

(4-5-15)

INTEMPERANCE! (PART 2)
(DRUNKENNESS)

TEXT: Song of Solomon 8:1 O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to **drink of spiced wine of the juice of my pomegranate.**

Lamentations 2:11...because **the children and the sucklings** swoon in the streets of the city.

12 **They say to their mothers, Where is corn and wine?** when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

Daniel 1:11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel...

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then **let our countenances be looked upon** before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

"Since aging is a primary risk factor for quite a few diseases, any doctor who wishes to assess your individual risk of a given condition must guess at your biological age...the researchers discovered **the face trumps blood as the most reliable portrait of a person's health status**..."This suggests...that **health is 'written' on the face**...wrote the authors."

(Medical Daily, April 1, 2015)

Luke 11:34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.

"*12 Scary Things Your Eyes Say About Your Health*...Eye doctors can diagnose all sorts of diseases and medical conditions by looking at the retina..." *(CBS News)*

Proverbs 23:29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? **who hath redness of eyes?**

Galatians 5:21 Envyings, murders, **drunkenness, revellings, and such like:** of the which I tell you before, as I have also told you in time past, that they which do such things **shall not inherit the kingdom of God.**

22 But the fruit of the Spirit is love, joy, peace...

23 Meekness, **temperance**...

1 Corinthians 11:21 For in eating every one taketh before other his own supper: and one is hungry, and **another is drunken.**

Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, **not given to wine**, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, **temperate**;

Titus 2:2 That the aged men be sober, grave, **temperate**, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, **not given to much wine**, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

1 Timothy 3:8 Likewise must the deacons be grave, not doubletongued, **not given to much wine**, not greedy of filthy lucre; 11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

"All writers on ancient wines refer to the frequent custom of boiling...Bedding says almost all the Greek islands produced wines, many of which were...boiled...The liquor in this state must have been of the consistence of syrup, intensely sweet, and without a particle of alcohol...Aristotle describes the wine of Arcadia as so thick, 'that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water'...Coupled with another reference by the same philosopher to 'wine that would not intoxicate,' there is clear proof that the liquor was not fermented, and yet was called 'wine'..."

(Henry Thomas Burgess, *The Fruit of the Vine*, 1878)

Proverbs 21:17 He that loveth pleasure shall be a poor man: he that **loveth wine and oil** shall not be rich.

"Wine and oil **are put for all** delicious fare and luxurious feasting..." (Matthew Poole)

"[Not given to much wine]" is a warning against a prevalent vice of the period - when both men and women used **sweet-syrup wines to excess**; and sometimes took emetics, so that they could go at it again...'Doubter' however says Paul does not mean by 'wine,' unfermented grape juice, because there - 'Could be no reason for any one not drinking what he liked of it'...Indeed! Do we never eat and drink more of a good thing than is really good for us? Have we no gluttons in the world? Solomon said, 'It is not good to take much honey.' Does this imply that honey was intoxicating?...Is 'Doubter' ignorant of the fact that **the excessive use of even non-intoxicating wine, was a well-known vice of the age in which Paul wrote?**...Dr. W. H. Rule, a bitter opponent of Teetotalism, says: 'This very grape-juice was chiefly known in antiquity as the casual drink of the peasantry,

[and] when carefully preserved, as **the choice beverage of epicures**. The Roman ladies were so fond of it, that **they would first fill their stomachs with it, then throw it off by emetics**, and then repeat the draught'...From this we can see that the advice of Paul was not superfluous in recommending the moderate use of even unfermented wine, **but was decidedly adapted to the age in which he wrote...**"
(*The Temperance Spectator*, 1864)

