִלֵּךְ + אֲנִי וְבָנֶיךָ. It literally translates, "You shall not, you and your sons, forever."

<sup>2</sup> Cooper, "Wine, Biblically Considered," p. 38. It should be noted that the Rechabites are not monastic. Charles Conroy, "The Old Testament and Monasticism," *Monasticism*, vol. 28 in *Studia Missionalia*, ed. by Mariasusai Dharamony, Jesus Lopez-Gay and Joseph de Finance (Rome: Gregorian University Press, 1979), pp. 1-27.

<sup>3</sup> G. I. Williamson, *Wine in the Bible and the Church* (Phillipsburg: Pilgrim Publishing Company, 1976), p. 17. Cooper also observed this distinction, the disobedience of Judah which demands condemnation and the obedience of the Rechabites which brought a pronouncement of blessings. Cooper, "Wine, Biblically Considered," pp. 38-41.

Recognizing the difficulty of Cooper's interpretation, Teachout, who champions the inherent evil of alcohol as Cooper, sees this prohibition as Jonadab's attempt "to preserve his family's continued spiritual integrity by removing those things which would tempt them to pride and arrogance in their own achievement"; and thus, he concludes that י" is 'grape juice' in this passage.<sup>1</sup> If this understanding is correct, then the people of God should also follow their example because they are just as vulnerable. From the context of this passage, the lesson to be learned from the Rechabites is obedience in contrast to Judah's disobedience and not whether there is any inherent right or wrong in these prohibitions. Furthermore, people in the ANE did not pride themselves with 'grape juice' productions; but they often boast about the fine wine that they make. Thus, even if Teachout's reason for the prohibitions is accepted, the conclusion that י" is 'grape juice' in this passage is unwarranted.

#### Meals and י"

As noted in the preceding sections, eating and drinking in the Ugaritic literature and in the Bible are often associated with meals, either in feasts or in regular, everyday meals.<sup>2</sup> In fact, eating and drinking have probably become a word pair in Hebrew. Besides the י"-related passages, there are many

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<sup>1</sup>Teachout, "The Use of 'Wine,'" pp. 290ff.

<sup>2</sup>See discussion under Etymology.



other passages where this word pair is found. The verb,

יָלַץ, 'to drink'<sup>1</sup> is coupled with יָכַל, 'to eat' 54 times in the Old Testament. Among these occurrences: 37 times, the materials eaten and drunk are not specified;<sup>2</sup> 12 times, the substances are bread and water;<sup>3</sup> once, only the drink, water, is mentioned (Jonah 3:7); once, only the food, bread, is observed (Gen. 25:34); once, the ingredients are vegetables and water (Dan. 1:12); once, flesh and sweet (Neh. 8:10); and once, a figurative use with flesh and blood (Ezek. 39:17).<sup>4</sup>

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<sup>1</sup>For a summary of this verb's usage in the Old Testament, see Ibid., pp. 421-422. A derivative of יָלַץ, a noun יָלָץ is found 42 times in the Old Testament. In five of these occurrences (Ezra 3:7; Dan. 1:5, 8, 10, 16), it denotes a drink. In the remainder, it refers to a feast. In the latter category, both food and drink are mentioned five times (Gen. 26:30; Job 1:4, 5; Isa. 25:6; Jer. 16:8), food alone, twice (Gen. 19:3; 21:8), drink alone, nine times (1 Sam. 25:36; Esth. 1:3, 5, 9; 7:2, 7, 8; Isa. 5:12; Jer. 51:39) and neither is given in the remainder (Gen. 29:22; 40:20; Judg. 14:10, 12, 17; 2 Sam. 3:20; 1 Kgs. 3:15; Esth. 2:18; 5:4, 5, 6, 8, 12, 14; 6:14; 8:17; 9:17, 19, 22; Prov. 15:15; Eccl. 7:2). Note that the references here from Esth. 5:4-6:14 are related to the same banquet found in Esth. 7:2-8. Thus, these occurrences may be classified in that category. Because of this word's association with drinking alone, some have concluded that it refers to drinking bouts in many of its occurrences. BDB, p. 1059.

<sup>2</sup>Gen. 24:54; 28:30; Exod. 24:11; 32:6; Judg. 9:27; 19:4, 6, 21; Ruth 3:3, 7; 1 Sam. 30:16; 2 Sam. 11:11, 13; 19:35(36); 1 Kgs. 1:25; 4:20; 18:41, 42; 19:6, 8; 2 Kgs. 6:22, 23; 7:8; 9:34; 1 Chr. 12:39; 29:22; Neh. 8:12; Esth. 4:16; Job 1:4; Prov. 23:7; Eccl. 2:24; 3:13; 5:18; 8:15; Isa. 21:5; Jer. 16:8; 22:15. Deduced from the context, feasts or celebrations are mentioned in the underlined passages.

<sup>3</sup>Exod. 34:28; Deut. 9:9, 18; 1 Sam. 30:12; Ezra 10:6; 1 Kgs. 13:8, 9, 16, 17, 18, 19, 22.

<sup>4</sup>There are two additional figurative passages that could be included in this category (Ps. 69:21(22); Jer. 16:7). Although the verb יָכַל is not used in these texts, gall for food is parallel to vinegar to drink. This parallelism definitely points to an association between eating and drinking.

In addition to יָלַץ, another verb with the meaning 'to cause to drink' or 'to provide to drink,' יָרַץ, is connected with יָרַץ seven times.<sup>1</sup> In 2 Chronicles 28:15, the ingredients are unspecified. But in three other literal occurrences, food (אֵסֶה) and water are the items used (1 Sam. 30:11; Job 22:7; Prov. 25:21). The three remaining passages are figurative uses. Thus, Jeremiah 9:15(14) and 23:15 mention the eating of wormwood and the drinking of poisoned water; and Psalms 80:5(6), eating bread of tears and drinking tears. It is difficult to assess how many of these occurrences, where the drink is not specified, are יָרַץ. However, it is certain that this beverage was used in daily meals in the ANE. Even Teachout agrees, "That the beverage (wine) was consumed in daily life in Old Testament times by Israelites is therefore a certainty . . . ."<sup>2</sup>

In the 14 instances where יָרַץ is the drink in a meal, four are considered alcoholic wine<sup>3</sup> and ten, non-alcoholic grape juice<sup>4</sup> by Teachout.<sup>5</sup> This interpretation has many

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<sup>1</sup> 1 Sam. 30:11; 2 Chr. 28:15; Job 22:7; Ps. 80:5(6); Prov. 25:21; Jer. 9:15(14); 23:15. These occurrences exclude the יָרַץ passages. For a summary of this verb's usage (יָרַץ) in the Old Testament, see Teachout, "The Use of 'Wine,'" pp. 423-424.

<sup>2</sup> Ibid., p. 258.

<sup>3</sup> Isa. 22:13; Dan. 1:5, 8, 16.

<sup>4</sup> Gen. 27:25; 1 Chr. 12:40; Job 1:13, 18; Prov. 9:2, 5; Eccl. 9:7; 10:19; Cant. 5:1; Dan. 10:3.

<sup>5</sup> In these categorizations, Teachout expresses his uncertainty regarding Isa. 22:3; thus, he notes, "probably wine." Ibid., p. 257. Similarly, Job 1:13, 18 and Eccl. 9:7 are considered questionable or debatable occurrences, but he concludes that they are grape juice. Ibid., pp. 291-292, 294.

difficulties. Firstly, if there are two kinds of beverages involved in these passages, then are there two kinds of bread and meat also? Both bread and meat are associated with יִין in the 'wine'<sup>1</sup> and the 'grape juice'<sup>2</sup> passages. Are the bread and meat in the 'wine' passages leavened bread and unclean meat?<sup>3</sup> Not only can these distinctions not be substantiated from the context of these passages, it also would require many additions into them in order for them to be interpreted in this way. Secondly, this distinction is not noted in the context of meals in the ANE. Therefore, the best approach is to consider 'bread,' 'meat' and 'wine' to be similar products in these passages with the condemnation or approval of them based on the attitude and amount consumed by the partakers.<sup>4</sup>

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<sup>1</sup>In the 'wine' passages classified by Teachout, יִין is parallel to bread in Prov. 4:17 and meat in Isa. 22:13.

<sup>2</sup>In the 'grape juice' passages, יִין is parallel to bread in Prov. 9:2, 5; Eccl. 9:7; 10:19; Dan. 10:3 and to meat in Gen. 27:25.

