

# Calendar of Events

~ March 2012 ~						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2	3
4 Darlene Winton's Birthday	5	6	7	8	9	10
11 Fellowship Luncheon	12	13	14	15	16	17 Food Pantry
18	19	20	21	22 Vance Smith's Birthday	23	24
25	26	27	28	29	30	31

# Oologah Informer

Oologah Church of Christ, Oologah, Oklahoma  
March 4, 2012

## Beverage Alcohol

*Advocacy for Alcohol Rebutted Part 4*  
By Louis Rushmore

- **“Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities” (1 Timothy 5:23).**

Paul’s instruction to Timothy to take wine for his often stomach infirmities hardly argues for the approval of God for the public consumption of alcohol. Irrespective of whether the drink recommended by Paul was alcoholic or non-alcoholic, a medicinal application of “wine” hardly exonerates *social drinking*. Besides, 1 Timothy 5:23 is inconclusive of whether the “wine” in that context is grape juice or alcoholic wine. In either case, such an argument is not substantiated by appealing to a medicinal application to justify social drinking. “This is the language [1 Timothy 5:23] of a doctor’s prescription. And Paul was talking about grape juice. What he says could not, in any way, encourage social drinking” (Van Loh, “Moderate Drinking”).

### Address:

P.O. Box 527  
Oologah, OK 74053

### Phone Number:

918-443-2025

### Meeting Place:

Hwy 169  
South of Oologah

### Schedule of Services

#### Sunday:

Bible Study 9:30 am  
Worship 10:30 am  
Worship 5:00 pm

#### Wednesday:

Bible Study 7:00 pm

### Evangelist:

Vance Smith

### TV Programs :

**Sunday 7:30 am**  
SEARCH Program (TV  
47/Cable 7)

### Website:

[www.oologahcofc.org](http://www.oologahcofc.org)

Regarding 1 Timothy 5:23, Wesley writes:

(1) Wine is the recommendation, not beer, whiskey, brandy, gin, or vodka. (2) It was to supplement, not replace, water drinking. ...The wine's purpose was to help solve: A) stomach troubles B) frequent ailments. It would be interesting to know how many people actually started drinking wine because of frequent stomach or health problems. (69-70)

Strictly speaking, alcohol is toxic or poisonous. Alcohol has no internal medicinal or curative powers of itself. As a delivery system for the alleged benefits attributed to an alcoholic beverage today (e.g., beer or wine), alcohol compares miserably with grape juice, which provides the same benefits claimed for alcoholic beverages without the alcohol.

➤ **“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now” (John 2:1-10).**

# News & Notes

## *Visitors*

We would like to extend our welcome to you. If you have any questions, please feel free to ask. Also, please fill out a visitor's card located in the pew in front of you.

## *Please remember in your prayers:*

**Ed & Barbara Coats, Ruth Corbett, Allen & Joyce Cash, Mary Ann Haugh, Patrick Brown** (cancer treatment), **Steven Andrews, Dan & Mary Ann Haugh's Granddaughter**, and our **military forces** throughout the world.

## *Other News*

Please keep **Austin Lankford** in your prayers as he is going through cancer treatments at Hillcrest Hospital. Emma and Ruth, **Darla's sisters**, are not doing well and Ruth is still in the hospital. **Robert Duncan** has been traveling on business for the last few weeks.

## *Austin Lankford's Address:*

Hillcrest Medical Center  
1120 S. Utica  
Austin Lankford  
Room 7621  
Tulsa, OK 74104

## *Russ and Lisa Earl*

Russ and Lisa Earl will be traveling this Monday and Tuesday to Oologah to look for houses with a goal of buying a house shortly after they move. They will be worshipping with us on Wednesday and then be traveling back home on Friday and Saturday. Please keep them in your prayers as they travel.

contained, even diluted, but 4 or 5 percent alcohol. (Jeffcoat 56)

➤ **“Not given to wine...not given to much wine...” (1 Timothy 3:3, 8).**

Sometimes brethren suppose from the text above that elders are prohibited from drinking any alcoholic beverages, while deacons are allowed to drink alcoholic beverages in moderation. This proposition is wholly false. It is not the case that elders are required to practice complete sobriety while deacons are not under the same obligation.

The wording in the two verses is different in both Greek and English. The intended meaning, though, is essentially the same in each instance. The greater emphasis and only distinction between the citations toward elders and deacons respectively is one of even more careful guarding of one's influence for elders over deacons.

A word study of **paroinos** shows that the word is a combination of two Greek words: **Para**, which means *at the side of* or *along side*; and **oinos**, which is the general Greek word for wine. Hence, the word as used indicates that elders, by all means, should not even be found along side of wine. (Cooper and Cooper 6)

Furthermore, verse eight is no more giving permission for the consumption of a little wine than does Ecclesiastes, with God's approval, permit the children of God to practice a little wickedness. “Be not over **much wicked**, neither be thou foolish: why shouldest thou die before thy time?” (Ecclesiastes 7:17 emphasis added). Note the similar construction of 1 Peter 4:4, though God by inspiration was not approving riotous living: “Wherein they think it strange that ye run not with them to the same **excess of riot**, speaking evil of you” (emphasis added). Along with Dub McClish we are amazed and agree: “It is passing strange that some profess to see justification for drinking in two passages which warn men of the evils of same!” (105).

