

not from the vine; unmingled wine; wine red, thick, turbid; and the like. As, however, the import of these words has little connection with our present argument, we cannot now spend time to examine them. The point which we propose to establish is simply this:—*That when wine is spoken of approvingly in the Old Testament Scriptures, we have not the slightest reason to suppose that alcoholic wine is intended, but exactly the reverse.* The following passages may serve as an example:—

“Thou mayest not eat within thy gate the tithe of thy corn, or of thy wine,” (*tirosh*, sweet, unfermented, un-intoxicating wine.) “or of thy oil, or the firstlings of thy herds or of thy flocks, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave-offering of thine hand; but thou mayest eat them before the Lord in the place which the Lord thy God shall choose,” &c. Deut. xii. 17, 18. “Yea, the Lord will answer and say unto his people, Behold I will send you corn, and wine, (*tirosh*) and oil, and ye shall be satisfied therewith.” Joel ii. 19. “Therefore they shall come and sing in the light of Zion, and shall flow together for the goodness of the Lord, for wheat, and for wine, (*tirosh*) and for oil, and for the young of the flock, and of the herd.” Jer. xxxi. 12. “For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine,” (*tirosh*—the same word,) “and the oil, unto the chambers, where are the vessels of the sanctuary,” &c. Nehemiah x. 3. This word, *tirosh*, occurs some forty or fifty times in the original of the Old Testament; and in only one solitary instance with disapprobation, and not even then as producing intoxication.

The other word, *yayin*, is more ample in its signification, embracing wine of all kinds; as well in its natural and un-intoxicating, as in its artificial and intoxicating, state. A few examples will sufficiently indicate this.

“For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are the grapes of gall, their clusters are bitter: their wine (*yayin*) is the poison of dragons, and the cruel venom of asps.” Deut. xxxii. 32, 33. “Who hath wo? who hath sorrow? . . . They that tarry long at the wine, (*yayin*) they that go to seek mixed wine,” (*misan*, spiced, drugged, eminently intoxicating wine.) Prov. xxxiii. 29, 30. “In the hand of the Lord there is a cup, and the wine (*yayin*) is red; it is full of mixture,”—referring most probably to superadded poisonous drugs—“and he poureth out the same: but the dregs thereof all the wicked of the earth shall wring them out and drink them.” Ps. lxxv. 8. The above passages evidently refer to fermented and intoxicating wines: those which follow, as evidently refer to wines in their original and innocent state. “And wine (*yayin*) that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.” Psa. civ. 15. “Wisdom hath killed her beasts; she hath mingled her (*yayin*) wine; she hath also furnished her table. . . . Come eat of my bread, and drink of the wine (*yayin*) which I have mingled.” Prov. ix. 2–5. “I have eaten my honey-comb with my honey; I have drunk my wine (*yayin*) with milk; eat, O friends; drink, yea, drink abundantly, O beloved.” Cant. v. 1.

From the preceding examples it seems that the Hebrews used the word *yayin* much as we use the word *cider*; embracing the specified liquor in all its forms and stages, fermented and unfermented, intoxicating and un-intoxicating. The inference to which we come, and the one which seems to be abundantly established by all the facts in the case, is, that whenever wine is spoken of approvingly, as a blessing, and as emblem of the mercy of God in Christ, the pure, original, unfermented, un-intoxicating juice of the grape is intended; and that to attach any other meaning to the sacred text involves not only a high reflection on the wisdom and benignity of the Deity, but the word of inspiration in most palpable contradictions and inconsistencies. For if the

use of wine is permitted in the Hebrew Scriptures, it is also most positively interdicted in the Hebrew Scriptures. Take a single instance: “Look not thou upon the wine (*yayin*) when it is red, when it giveth its colour in the cup, when it moveth itself aright. At the last, it biteth like a serpent, and stingeth like an adder.” Prov. xxiii. 31, 32. The article here intended must certainly be a very different one from that which is put into the same category with “corn,” and “oil,” and “dew,” and “honey.” This is rendered unquestionable, not only by the effects which are attributed to it, but by the specific characteristics under which the inspired author points it out. Its “giving colour in the cup,” and “moving itself aright,” are graphic and unmistakable descriptions of the process and results of vinous fermentation. Now, that the use of such an article, as a beverage, should have been approved and recommended by the God of the Bible, we hold to be utterly incredible. The reason why any candid person has ever so imagined, must be found in the fact, that the term *wine*, when used in the Holy Scriptures, has been supposed to indicate precisely the same article which now, in our own country, and others similarly situated, goes under that designation; a supposition wholly unwarrantable by any just principle of Biblical exegesis, and most incontestably at war with the facts in the case.

The view here taken of ancient wines, such wines as were used in the days of the patriarchs and prophets, is abundantly supported by heathen writers who flourished at a very early day. Horace, one of the first Latin poets, says—

“Auidius first, most injudicious, quaff’d
Strong wine and honey for his morning draught:—
With lenient beverage fill your empty veins,
For lenient *must* will better cleanse the reins.”

Thus clearly discriminating between intoxicating and un-intoxicating wines. Again, elsewhere:—

“Hic innocenti pocula Lesbii,
Duces sub umbra; nec Sem liua
Cum marte confundet Thyoneus
Paelia.”

He tells his friend Mecenas, that he might drink a “hundred glasses of this innocent Lesbian,” without any danger to his head or senses. In the Delphian edition of Horace, we are told that the “Lesbian wine could injure no one: that, as it would neither affect the head nor inflame the passions, there was no fear that those who drunk it would become quarrelsome.” It is added, that “there is no wine sweeter to drink than Lesbian; that it was like nectar, and more resembled ambrosia than wine; that it was perfectly harmless, and would not produce intoxication.” To other wines a similar character is given. Pliny says, “*Surrentina vina caput non tenent*”—“Surrentine wine does not affect the head.” Speaking of the weak wines of Greece, Columella says,—“Those small Greek vines, as the Mærotic, Thasian, Psythian, Sophortian, though they have a tolerably good taste, yet, in our climate, they yield but little wine, from the thinness of their clusters, and the smallness of their berries. Nevertheless, the black *Inerticula*, (the sluggish wine,) which some of the Greeks call *Amethyston*, may be placed, as it were, in the second tribe, because it both yields a good wine and is harmless; from which, also, it took its name; because it is reckoned dull, and not to have spirit enough to affect the nerves, though it is not dull and flat to the taste.”—Book iii. c. 2. Pliny says, lib. xiv. cap. 2, that there was a Spanish wine called “*Inerticulum justius, sobriam, viribus innociam, siquidem temulentiam sola non facit*”—“a wine that would not intoxicate.” Speaking of the unfermented juice of the grape, Aristotle says, Meteor. lib. iv. cap. 9, “*αιρος εἶ μὲν γλυκυς, διο και οἱ μεσινοκεσι*”—“that sweet wine would not intoxicate.”

But we have not space for further enlargement on this