"Pliny [contemporary with the Apostle Paul] says that the Falernian [wine] was the only wine of his day from which a flame could be kindled...a striking proof that the other Roman wines were not charged with alcohol...yet they had, according to Pliny, three hundred and ninety different species of wine, or according to Virgil, wines without number...only one out of three hundred and ninety would emit a flame: this wine was also 'bitter'...The same author tells us that there was a Spanish wine...'a wine which would not intoxicate'...without spirit...Columella...says that the Greeks called it...'a wine which would not intoxicate'...he also adds that it was a 'good wine,' 'harmless'...Pliny and Varro mention a wine...a very sweet aromatic drink, much approved of by Roman ladies, and conceded to them, because it would not inebriate...As an additional proof that the taste of the ancients very greatly differed from our modern appetite for strong drinks, we are told, on the best authority, that in former times they adopted means to deprive their wines of all *strength* or *spirit*. It seems that these philosophical men considered that [alcoholic] drunkenness, by robbing them of their reason and senses, deprived them both of the pleasures of drinking and of social intercourse...[Pliny writes:] 'That we may be able to drink a greater quantity of wine, we break or deprive it of all its strength or spirit by the filter, and various incentives to thirst are invented...'...he enumerates various arts which were resorted to for the purpose of enabling wine-bibbers to drink an immense quantity...Still it is evident, from all that he says, that intoxication was not the end at which tipplers aimed...What they were anxious to perform was to drink gallon after gallon without being drunk [with alcohol]...a drunkard in those periods did not generally mean a man whose reason was lost by drinking, but one who drenched himself...[Pliny adds:] 'This practice consisted in drinking three gallons of wine...the speech was not to falter, nor was the stomach to be lightened by vomiting...after he had drunk it, he was to perform the duties of the morning watch...'...to drink an immense quantity without being intoxicated...was the custom...'To be drunk,' and 'to be intoxicated,' were not always the same...Not only were [even their alcoholic] wines weaker than ours, but beverages destitute of all strength were deemed the best..."
(Benjamin Parsons, *Anti-Bacchus*, 1840)

"Aristotle, Pliny, Columella, Philo, and others, some of them contemporary with St. Paul, affirm, that many of the wines of that day produced head-aches, dropsy, madness, dysentery, and stomach complaints. Did the Holy Spirit recommend these? [But] the same writers tell us that wines, destitute of all strength, were exceedingly wholesome and useful to the body..."
(Henry Gale, *Apostolic Temperance*, 1856)

"If Emperors (as Lucian and others tell us) gorged with gleukos [sweet wine], took emetics that they might drink again; why should not Bishops be warned against the

fashionable vice?"

(Teetotalism, the Teaching of the Bible, 1883)

Luke 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

"People with Religious Faith are Fatter than Atheists..."

(The Australian, Dec. 22, 2014)

"Fat in church...a potentially larger crisis is looming in the pews of churches across America. In fact, statistics suggest that the church today may indeed be in worse condition than the general population. A 2006 Purdue study found that the fundamental Christians are by far the heaviest of all religious groups led by the Baptists with a 30% obesity rate compared with Jews at 1%, Buddhists and Hindus at 0.7%. This study prompted the lead researcher, Ken Ferraro to say, 'America is becoming a nation of gluttony and obesity and churches are a feeding ground for this problem'...Similarly, a 2011 Northwestern University study tracking 3,433 men and women for 18 years found that young adults who attend church or a bible study once a week are 50% more likely to be obese. The Pawtucket Heart Health Program found that people who attended church were more likely than non-church members to be 20 percent overweight and have higher cholesterol and blood pressure numbers. Finally, a 2001 Pulpit and Pew study of 2,500 clergy found that 76% were overweight or obese compare to 61% of the general population at the time of the study. At the church level pastors and clergy are burdened by the skyrocketing number of their members with chronic diseases such as cancer and heart disease...The obesity epidemic in the church appears to be undermining the primary purpose of the church...Today it is rare to hear a sermon preached on the stewardship of the physical body and even more rare on the vice of gluttony; it has become a secret and acceptable vice in the modern church. Tables at potlucks strain under the weight of pound cakes, pizza, fried chicken and cheesecake and fellowship is not considered complete without these rich, decadent - and yes addictive foods...The sacred Sunday ritual between services is donuts, bagels and cream cheese, and coffee with cream and sugar. And finally, Platonic dualism, the belief that the spirit is sacred and the physical body is corrupt and inconsequential, perpetuates this problem and assists many in justifying unhealthy nutritional habits. The sacred Sunday ritual between services is donuts, bagels and cream cheese, and coffee with cream and sugar. And finally, Platonic dualism, the belief that the spirit is sacred and the physical body is corrupt and inconsequential, perpetuates this problem and assists many in justifying unhealthy nutritional habits."

(Fox News, June 3, 2012)

Titus 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, **that the word of God be not blasphemed.**

1 Timothy 5:14 I will therefore that the younger women marry, bear children, guide the house, **give none occasion to the adversary to speak reproachfully.**

Romans 2:21 Thou therefore which teachest another, teachest thou not thyself?...

1 Corinthians 9:27 But I keep under my body, and bring it into subjection: lest that by any means, **when I have preached to others**, I myself should be a castaway.

Ecclesiastes 10:16 Woe to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes **eat in due season**, for strength, and not for drunkenness!

Matthew 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them **meat in due season?**

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, **and to eat and drink with the drunken;**

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Numbers 28:2 Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to **offer unto me in their due season.**

4 The one lamb shalt thou offer **in the morning**, and the other lamb shalt thou offer **at even;**

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