<sup>3</sup>Even though leavened bread is prohibited during the Passover (Exod. 12:39) and in the grain offering (Lev. 2:11), Scripture is silent concerning its use at other times. The prohibition during these occasions supports the neutrality of its use at other times. Thus, eating leavened bread is not a sin unless it directly violates a Scriptural command.

<sup>4</sup>For example, Daniel abstained from the food and wine of the king's table because they were probably offered to the Babylonian gods and not that they were different 'materially' from the other food and wine. C. F. Keil and F. Delitzsch, Daniel, in vol. 9 of Commentary on the Old Testament, trans. by James Martin et al (10 vols., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976, reprinted), p. 80.

In addition to these scriptural references to eating and drinking, there are passages where drinking is mentioned alone.<sup>1</sup> Whether eating is also involved in these passages is questionable but it is interesting to note that Teachout classifies all of them under wine.<sup>2</sup>

### Priests and יין

Wine and strong drink are prohibited to priests while they are on duty in the tabernacle (Lev. 10:9). While many commentators have traced this prohibition to the sin of Aaron's sons, Nadab and Abihu,<sup>3</sup> there is no explicit reference in this context to prove that they had drunken excessively. Because of this, this claim remains a possibility but it should not be dogmatically asserted. Then, why is the prohibition of alcoholic beverages introduced in this passage?

The construction of verses 8-11 is unusual. An imperative in verse 9 is followed by a waw + the preposition ׀ + infinitive construct in the beginning of verses 10 and 11. Wenham follows Hoffmann's suggestion that the infinitives

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<sup>1</sup>2 Sam. 13:28; Esth. 1:7, 10; 5:7; 7:2, 3, 8; Isa. 5:11, 12; 24:9, 11; Amos 6:6.

<sup>2</sup>Teachout, "The Use of 'Wine,'" pp. 349-353.

<sup>3</sup>Albert Barnes, Exodus-Ruth in The Bible Commentary, ed. by F. C. Cook, Abridged and edited by J. M. Fuller (Grand Rapids: Baker Book House, 1973), p. 133. George Bush, Notes, Critical and Practical, on the Book of Leviticus (New York: Ivison, Phinney, Blakeman & Co., 1842), p. 88. C. F. Keil and F. Delitzsch, The Pentateuch, vol. 1 in Commentary on the Old Testament, trans. by James Martin et al (10 vols., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976, reprinted), p. 354. S. H. Kellogg, The Book of Leviticus, Third Edition (Minneapolis: Klock & Klock Christian Publishers, 1978, reprinted), p. 251.

"continue the imperative sense of the first verb."<sup>1</sup> Similarly, Gesenius, quoting this verse as an example, suggests that this type of infinitive serves as a "continuation of a preceding finite verb."<sup>2</sup> In this sense, the  $\dot{\text{י}}$  + an infinitive construct is used in a wide variety of complementary and explanatory uses, often with the meaning of purpose, goal, or result.<sup>3</sup> In these instances, either purpose or result would fit the context of this passage. Therefore, the reasons for this command to abstain from the alcoholic drinks by the priests are twofold: 1) to prevent errors when they are on duty in which they make distinctions between unclean and clean;<sup>4</sup> and 2) to enable them to teach the sons of Israel all the statutes.

In a parallel passage, Ezekiel 44:21, the reason for abstinence from  $\text{יין}$  "when the priests enter the 'inner court'" is not given. However, the parallel ideas in these two passages appear to indicate the same reason--to reduce the risk of errors by the priests. Because of this, they were forbidden to drink  $\text{יין}$  before they performed their duties in the

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<sup>1</sup>G. J. Wenham, The Book of Leviticus in the New International Commentary on the Old Testament, ed. by R. K. Harrison (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979), p. 158.

<sup>2</sup>GKC, p. 351, sect. 114p. A. B. Davison, Hebrew Syntax, Third Edition (Edinburgh: T. & T. Clark, 1912), p. 127, sect. 93.

<sup>3</sup>Lambdin, Introduction to Biblical Hebrew, p. 129, sect. 115. HS, pp. 36-37, sect. 197-198.

<sup>4</sup>For a discussion on Hebrew theology of clean and unclean, see Wenham, The Book of Leviticus, pp. 15-25.



tent of meeting.<sup>1</sup> But what is the duration that the priest is required to abstain from this alcoholic drink?

From these two passages in Leviticus and Ezekiel, many commentators argued that this prohibition is limited to "only when the priests came into the tent of meeting to perform their duties."<sup>2</sup> However, there are those who believe that this prohibition is perpetual. Thus, Cooper writes, "The reason given for this prohibition is that the priest might have common sense before God, and be able to teach the people by example as well as by words. The duration of this

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<sup>1</sup>The tent of offering, אֹהֶל טֹעֵד, appears to be synonymous with אֹהֶל מוֹעֵד. While the former is used before the temple was built (Exod. 40:3; 27:21), the latter is used after the temple of Solomon was dedicated (1 Kgs. 6:27, 36; 7:50). Thus, the tent of meeting, along with the ark, was brought into the temple (cf. 1 Kgs. 8:4; 2 Chr. 5:5). After this Solomonic period, the term "tent of meeting" was replaced by "the inner court." The designation, "the inner court," is also observed in the millennial temple depicted in Ezek. 40-48.

In Ezek. 44:21, the syntax of the relative clause "when the priests enter the inner court" is an infinitive construct אֵלַי + suffix + אֵלַי. When אֵלַי is used in this manner, it can either have a sense of motion, unto a person or place (Gen. 31:18; 44:30; 48:5; Exod. 16:35; etc.) or into a place where the limit is actually entered (Exod. 12:23; 16:35; 28:29; etc.). BDB, p. 39. When this construction is used with אֹהֶל טֹעֵד in the Pentateuch, it is always in the latter sense (cf. Exod. 28:43; 30:20; 40:32, 35; Lev. 16:23). Therefore, the translation "into" is preferable.

<sup>2</sup>G. I. Williamson, Wine in the Bible and the Church, p. 15. Bernard J. Bamberger, Leviticus in vol. III of The Torah: A Modern Commentary (New York: Union of American Hebrew Congregations, 1979), p. 66. Barnes, Exodus-Ruth, p. 133. Kellogg, The Book of Leviticus, p. 251. Martin Noth, Leviticus (Philadelphia: The Westminster Press, 1965), p. 87. This understanding is substantiated in the Talmud. R. Papa writes, "... just as wine was forbidden (them=priests) only when they entered (the temple), but permitted at any other time . . ." Sanhedrin 1:126, 22b.



prohibition is forever, and the penalty connected with it is death."<sup>1</sup> Similarly, Teachout writes, ". . . if a priest's life was open to public view and he was a teacher of Israel, then he should constantly be exemplary in his deportment rather than abstaining from intoxication only while ministering in God's house . . . Intoxicating at other times, while wrong, was apparently not subject to the same penalty."<sup>2</sup> Applying this interpretation in an analogous sense, Gordon writes:

In the old dispensation priestly ministry was confined to the temple. In the new it broadened to the Christian life on all occasions. Hence this everlasting law against the priestly use of wine would naturally extend to the whole priesthood of believers everywhere and at all times.<sup>3</sup>

Furthermore, he writes concerning Ezekiel 44:21, "Wine and prayer are incompatible things."<sup>4</sup>

In addition to this prohibition from |'', one should note the other requirements when the priests entered the tent of meeting: proper clothing (Exod. 28:43) and washing of hands and feet (Exod. 30:20).<sup>5</sup> The penalty for the violation of either one of these requirements is death (cf. Exod. 28:43; 30:20). Are these requirements for the Christians of today

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<sup>1</sup>Cooper, "Wine, Biblically Considered," p. 31.

<sup>2</sup>Teachout, "The Use of 'Wine,'" p. 228.

<sup>3</sup>Ernest Gordon, Christ, The Apostles, and Wine (n.p.: The Sunday School Times Company, 1944), p. 30.

<sup>4</sup>Ibid.

<sup>5</sup>For these and other requirements in the Talmud, see Sanhedrin, 2:550-551, 83a.

also? The preposition א which precedes the infinitive construct is used adverbially to denote the time when the priests should abstain from שכר and יין. Thus, Watts writes, "א indicates that the verbal state occurred in or during the period of time indicated by the infinitive . . . ." <sup>1</sup> In addition, the Talmud further clarifies the extent of this prohibition. Levites and priests are forbidden to drink wine during the period when they are serving in the temple. The time period varies from a day to a year. <sup>2</sup> Therefore, it is unwarranted exegetically to argue for an everlasting abstinence from שכר and יין by the priests.

