

wine of the wrath of God is spoken of again and again. Can we believe that that which in itself is beneficial or harmless is used as the appropriate type of the direst and most terrible evil? The idea is inconceivable.

Everywhere in Scripture the brand of God's displeasure is placed upon the use of that which is intoxicating. "Be not drunk with wine," says the voice of inspiration, "wherein is excess," (*ασωτια*—*asotia*) which may be translated—debauchery, profligacy, perdition—"but be filled with the Spirit." What a broad and striking contrast is here drawn between the "cup of the Lord" and the "cup of devils!"

In 1 Peter iv, 3, believers are exhorted to abstain from "excess of wine, revellings, banquetings, *αινοφλογιας, κομιδης, ποτοις*, literally—from revellings, feasting, drinkings,—not only from excess but from the thing itself. Bishops, we read,* "must not be given to wine"—literally "not near wine"—*παροιος*. "Likewise must deacons be grave, not given to much wine."† Some have imagined from this that it was only excess of wine which was condemned, and that a licence is here given to moderate indulgence. As well assert that because men are commanded to lay aside all superfluity of naughtiness, they may therefore indulge in a certain moderate amount of it. Small need were there for an inspired apostle to teach men merely not to be guilty of excess and drunkenness. But he also exhorts men to "watch and be sober"—*νηφουμεν*, literally to "drink not," (1 Thess. v. 6).—He draws a broad and striking contrast between the heathen wine-bibber and the Christian abstainer. "They that be drunken are drunken in the night, but let us who are of the day be sober,"—again *νηφουμεν*, "drink not," ver. 7 and 8.

There is one other word—*gleukos*—used for wine in the new Testament. It occurs only once—in Acts ii: 13—and is translated "new wine." It is derived from the word *glukus*—sweet. The meaning given in Grove's Lexicon is, the fresh juice, and in Bagster the unfermented juice of the grape. In the passage referred to it seems to have attributed to it intoxicating effects, but whatever may be its signification in this particular instance, it offers no countenance to the use of intoxicating liquor.

* 1 Tim. iii. 3; Titus i. 7.

† 1 Tim. iii. 8.