This event is the most popular supposed biblical evidence that social drinking is divinely sanctioned. That Jesus turned water into wine is the first line of quasi-biblical evidence customarily advanced. The validity of reference to John 2:1-10 depends on the unfounded assumption that the “wine” in the passage is alcoholic.

In this series, historical, medical and biblical considerations strongly dispute such a claim. Of special importance is the Jewish law under which Jesus lived, relative to drunkenness. It was a sin to furnish alcohol to another person. “Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!” (Habakkuk 2:15).

The key to our redemption and the hope of spending eternity in heaven is the sinless sacrifice of Jesus Christ for our sins (Hebrews 4:15; 9:28). However, if Jesus sinned, then he could not be that perfect, atoning sacrifice. If Jesus Christ is not our redeemer, then mankind remains hopelessly mired in sin. If mankind is unable to obtain forgiveness of his sins, the eternity that awaits him is not heaven but hell instead. Borrowing a verse from the great discourse regarding the resurrection of Christ, “If in this life only we have hope in Christ, we are of all men most miserable” (1 Corinthians 15:19).

Had Jesus made alcoholic wine, he would have contributed to a state of drunkenness by anyone's definition, as the guests had “well drunk” before Jesus' miraculous conversion of water to wine. Had Jesus made alcoholic wine, he would have clearly sinned for violating Habakkuk 2:15.

The immediate context of John 2:1-11 is quite clear. The guests at the marriage feast of Cana were able to discern between the quality of the drink that the Lord had made and that which had already been served. If intoxicating wine had been served, and people “well drunk” or “drunk freely” (American Standard Version, 1901) of it (verse 10), then they would not have had such keen discernment. Though the amount is not

specified as to what they had previously drunk, if they consumed the six waterpots that Jesus had the servants fill with water and which contained “two or three firkins apiece” (verse 6), then they would have consumed somewhere between 106 to 162 gallons of booze! This is far more than enough to make the most casual drinker drunk. Those who twist this account to condone social drinking say the term “well drunk” refers to the idea that the crowd was so drunk that they could not distinguish. However, the point of “the governor of the feast” to the bridegroom is that the guests were able to discern between the “worse” and the “good wine.” If it is the case that these wedding guests were so drunk that they could not distinguish, then the Lord made the six pots of alcoholic beverage for those who were already strongly under the influence, and caused them to be even more drunk! Thus, the “good wine” of the wedding feast of Canaan must have been the fresh juice of the grape. ...Further, consider the general context of the Bible. Habakkuk wrote, “Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness!” (2:15). The sin Habakkuk is rebuking is the sin of contributing to drunkenness. If Jesus supplied intoxicating wine to the wedding guests at Cana, then He contributed to their intoxication. Not only did Jesus contribute to it, He, also, condoned and encouraged people to get completely soused! Since intoxication is sinful, then Jesus sinned, and the “woe” of Habakkuk would be upon Him. If this be the case, then it would be better for Jesus “that a millstone were hanged about his neck, and he cast into the sea” (Luke 17:2). As a perfect man, Jesus could not have turned water into alcoholic wine and offer such to others. (Northrop)

If “drunk freely” in John 2:10 means “become intoxicated,” as some persons affirm, then those

under consideration were intoxicated. Since additional wine was not supplied until they had “drunk freely,” it follows that Jesus did contribute to intoxication if He supplied intoxicating wine. (Jeffcoat 50)

If the wine thus miraculously produce was fermented, what an orgy of drunkenness would be presented. If there wasn't drunken feasting before, there now would be, and this unholy situation would have been created by our Lord. **It is blasphemy to suggest such a thing.** (Watson 6-7 emphasis added)

The context of John 2:1-10 provides enough incidentals to see that Jesus did not make alcoholic wine at the marriage feast in Cana. Notice in particular verse 10: “And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now” (John 2:10).

The ruler of the feast would have been unable to discern that a better wine was served last if the wine at that marriage feast was alcoholic. Alcohol dulls the senses and numbs the taste buds so that discernment of a better wine later would have been compromised. The fact that the guests could discern a wine of superior quality (that Jesus made by miracle) indicates that the former wine was not alcoholic.

The common beverage of the Romans was grape juice, which they mixed with water, both hot and cold, and often with spices. ...Fresh grape juice or mustum was boiled until it became thick, after which it was stored to be eaten with bread, or mixed with water to make an unfermented beverage. To give variety of flavor, herbs and spices were often boiled in the juice during its preparation. Such was the superior wine of antiquity, the sweetest and nicest flavored, and not the most intoxicating as some persons have indicated. Many of the wines of antiquity which were alcoholic, were intoxicating only to a small degree. They