#### Nazarite and יין

There are two biblical passages in the Old Testament which deal with the Nazarite: Numbers 6 and Judges 13.

יין is found eight times in these passages; four in the former and four times in the latter. The term 'Nazarite' is from the Hebrew root נזנ which means "to set aside, dedicate, separate, in a religious and ceremonial sense." <sup>3</sup> While NASB translates נזיר as 'special' in the text and 'difficult' in the margin (cf. Num. 6:2), the meaning of this word is

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<sup>1</sup>J. Wash Watts, A Survey of Syntax in the Hebrew Old Testament (Nashville: Broadman Press, 1951), p. 69. GKC, pp. 347-8, sect. 114e. Lambdin, Introduction to Biblical Hebrew, p. 129, sect. 115. HS, p. 44, sect. 241.

<sup>2</sup>Taanith, pp. 80-81, 17a. Sanhedrin, 1:126; 22b.

<sup>3</sup>Julius H. Greenstone, The Holy Scriptures: Numbers with Commentary (Philadelphia: The Jewish Publication Society of America, 1939), p. 59.

uncertain.<sup>1</sup> While the length of this Nazarite vow is not mentioned in any biblical passage, the examples of Samson, Samuel and John the Baptist are life long. Although Gordon claims, "there is an ancient tradition that identified Peter with the Nazarites,"<sup>2</sup> there is no biblical support. The Mishnah reveals that the length of the Nazarite vow is determined by the individual who makes it. In addition, a Nazarite vow that is without a fixed duration is binding for 30 days (m.Nazir 3:1; 6:3).<sup>3</sup>

The first biblical passage, Numbers 6, contains instructions of the Lord that were given to those who wished to take a Nazarite vow. Included in these instructions is the regulation that a person who makes a Nazarite vow must abstain from all grapevine products (6:3-4).<sup>4</sup> In addition,

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<sup>1</sup>Ibid.

<sup>2</sup>Gordon, Christ, The Apostles, and Wine, p. 35.

<sup>3</sup>Danby, The Mishnah, pp. 281, 287. According to the Talmud, Nazarite vow could be a permanent or a temporary condition. Pesahim, trans. by H. Freedman, in The Babylonian Talmud, ed. by I. Epstein (London: Soncino Press, 1938), p. 210, 44b.

<sup>4</sup>Besides שכר and יין, other products named in Num. 6:3-4 are: 1) טֶשֶׁרֶת, which occurs only here in the Old Testament, has the meaning of juice. BDB, p. 1056. 2) עֲנַבִּים, grapes, can be taken as an attributive genitive or genitive of material. 3) The epithet גֶּפֶן הַיֵּין is found twice in the Old Testament (Num. 6:4; Judg. 13:4). גֶּפֶן is found 53 times in the Old Testament with the primary meaning being, the tree of the vine (e.g., Gen. 40:9, 10; Num. 20:5; Deut. 8:8; Judg. 9:12-13; Cant. 7:8(9), 12(13); Isa. 34:4; Jer. 8:13; Ezek. 15:2, 6; Joel 2:22; Zech. 8:12). As יַיִן can be considered an attributive genitive, this epithet means יַיִן-producing grapevine. HS, p. 15, sect. 66. Gaudry makes an interesting observation concerning the products in this passage when he

he must neither cut his hair (v. 5) nor go near a dead person (vv. 6-7) even if he is his relative.<sup>1</sup> Regarding the significance of שכר and יין in this verse, Gray writes, "שכר is a general term for intoxicating beverages without reference to the material from which they are made. It may therefore include wine, as it appears to do in Numbers 28:7, but more commonly the two terms are used together as an exhaustive expression for intoxicants."<sup>2</sup> But Teachout writes, "In this context especially, where verse four summarizes all of verse three by specifically prohibiting everything produced by the grapevine, it is illogical to assume that šēkār alone in verse three refers to a product made from a source other than the vine."<sup>3</sup> There is no conflict between these two understandings because Gray's view is more general for the whole concept of שכר while Teachout's is specific for this verse.

The second passage which deals with the Nazarite vow is the example of Manoah's wife, Samson's mother, when she was pregnant. In addition to שכר, יין and גפן, יין, she

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writes, "The prohibition against vinegars and raisins and grapes could easily come from the nature of fermentation in the climate of Israel. It would happen very rapidly during harvest time . . ." Gaudry, "שכר in the Old Testament," p. 10.

<sup>1</sup>In verse 7, the preposition before father, mother, brother and sister are lamed of interest. HS, p. 48, sect. 271.

<sup>2</sup>George Buchanan Gray, A Critical and Exegetical Commentary on Numbers in the ICC, ed. by C. A. Briggs, S. R. Driver, and A. Plummer (New York: Charles Scribner's Sons, 1920), pp. 61-62.

<sup>3</sup>Teachout, "The Use of 'Wine,'" p. 230.

is also commanded to abstain from eating any unclean things (Judg. 13:4, 7, 14).<sup>1</sup> From the use of the epithet גִּן הַיָּיִן and the textual change in negatives from לֹא + the indicative to אַל + the jussive, Teachout proposes the translation, "She should not eat anything which comes from the grapevine; especially she must not drink . . ."<sup>2</sup> In addition to the two reasons given above for this translation, Teachout gives a third; thus, he writes, "A logical one in that intoxication is never approved in Scripture, whereas the grape and its products are uniformly given to men as the blessing of God."<sup>3</sup>

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<sup>1</sup>This command, abstinence from eating unclean things, is not included in the Nazarite vow in Num. 6.

<sup>2</sup>Teachout, "The Use of 'Wine,'" pp. 231-2. Concerning this translation, several observations should be made. Firstly, the conjunctive waw in Judg. 13:14 could be considered an explicative, meaning 'even,' or an emphatic as Teachout suggested above, or a co-ordinative. HS, pp. 70-71, sects. 434, 438, 430. Secondly, if יַיִן וְשֵׁכָר is a hendiadys and thus denotes grape juice, then why this translation? Is a grape beverage worse than other grape products? Thirdly, the translation "should not" for the imperfect לֹא + negative לֹא is interpretative. Should the Ten Commandments in Exod. 20 which have this construction be translated in this way? Moreover, לֹא + imperfect is more emphatic than אַל + jussive. GKC, p. 276, sect. 107. Fourthly, the third clause, "nor eat any unclean thing," contains a waw + לֹא + לֹא. Should this waw be translated as an emphatic also? Since לֹא is commonly used with the jussive (Williams calls jussive and cohortative, precatives. HS, p. 67, sect. 401-2), the change from לֹא + imperfect in the first clause to לֹא + jussive in the second and third clauses is a literary device conveying the same meaning. Thus, jussive is just another way of expressing a command in the third person. Ibid., p. 34, sect. 185. Because of these evidences, it is best to translate the waw as simple co-ordinative (see NASB). The context and grammar would not allow other interpretations of these waws.

<sup>3</sup>Teachout, "The Use of 'Wine,'" pp. 231-2. This conclusion presupposes that drunkenness always follows the drinking of alcoholic beverages.



From the above, it is evident that Nazarites should abstain from grapevine products, from going near a dead body, and from eating unclean things. But what is the duration of these abstinences? Some have argued that the command to abstain from alcoholic grape beverage is a permanent prohibition by interpreting יין in Numbers 6:20, where Nazarites are permitted to drink יין, as a non-alcoholic drink (i.e., grape juice).<sup>1</sup> On the other hand, some commentators view this prohibition from alcoholic grape beverage to be only temporal.<sup>2</sup>

The permanent prohibition view is inconsistent with the context of this passage. If יין means non-alcoholic grape juice in verse 20, then why can't it be the same in verses 3 and 4?<sup>3</sup> What exactly is the prohibition? As noted above, the prohibition is from grapevine products. Once the vow is fulfilled, this prohibition is lifted,<sup>4</sup> along with going near

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<sup>1</sup>Ibid. Cooper, "Wine, Biblically Considered," p. 37. Note that the imperfect is taken as a permissive imperfect. Both Cooper and Teachout argue for "grape juice" on the basis that יין is not mentioned in Num. 6:20. Ibid.

<sup>2</sup>For example, see Williamson, Wine, p. 16.

<sup>3</sup>In addition, this interpretation must also apply to Amos 2:11-12 where the Israelites had caused the Nazarites to drink יין. Is the sin committed here at the times of Amos for forcing them to drink a non-alcoholic or an alcoholic grape beverage?

<sup>4</sup>From the context of Num. 6:20, some scholars have concluded that it is a reference to a sacrificial meal eaten by the Nazarite and his friends after the fulfillment of his vow. Gray, Numbers, p. 70. Greenstone, The Holy Scriptures: Numbers with Commentary, p. 66.



a dead body. The prohibition from eating unclean things is stated elsewhere to be applicable to all Israelites (Deut. 14). Thus, any grape product is permitted to the person after the fulfillment of his vow whether it is alcoholic or non-alcoholic. To argue otherwise would be inconsistent and is biased by one's presupposition. In addition, the emphasis of this prohibition for the Nazarites is not alcoholic drinks but grapevine products. Thus, it is conceivable that a Nazarite, while under vow, could drink alcoholic beverages that are made from other products. Furthermore, the application of this prohibition to the present day is invalid. Should Christians be demanded to let their hair grow? Are Christians forbidden to be morticians and coroners, or to enroll in an anatomy course where cadavers are used because they are required to follow the Nazarites of the Old Testament when they are under their vow?

Therefore, it is presumptuous to use the Nazarites as examples for modern Christian practices, not to mention the invalid conclusion that they abstain from all alcoholic beverages permanently.

### י"י in Condemnatory Passages

References in the Bible to י"י are associated with blessings as well as cursings. The conflict produced by these connections has led some to conclude that there are two kinds of beverages, fermented and unfermented.<sup>1</sup> Since condemnatory

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<sup>1</sup>See discussion in chapter 1.

passages of יין are often used as 'proofs' for the artificial distinction of two beverages by those who hold this view, they will be examined here. Some of these passages have been discussed elsewhere in this paper.<sup>1</sup> Thus, this section will consider those that had not been scrutinized. In addition, the figurative or symbolic passages will not be included in this discussion.

It should be noted that passages mentioning explicit drunkenness do not necessarily include condemnation. For example, Genesis 19:30-38 gives the account of how Lot's drunkenness led to sexual relations between him and his daughters. However, condemnation is observed neither against incest nor against drunkenness in this passage. It is from other passages of the Bible that one deduces that drunkenness is always a sin (1 Cor. 6:10). Conversely, condemnation of יין does not necessarily involve drunkenness. In fact, it does not even need to involve drinking (Neh. 13:15; Hag. 2:12). One who holds to the two-beverage theory may conclude that this condemnation of the beverage proves its inherent wickedness. But this analysis is invalid. These two passages mentioned are classified by Teachout as grape juice. If the reasoning of those who hold to the two-beverage theory is to be carried through to grape juice, there would be three beverages denoted by the Hebrew יין; one for wine, one for

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<sup>1</sup>Num. 6; Lev. 10:9; Prov. 20:1; 23:29-35; 31:4-5; Jer. 35 and Ezek. 44 had been discussed earlier in this chapter.

approved grape juice, and a third for the condemned grape juice. Are the last two materially different? Due to this false reasoning and the invalid assumption that wine drinking always leads to drunkenness, a better understanding is to view these condemnatory passages to be against the users and not the beverage.

### Condemnation Against Drunkenness

Within the context of these condemnatory passages, the sins of those who are condemned can often be seen. Drunkenness is observed in three of these passages.<sup>1</sup> The first is Isaiah 28:1-8 which reads:<sup>2</sup>

Woe to the proud crown of the drunkards of Ephraim,  
And to the fading flower of its glorious beauty,  
Which is at the head of the Fertile valley  
Of those who are overcome with wine!  
Behold, the Lord has a strong and mighty agent;  
As a storm of hail, a tempest of destruction,  
Like a storm of mighty overflowing waters,  
He has cast it down to the earth with His hand.  
The proud crown of the drunkards of Ephraim is trodden  
under foot.  
And the fading flower of its glorious beauty,  
Which is at the head of the fertile valley,  
Will be like the first-ripe fig prior to summer;  
Which one sees,  
And as soon as it is in his hand,  
He swallows it.  
In that day the LORD of hosts will become a beautiful  
crown

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<sup>1</sup>A fourth passage, Isa. 5:22 may be included in this category. Although drunkenness is not in the context, it was a woe against "those who are heroes in drinking wine and valiant men in mixing strong drink." Thus, it is likely that these people overindulged themselves with wine.

<sup>2</sup>In this Isaiah passage, pride can also be a reason for condemnation as this sin is often denounced by the prophet elsewhere (cf. 2:11, 12, 17).

And a glorious diadem to the remnant of His people;  
 A spirit of justice for him who sits in judgment,  
 A strength to those who repel the onslaught at the gate.  
 And these also reel with wine and stagger from strong  
 drink:

The priest and the prophet reel with strong drink,  
 They are confused by wine, they stagger from strong drink;  
 They reel while having visions,  
 They totter when rendering judgment.  
 For all the tables are full of filthy vomit, without a  
 single clean place.

The second is Joel 1:5 which reads:

Awake, drunkards, and weep;  
 And wail, all you wine drinkers,  
 On account of the sweet wine  
 That is cut off from your mouth.

The third in this category is 1 Samuel 25:36-38 which reads  
 as follows:<sup>1</sup>

Then Abigail came to Nabal, and behold, he was holding a  
 feast in his house, like the feast of a king. And Nabal's  
 heart was merry within him, for he was very drunk; so she  
 did not tell him anything at all until the morning light.  
 But it came about in the morning, when the wine had gone  
 out of Nabal, that his wife told him these things, and his  
 heart died within him so that he became as a stone. And  
 about ten days later, it happened that the LORD struck  
 Nabal, and he died.

#### Condemnation Against Wickedness

Besides drunkenness, wickedness of the people in  
 general is the cause for two other condemnatory passages. One  
 is Deuteronomy 32:32-33. The final words of Moses included a  
 song in Deuteronomy 32-33. Within it, sins of the Israelites  
 are delineated (Deut. 32:28-33). It is within this context

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<sup>1</sup>Drunkenness may not be the only reason that God  
 struck Nabal dead. Another reason might be his treatment of  
 David in not supplying food to him (cf. 1 Sam. 25:1-35).

that wine is mentioned. Verses 32-33 read:<sup>1</sup>

For their wine is from the vine of Sodom,  
And from the fields of Gomorrah;  
Their grapes are grapes of poison,  
Their clusters, bitter  
Their wine is the venom of serpents,  
And the deadly poison of cobras.

From this passage, the wickedness of the people is noted and not the evil of the beverage, for why is the wine of Sodom evil? If there are two kinds of יין, are there two kinds of vine as well because it is condemned here?

The second passage under this category is Proverbs 4:17 which reads: For they eat the bread of wickedness, and drink the wine of violence. The intrinsic quality of the beverage is not the focus. Rather, the condemnation is perhaps against how they were obtained. The context supports this understanding for it is a warning against following the wicked; thus, this verse describes their deeds. In addition, the two nouns in the genitive, wickedness and violence, specify or explain the substances that are condemned.<sup>2</sup> Furthermore, if wine is innately evil in this passage, should not bread be also?

#### Condemnation Against Hedonism

In addition to the drunkenness and wickedness of the

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<sup>1</sup>Cooper suggests the possibility of grape juice mixed with a poison in this passage. Cooper, "Wine, Biblically Considered," pp. 22-23. But this suggestion is questioned because there is no parallel in the ANE literature nor in the Old Testament.

<sup>2</sup>They are either explicative genitives or genitives of specification. HS, p. 11, sect. 40, 46.



Israelites, there are three passages that are directed against their hedonistic lifestyle. From the teaching of the Old Testament, God's people should enjoy life in light of God's sovereignty and in obedience to Him. Instead, they were enjoying life at the expense of others, doing those things that were not pleasing to God. Thus, Isaiah 5:11-12 is a woe against these people.

Woe to those who rise early in the morning that they  
may pursue strong drink;  
Who stay up late in the evening that wine may inflame  
them!  
And their banquets are accompanied by lyre and harp, by  
tambourine and flute, and by wine;  
But they do not pay attention to the deeds of the Lord,  
Nor do they consider the work of His hands.

They were so busy enjoying life that they had no time for God. Another passage which echoes this truth is Isaiah 22:12-13.

Therefore in that day the Lord GOD of hosts, called you  
to weeping, to wailing,  
To shaving the head, and to wearing sackcloth.  
Instead, there is gaiety and gladness,  
Killing of cattle and slaughtering of sheep,  
Eating of meat and drinking of wine:  
"Let us eat and drink, for tomorrow we may die."

"The judgment of God is coming!" is the cry of the prophets against these hedonists. The prophet Amos' words reverberate this truth of the two previous passages in Isaiah.

Woe to those who are at ease in Zion,  
And to those who feel secure in the mountain of Samaria.  
...  
Those who recline on beds of ivory  
And sprawl on their couches,  
And eat lambs from the flock  
And calves from the midst of the stall,  
Who improvise to the sound of the harp,  
And like David have composed songs for themselves,  
Who drink wine from sacrificial bowls

While they anoint themselves with the finest of oils,  
 Yet they have not grieved over the ruin of Joseph.  
 Therefore, they will now go into exile at the head of  
     the exiles,  
 And the sprawlers' banqueting will pass away. (Amos 6:1,  
     4-7)

Even though a reference in the Talmud specifically prohibits the drinking of libation wine,<sup>1</sup> the context of this passage is against hedonists who leave God out of their lives.

### Condemnation Against Specific Sins

A fourth category of sins associated with יין is specific in nature. First, the use of wine in the celebration over unjust gain in Isaiah 56:12.

They have all turned to their own way,  
 Each one to his unjust gain, to the last one.  
 "Come," they say, "let us get wine, and let us drink  
     heavily of strong drink;  
 And tomorrow will be like today, only more so."

Second, an admonishment by Amos to those who forced the Nazarites to drink wine (Amos 2:12). In so doing, they caused the Nazarites, who are required to abstain from any grape products,<sup>2</sup> to breach their vow to God. Third, Nehemiah exhorted the Israelites of his time to observe the Sabbath. Their acts of "treading wine presses," and "bringing in sacks of grain and loading them on donkeys, as well as wine, grapes,

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<sup>1</sup>Horayoth, trans. by Israel W. Slotki, in The Babylonian Talmud, ed. by I. Epstein, (London: Soncino Press, 1935), p. 80, 11a.

<sup>2</sup>As a precautionary measure, Nazarites are exhorted to keep off the winepress area in the Talmud. Abodah Zarah, trans. by A. Mishcon and A. Cohen, in The Babylonian Talmud, ed. by I. Epstein (2 vols., London: Soncino Press, 1935), 2:293, 59a.

figs, and all kinds of loads" (Neh. 13:15) were against the Sabbatical practices. Fourth, Haggai mentions the defilement of food articles (cf. Lev. 22:4-6; Num. 19:22), and is different from the defilement of wine and food that had been offered to idols (Dan. 1:5-16).<sup>1</sup>

One last passage that should be mentioned under this heading is Joel 3:3(4:3). Sins of the nations are delineated in this passage. God said through the prophet Joel that He will "restore the fortunes of Judah and Jerusalem" (Joel 3:1 (4:1)). The sin of the nations concerning wine is not in the beverage itself nor in their use of it as a trade commodity. It was due to their treatment of God's people, the Israelites. Thus, Joel 3:3(4:3) reads:

They have also cast lots for My people,  
Traded a boy for a harlot,  
And sold a girl for wine that they may drink.

From these condemnatory passages associated with יין, it can be concluded that the beverage itself was never condemned. Rather, the problem in every case relates to a sin of the people. Instead of attributing evil to a beverage, wickedness should be placed in the proper source, the sinfulness of man. Sin cannot originate from a material, amoral source, wine; it can only come from a moral being. Wine does

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<sup>1</sup>As alluded to previously, Daniel and his friends' refusal of the king's wine and food is probably due to this defilement. There are ample examples of warning to abstain from wine offered to idols in the Talmud. For instance, see Hullin, trans. by Eli Cashdan, in The Babylonian Talmud, ed. by I. Epstein (2 vols., London: Soncino Press, 1960), pp. 22-25, 6a.

not sin! Man does! Wine does not cause man to sin! Man uses wine to sin!

From the foregoing study of י" in the Old Testament, it can be concluded that the two-beverage theory is unwarranted. This view has created many inconsistencies in the use of this word in the Old Testament. From an analysis of the so-called 'wine' and 'grape juice' passages, the beverage itself was never condemned. Whenever condemnation was observed in a passage associated with י" , the pronouncement was always directed against a sin of man, whether it be drunkenness, hedonism, disobedience, or other sins, rather than the beverage itself. Therefore, the Old Testament use of י" supports the one-beverage theory. The next chapter will examine י" in the extra-Biblical literature so as to gain further understanding of this word.

## CHAPTER IV

### יִי IN EXTRA-BIBLICAL LITERATURE

Although Jewish interpreters of Old and New Testament times often deviate from the literal, historical and grammatical hermeneutics, their literature often enhances the understanding of the Old Testament. The scrupulous nature of the Rabbis reveals many additional insights into the history and culture of the Jewish life in relationship to the Old Testament. The purpose of this chapter is to examine some of these writings so as to obtain additional information for the Hebrew word

יִי. The Jewish sources that will be considered are: the LXX translation of יִי, the Book of Ecclesiasticus in Hebrew and the Talmudic writings.

#### The LXX

Of the 141 occurrences of יִי in the Old Testament, the LXX renders it 132 times as οἶνος, once as γλεῦκος



(Job 32:19),<sup>1</sup> and once as *συμπόσιον* (Esth. 7:7).<sup>2</sup> The seven

<sup>1</sup>This Greek word is found in Classical Greek. Henry George Liddell and Robert Scott, *A Greek-English Lexicon* (Oxford: The Clarendon Press, 1968, reprinted), p. 351. But it is rare in both the LXX and the New Testament, once in the former (Job 32:19) and once in the latter (Acts 2:13). Some have deduced from Job 32:19 that the semantic range of *ין* includes both *οἶνος* and *γλεῦκος*. This method is used to prove that *ין* could refer to grape juice. But this approach is beyond the rules of comparative philology; and it is rooted in the presupposition that *γλεῦκος* must be grape juice. But the context of Job 32:19 implies a beverage that is undergoing the process of fermentation. Even though figurative, this interpretation is certain. A study of this Greek word will not be included here, for it is more properly placed under the study of New Testament words for alcoholic beverages.

<sup>2</sup>*συμπόσιον* is usually used to translate the Hebrew epithet *ין הלהב* (Esth. 7:7; Sir. 34(31):31; 35(32):5, 49:1). Although this epithet also occurs in Esth. 5:6; 7:2, 8, it is rendered *πότῳ*, a banquet in the first two occurrences and left untranslated in the third. In Classical Greek, Liddell and Scott divide its usage into two categories; a drinking party and the room where this party is held. From the LXX usage, these two nuances from Classical Greek are observed; a drinking party (Esth. 4:17x; 7:7; Sir. 34(31):31; 35(32):5; 49:1; 2 Macc. 2:27; 5:36; 6:33) and the room where a drinking party is held (1 Macc. 16:16). Concerning the former, it is questionable whether 3 Macc. 5:15, 16, 17; 7:30 should be included or not. In the latter category, 3 Macc. 7:20 can also be included. The context of this passage is a celebration by the Jews after they have purged the unclean in their midst (3 Macc. 7:10-16). Contextually, *συμπόσιον* is often used in comparisons (Sir. 35(32):5; 49:1; 1 Macc. 2:27). It mostly associates with royal gatherings (Esth. 4:17x; 7:7; 3 Macc. 5:15, 16, 17; 5:36; 6:33). However, it is also found among the Jews and appears to be approved (Sir. 34(31):31; 3 Macc. 7:20).

In the New Testament, only two occurrences of this noun are noted (Mark 6:39). The repetition of this noun expresses the distributive idea. Thus, NASB gives, "by groups." For a discussion of this usage, see A. T. Robertson, *A Grammar of the Greek New Testament in Light of Historical Research* (Nashville: Broadman Press, 1934), p. 673. From the usages of this noun in the Greek literature, Biblical and extra-Biblical, Moulton and Milligan describe its development to be from a drinking party to a room and then to a company of diners. J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976, reprinted), p. 598. Although some overlappings in this development are

remaining occurrences are without an equivalent (Esth. 1:10; Job 1:18; Prov. 23:20, 31; Isa. 56:12; Mic. 6:15; Hab. 2:5).<sup>1</sup> There are apparently different reasons for their absence. In two instances (Prov. 23:31; Hab. 2:5), relatively free translations of these verses were observed. Thus, neither a word nor a dynamic equivalent can be found for י" in them. In Proverbs 23:20, the dynamic equivalent, οἰνοπότης, wine-bibber, is used for 'the heavy drinker of wine.' In Isaiah 56:12, the whole verse is missing in the LXX. The remaining three instances (Esth. 1:10; Job 1:18; Mic. 6:15) are good translations even though the word י" is not rendered in a word-for-word translation. The context of each does not require them.

The Septuagint translators appear to equate the Greek word οἶνος with the Hebrew י". The use of other Greek words is rare and thus is difficult to assess. A detailed study of οἶνος may prove to be helpful in this study, but it is beyond the scope of this paper.<sup>2</sup>

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observed in its usages, this scheme is valid. It is interesting to note that the English word 'symposium' comes from this root. Thus, a further development, meaning a lecture with various speakers on a given topic, is found in English.

<sup>1</sup>Although an equivalent is not found for some occurrences of י", οἶνος is often noted in the readings of some manuscripts. But in these seven passages, no equivalents are noted in any of the extant manuscripts.

<sup>2</sup>οἶνος is the commonest of the Greek words that possibly designate alcoholic drinks. It is more properly studied under New Testament words for alcoholic drinks.

יין in Ecclesiasticus

In the Book of Ecclesiasticus,<sup>1</sup> some interesting uses of יין are observed. It is used metaphorically four times. In 9:10, it is likened to friends, the older the better. Music with יין is compared to "a ruby seal in a setting of gold" (35(32):5), to "a seal of emerald in rich setting of gold" (35(32):6), and to "the memory of Josiah" that is sweet as honey to every mouth (49:1).

Besides these figurative passages which describe יין favorably, it is also said to gladden the heart of man (40:20; 34(31):31). However, there are warning passages regarding its use. The misuse of it is warned against in 19:2 which reads: Wine and women lead intelligent men astray, and the man who consorts with a harlot is very reckless. The abuse of it is equated with the misuse of women in harlotry. The beverage itself is not condemned for if so, woman, according to this passage, is also condemned intrinsically. A clearer passage, 34(31):25-31, which condemns overindulgence and condons moderation, reads as follows:

Show not thy valiantness in wine;  
For wine hath destroyed many.  
The furnace proveth the edge by dipping:  
So doth wine the hearts of the proud by drunkenness.  
Wine is as good as life to a man, it is be drunk  
moderately:

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<sup>1</sup>For the Hebrew text of this book, see Israel Levi, *The Hebrew Text of the Book of Ecclesiasticus*, No. 3 in *Semitic Study Series*, ed. by R. J. H. Gotthell and Morris Jastrow Jr. (Leiden: E. J. Brill, 1969, reprinted).

What life is then to a man that is without wine?  
 For it was made to make men glad.  
 Wine measurably drunk and in season bringeth gladness  
     of the heart,  
 And cheerfulness of the mind.  
 But wine drunken with excess maketh bitterness of the  
     mind,  
 With brawling and quarrelling.  
 Drunkenness increaseth the rage of a fool till he offend;  
 It diminisheth strength and maketh wounds.  
 Rebuke not thy neighbour at the wine,  
 And despise him not in his mirth.  
 Give him no despiteful words,  
 And press not upon him with urging him (to drink).

In this passage, the prudent and improper uses of wine are delineated. It warns against overindulgence but it also puts wine in a proper perspective, that it is given by God to man for his enjoyment. Although these concepts are in the Old Testament (cf. Judg. 9:13; Ps. 104:15), they are misconstrued by the proponents of the two-beverage theory. Thus, |'' in the Book of Ecclesiasticus merges condemned and condoned 'natures' into a single passage. The latter occurs when it is used with moderation and the former, when abused.

#### |'' in the Talmud

For |'' in the Talmud, Dalman gives "Wein."<sup>1</sup> A survey of wine use in the Talmud can be summarized as follows:<sup>2</sup>

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<sup>1</sup>Gustaf H. Dalman, Aramäisch-Neuhebräisches Handwörterbuch zum Targum, Talmud und Midrash (Hildesheim: Georg Olms Verlagsbuchhandlung, 1967, reprinted), p. 183. See also Jacob Levy, Wörterbuch über die Talmudim und Midraschim (4 vols., Berlin: Wissenschaftliche Buchgesellschaft, Darmstadt, 1924), 2:239.

<sup>2</sup>References used are notations in the Babylonian Talmud unless none are given. In the latter case, page numbers are given.

## I. Literal occurrences

## A. Its uses

## 1. As offerings

- a. Libation offering (b.'Abod. Zar. 54a, 62a; b.Ketub. 27a, 107b; b.Menah. 27a, 86b-87a, 104a-b, 107a; b.Hul. 41a, 5a; b.Bek. 17a; m.Shabb. 40b; b.'Erub. 69a; b.Pesah. 43b, 44b; b.Ta'an. 2b, 25b; b.Shekal. p. 16; b.Hag. 22a; b.Yebam. 46a; b.B. Bat. 60b; b.Nid. 57a)
  - (1) The preferred wine is older than 40 days (b.Ber. 27a; b.Nid. 8a; b.'Ed. p. 37) but should not be older than one year (b.Menah. 86b-87a)
  - (2) Not preferred but permitted if brought: new wine from the vat, black, white, sweet and cellar wine (b.B. Bat. 97a-b)
  - (3) Not permitted even if brought: pungent, mixed (with water), exposed, lees, or wine having an offensive smell (b.B. Bat. 97a-b)
- b. First tithe offering (b.Bek. 53b-54a; b.Tem. 5a; b.Shabb. 11b; b.Yoma. 76a; b.Rash. Hash. 14a; b.Dem. pp. 78-9, 81)
- c. Second tithe offering (b.'Erub. 27b; b.Sukk. 23b; b.Dem. pp. 78-79)
- d. Termurah (cf. heave-offering in Num. 18:8)-(b.Ter. pp. 202-203, 206, 208)
- e. Surplus after the meal offering belongs to the temple (b.Shekal. p. 13)

## 2. As a merchandise

- a. Gift (b.Beza. 14b; m.Meg. 7a)
- b. A commodity for trade-selling and purchasing of it in the markets and in private (b.Ketub. 54b, 100b, 106b, 105a; b.Pesah. 113a; b.Sukk. 40b; b.Beza. 29a; b.Git. 31a-b; b.B. Mes. 51a, 99b; b.B. Bat. 83b, 84b, 87a, 93b, 95a-b; b.'Abod. Zar. 11b, 33a, 57b-61b, 65b, 70b, 71a, 72b)

## 3. As a beverage

- a. To remove inhibition (b.B. Bat. 12b; b.Sanh. 38a)
- b. For mourners (b.Hul. 94a; b.Ta'an. 13b; b.Mo'ed. Kat. 11b, 12a, 23b)
- c. As a sign of hospitality to the guests (b.Shabb. 146a; b.Yoma. 23b)
- d. To whet one's appetite (b.Pesah. 107b)
- e. To one who is about to be executed (b.Sanh. 43a)



- f. In a meal
  - (1) General (b.Shabb. 62b-63a, 129a; b.Hul. 4b; b.Ketub. 67a-b; b.'Erub. 30a; b.Pesah. 20b, 23a, 35a, 110b; b.Yoma. 76a; b.Mo'ed. Kat. 23b; b.Yebam. 63a; b.B. Bat. 90b; b.Pe'ah p. 43)
  - (2) Specific
    - (a) Erub meal (b.'Erub. 26b, 29a, 71a)
    - (b) Passover meal (b.Pesah. 36a, 99b, 107b-109a)
    - (c) A drinking toast (b.Shabb. 67b)
- g. In connection with the necessities of life
  - (1) With common food articles
    - (a) Oil (b.Ketub. 106b; b.Bek. 53b-54a; b.Shabb. 5b, 17b; b.Pesah. 35a, 36a; b.Sukk. 40b; b.Rosh. Hash. 13b; b.Shekal. p. 16; b.Hag. 22a, 24b; b.Yebam. 121b; b.B. Mes. 23b, 25a; b.B. Bat. 90b; b.Sanh. 31a; b.'Abod. 36a, 36b, 40b, 51a, 51b, 54b; b.Kelim. p. 118; b.T. Yom. p. 532; b.Pe'ah p. 43; b.Ter. p. 202-203, 206)
    - (b) Barley (b.Pe'ah p. 43)
    - (c) Flour (b.Ketub. 106b; b.B. Bat. 90b; b.'Abod. Zar. 51a, 51b)
    - (d) Water (b.Hul. 10a; b.Rosh. Hash. 32b-33a; b.Ta'an. 2b, 7a; b.Maks. p. 479)
    - (e) Corn (b.Tem. 5a; b.B. Mes. 23b)
    - (f) Milk (b.Hul. 10a; b.Ta'an. 7a; b.'Abod. Zar. 39a)
    - (g) Bird (b.Shekal. p. 16)
    - (h) Meat (b.Shabb. 129a; b.Yebam. 63a; b.B. Bat. 60a; b.'Abod. Zar. 39a, 54b)
    - (i) Grain (b.Bek. 53b-54a; b.Rosh. Hash. 14a; b.Sanh. 104a)
    - (j) Olive (b.B. Mes. 23b)
    - (k) Bread (b. Shabb. 17b; b.'Abod. Zar. 36b)
    - (l) Wheat (b.'Abod. Zar. 11b; b.Pe'ah p. 43)
    - (m) Honey (b.Pesah. 35a, 36a)
    - (n) Vinegar (b.Maks. p. 494)
    - (o) Figs (b.B. Mes. 23b; b.Pe'ah p. 43)
  - (2) With garments (b.'Abod. Zar. 33a)

4. As a medicine: it is called the head of all medicine (b.B. Bat. 58b)
  - a. Externally: a mixture with parsley as a rub (b.'Abod. Zar. 28a)
  - b. Internally
    - (1) For blood letting (b.'Abod. Zar. 29a)
    - (2) Strengthen one's memory (b.Hor. 13b)
    - (3) By using it, a woman will have a robust child (b.Ketub. 60b-61a)
    - (4) Beneficial for lactation (b.Ketub. 65b)
    - (5) If properly mixed with water, it is beneficial to bone marrows (b.Nid. 24b)
5. Miscellaneous uses
  - a. To determine guilt (b.Shabb. 30b)
  - b. Lees of wine used to disguise the menstruation of a woman (b.Ta'an. 22a)
  - c. For the sanctification of the day (b.Meg. 27b)
  - d. To test the virginity of a woman (b.Yebam. 60b)
- B. Its characteristics
  1. Linguistically
    - a. It is parallel to the blood of grapes (b.Ketub. 111b)
    - b. It is synonymous with strong drink (b.Sanh. 38a)
  2. Scientifically
    - a. A grape product: this is noted in the various manufacturing equipment used in the production of wine as well as other general indicators
      - (1) General indicators (b.Shabb. 15a; b.B. Bat. 64b, 71a; b.Sanh. 26a; b.'Abod. Zar. 51b-61b, 39b, 55a, 59a, 70a, 74b, 75a; b.Sota. 49b)
      - (2) Specific indicators: equipment used
        - (a) Wine press (b.Shabb. 19a, 11b; b.Beza. 19a, 13a; b.B. Mes. 60a; b.Toh. p. 401, 403)
        - (b) Wine vat (b.Shabb. 17a)
        - (c) Filter (b.Kelim. p. 118, 137; b.'Aboth. p. 69)
    - b. Quantity of measure and/or storage containers
      - (1) Jars (b.Ber. 5b; b.'Erub. 27b; b.Beza. 29b, 35b-36a; b.Hag. 26a; b.B. Mes. 25a; b.Dem. p. 81)
      - (2) Vessels (b.Ketub. 107b; b.Beza. 29a; b.'Abod. Zar. 33b-34a)

- (3) Cask (b.Shabb. 142b, 146a; b.Mo'ed. Kat. 11b, 12a; b.Yebam. 60b; b.B. Mes. 60a; b.'Abod. Zar. 33b-34a)
- (4) Jugs (b.Hag. 20a; b.Yebam. 81b; b.B. Bat. 93b)
- (5) Barrel (b.Meg. 7a; b.B. Mes. 23b, 99b, 106b; b.Sanh. 31a)
- (6) Cup (b.B. Bat. 73b; b.'Abod. Zar. 6b)
- (7) Goblet (b.Mo'ed. Kat. 27a; b.Sanh. 43a)
- (8) Log (b.'Erub. 4a; b.Sanh. 71a; b.Nid. 72b; b.Dem. pp. 78-79)
- c. Places of storage
  - (1) General (b.Ta'an. 20b; b.Hag. 20a; b.B. Bat. 20b)
  - (2) Specific
    - (a) Storehouse (b.Pesah. 8a)
    - (b) Wine cellar (b.Pesah. 8b; b.B. Mes. 23b; b.B. Bat. 93b, 95a-b)
- d. Fragrance (b.Sanh. 108a)
- e. Kinds of wine
  - (1) Strong, bitter and sweet (b.'Abod. Zar. 30a)
  - (2) Old (b.'Aboth. p. 55): old is better than new; see also the age of libation wine
  - (3) Grape-skin wine (b.Mikw. 44a)
  - (4) New wine, wine that is in the first stage of fermentation, 3 days (b.Sanh. 70a)
  - (5) Asparagus wine (b.Pesah. 110b)
  - (6) Boiled wine (b.'Erub. 29a; b.Yebam. 121b; b.'Abod. Zar. 29b-30a; b.Ter. p. 206). According to the last reference, unboiled wine is preferred.
  - (7) Colors: white dark, black (b.Shabb. 62b-63a; b.B. Bat. 97a-b)
- f. Mixed wine
  - (1) Oil with wine (b.Rosh. Hash. 13b; b.Mikw. p. 449; b.T. Yom. p. 532)
  - (2) Strong wine with mild wine (b.B. Mes. 60a)
  - (3) Lees with wine (b.B. Mes. 60a)
  - (4) Water with wine
    - (a) Unfixed ratio (b.'Abod. Zar. 73a; b.Mikw. pp. 449-450)
    - (b) Fixed ratio
      - i) One part of wine to three parts of water (b.Hul. 26a; b.Shabb. 77a)

- ii) One part of wine to two parts of water (b.Shabb. 77a)
  - iii) Two parts of wine to one part of water (b.B. Mes. 60a)
  - iv) Three parts of wine to one part of water (b.B. Mes. 60a)
  - v) Four parts of wine to one part of water (b.B. Mes. 60a)
- (5) Diluted wine or unspecified mixture with wine: the likely ingredient is water (b.'Erub. 29b; b.Pesah. 86a; b.Nid. 24b; b.Mo'ed. Kat. 20b; b.'Abod. Zar. 30a, 58b, 69a)
- g. Improves with smoke (b.B. Bat. 20b)
- h. Turns sour (i.e., spoils) when mistreated (b.Ber. 5b; b.Ketub. 105a; b.B. Mes. 106b; b.B. Bat. 83b, 84b, 95b-96b; b.Nid. 2b; b.Ter. p. 208)
- i. Side effects
  - (1) Lees of wine leads to hemorrhoids (b.Shabb. 81a)
  - (2) Drip-drop wine cause defective eyesight (b.Pesah. 110b)
- 3. Socially
  - a. Problems
    - (1) It leads to intoxication (b.Ketub. 111b). Note the distinction of being influenced and being intoxicated in b.'Erub. 64a-b.
    - (2) It leads to infidelity in women (b.Nazir. 1; b.Sota. 2a)
    - (3) It can cause injustice and immorality (b.Sota. 49b)
  - b. Customs
    - (1) A woman should drink less in the absence of her husband (b.Ketub. 65a)
    - (2) No one should drink a cup in one draught (b.Beza. 25b)
    - (3) No drinking is allowed in the eve of the Ninth of Ab (b.Ta'an. 26b, 30b)
    - (4) One should not drink wine after eating fish (b.Mo'ed. Kat. 11a)
  - c. Warnings
    - (1) Against a person having wine with the husband of the woman that attracts him (b.Yebam. 63b)
    - (2) One should drink according to law (i.e., limit) (b.Meg. 12a)

4. Geographically: regions that are famous for wine
  - a. Perugitha (b.Shabb. 147b)
  - b. Sharon wine (b.Shabb. 477a)
  - c. Italian wine (b.Sanh. 70a, 71a)
  - d. Ammonite wine (b.Sanh. 106a)
  - e. Aramean wine (b.'Abod. Zar. 34a)
  - f. Carmel wine (b.Nid. 21a)
  - g. Cuthean (Sumaritan) wine (b.Dem. pp. 78-79)
  - h. Solidified wine from Senir (b.Sukk. 12a)
5. Religiously
  - a. Wine becomes unclean when a menstruating woman touches it (b.Ketub. 61a)
  - b. Wine becomes unclean or prohibited when associated with heathens, either by their handling of the beverage, vessels or manufacturing equipment; or using any equipment that belong to them (b.Menah. 31a, 48a-b; b.Hul. 3a, 3b, 6a, 35b; b.Bek. 37a; b.Tem. 28a; b.Shabb. 5b, 144b, 17b, 122a, 40b; b.Pesah. 17a; b.Beza. 11b, 21b; b.Hag. 26a; b.Yebam. 46a; b.B. Bat. 24a; b.'Abod. Zar. 29b, 31b, 33a, 36b, 39a, 49b, 56b-57a, 57b-61b, 62b, 29b-30a; b.Kelim. p. 118; b.Maks. p. 494; b.Tohar. pp. 401, 412-413; b.Nid. 50b, 65b)
  - c. Some uncovered wine are unclean (b.Hul. 10a; b.'Abod. Zar. 30a; b.Nid. 13a)
  - d. Clean (hallowed) wine (b.Hag. 24b)
  - e. Libation wine should not be drunk (b.Hor. 11a)
- C. Its proscriptions: all are temporal
  1. Judges should not drink wine and show moderation in food when serving in this capacity (b.Sanh. 40a, 42a; cf. Prov. 31:4). Note also b.'Erub. 64a--a discussion of how much wine can a judge have before he is rendered unfit.
  2. Priests are forbidden to drink wine while serving in the temple (b.Hul. 62b; b.Ta'an. 17a). Those priests who drink wine during this period is not allowed into the Temple (b.Kelim. p. 12). Furthermore, the punishment is excision from the priesthood (b.Bek. 45b).
  3. Nazarites are to abstain from wine in all occasions while under this vow (b.Ber. 63a; b.Ketub. 72b; b.Hul. 82b; b.'Erub. 4a, 43a-b; b.Ta'an. 11a; b.Nazir. 3b-4a, 5a, 11a-b, 19a, 28a-b; b.'Abod. Zar. 59a; b.Nid. 72b). If the time period of the vow is unspecified, it



is considered binding for 30 days (b.Nazir. 5a). Offering wine to a Nazarite is a stumbling block to them (b.Pesah. 22b; b.'Abod. Zar. 6b).

4. Israelites are to abstain from wine because this abstinence symbolizes the cessation of libation being offered in the Temple (b.B. Bat. 60b)

## II. Metaphorical usages

- A. As a metaphor: because the numerical value of the Hebrew words for both wine and counsel is 70; thus, the saying, "When wine goes in, counsel departs" (b.'Erub. 65a)
- B. As a similitude
  1. Likened to the words of Torah (b.Ta'an. 7a)
  2. Likened to blood (b.Nid. 19a)
  3. Likened to a discharge (b.Nid. 20a)

From this summarization, it can be observed that *ayin* in the Talmudic writings reflects its Old Testament uses. In addition, it illumines its meaning due to the nature of the Talmudic literature. Because it is meant to interpret the Mishnah, it deals with many details that are not specifically mentioned in the Old Testament. Although errors in theological issues are often observed in the Talmud, it is helpful for the understanding of this word. The painstaking approach of these writers provides much information regarding wine use in the Jewish community.

Concerning the libation offering, wine fresh from the vat (i.e., new wine) is acceptable (b.B. Bat. 971b), but the preferred libation wine is over 40 days old (b.Ber. 27a) and less than a year old (b.Menah. 87a). According to these references, the wine that is considered the most sacred because it is offered to God is definitely alcoholic.

New wine is clearly defined as the grape beverage that is undergoing the first stage of fermentation, the first three

days (b.Sanh. 70a). Regarding the tithing of wine, it is very specific. Before it drips into the vat, one can drink from it without paying tithe. But after it has passed into the vat, it must be tithed (b.Shabb. 11b). These references refer to wine as a grape beverage with relatively low alcoholic content.<sup>1</sup> Nevertheless, they are called 'wine.' Thus, the best definition of יין, according to these evidences in the Talmud, appears to be the completed beverage of the grape without any concern for its alcoholic content. However, the normal use of this word designates a beverage that had undergone the completed fermentation process. New wine is not wine in its normal sense. The use of this word for a beverage that is in the stages of fermentation is the exception rather than the norm.

The passages in the Talmud that differentiate the clean and unclean wine and the permitted and the prohibited wine should not be misconstrued as grape juice versus wine. The distinction is on ritualistic grounds rather than alcoholic content. Prohibited or unclean wines are those that had been offered to idols or associated with heathens.

This study of יין in extra-Biblical literature has

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<sup>1</sup>One must define the adjective 'alcoholic.' Does one molecule of alcohol in a gallon of liquid render it alcoholic? In other words, how much or what percentage of alcohol would make a liquid alcoholic? Because fermentation occurs spontaneously when the grapes are being pressed due to the enzymes in the skin of the fruit, there are alcoholic molecules in the grape beverage even as it is passing into the vat. Thus, the attempt to differentiate grape juice (totally free of alcohol) from wine is futile.

enhanced the understanding of this Hebrew word. It helps to clarify the beverage that is used in libation offering. It also helps to define יין as the completed beverage of the grape.

## CHAPTER V

### CONCLUSION

There are three proposed meanings noted for the Hebrew יין among Biblical scholars: (1) the two-beverage theory which separates non-alcoholic grape juice and alcoholic wine by the condoned and condemned passages respectively, (2) the uniform one-beverage theory which conceived יין as a beverage of similar alcoholic content, and (3) the variable one-beverage theory which pictured יין as a beverage of variant alcoholic strengths.

Biblical and extra-Biblical etymological studies of יין were conducted in order to examine the validity of these proposals. From the examination of these literatures, yyn in Northwest Semitic denotes a grape wine that is the most common beverage of the Old Testament times. Due to the nature of these writings, all have contributed to the total picture of the word. In Ugaritic literature, it was never associated with condemnation because most of the literature is economical and mythological in nature. But in Biblical and extra-Biblical Hebrew literature, it was found in contexts of both blessing and cursing. The condemnation in the latter passages was not directed toward the beverage. Rather, it was aimed at the sins of men. In addition, neither the Ugaritic nor the

Biblical occurrences provide a clear description of how the beverage was made and what kind was used for the libation offering and for drinking. Any conclusions from these two sources are merely conjectures. The Talmudic literature furnishes this information because it is meticulous in nature. This latter source gives the best insight for the meaning of this word. Although it normally denotes a wine that has completely fermented, there are instances where it definitely refers to a beverage that is still undergoing this process. However, the latter is the exception rather than the rule. Because of this, יין may denote a beverage with varying alcoholic content, depending on the stage of fermentation. It only designates a completed beverage of the grape.

The two-beverage theory is not only inconsistent in light of Biblical and extra-Biblical etymological studies, but it also encounters difficulties in practical applications. If wine is innately evil, then any use would be sinful regardless of the quantity used. If one drop of wine were to be mixed in ten million gallons of water and one ounce of the resultant mixture is drunk, the drinking of it would still be a sin. Is this what the proponents of the two-beverage theory imply?

To bring their principle, that alcohol is innately evil and should not be used, into practical perspective for today would be almost impossible. Imagine telling a teenager with a face and body full of white and black heads that they cannot use any of the anti-acne medications because they



contain alcohol! Or trying to persuade a person who had been coughing so severely that his face is turning blue that he should not take any cough syrups for it would be a sin. How about convincing a person with dragon's breath that mouthwash should not be used, for the chemical in Listerine that 'kills germs' and gets rid of his odor problem is a sinful substance and should be avoided like a plague? Examples like these can be multiplied ad infinitum. Should Christians who are living in this society examine everything meticulously so as to ensure that no alcohol is found in the food that they eat, the beverages that they drink and the things that they use? After all, even topical application of anything alcoholic can result in alcohol absorption into one's system. Are there other substances that are also innately evil? Is it all right to use alcoholic beverages for medicinal purposes only, but not as a drink? Was 'diluted wine' the only permitted alcoholic beverage in the Bible?

The original intention of this paper was to present Biblical principles for the use of wine through studies of the Old and New Testament words that possibly denote alcoholic drinks. However, it has proven to be beyond the scope of a Master of Theology thesis. A New Testament study would be most beneficial due to the nature of the Epistles. This writer hopes to continue this study, the Lord willing, in a future monograph.

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