THE TEMPERANCE

BIBLE-COMMENTARY.

FIRST AMERICAN EDITION,

WITH A NEW PREFACE

BY TAYLER LEWIS, LL.D.,

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THE TEMPERANCE

BIBLE-COMMENTARY:

E. B. WEALY

GIVING AT ONE VIEW

VERSION, CRITICISM, AND EXPOSITION,

IN REGARD TO

ALL PASSAGES OF HOLY WRIT BEARING ON ‘WINE’ AND
‘STRONG DRINK,’ OR ILLUSTRATING THE PRINCIPLES
OF THE TEMPERANCE REFORMATION.

BY

DR. FREDERIC RICHARD LEES, F.S.A.

AND

REV. DAWSON BURNS, M.A.

“Rightly dividing the Word of Truth.”

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GENERAL PREFACES.

I.

Christians everywhere unite in accepting the saying of St Paul that all God-inspired Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). But the profit derived from Divine Truth will necessarily vary according to the degree of teachableness and soundness of judgment brought to its perusal. The Bible is not accountable for the multifarious errors and abuses it has been employed to support; yet it is occasion for lamentation that on not a few great questions, both of Science and Morals, the Living Oracles have been strangely misapprehended and misapplied. Not the illiterate and vicious alone, but successive generations of scholars and divines, have enunciated mischiefous fallacies professedly extracted from the Scriptures. In Physical Science, the fixity and recent creation of the earth; in Political Philosophy, the right of arbitrary government and Negro slavery; in Social Economy, the excellence of Polygamy; in Ecclesiastical ethics, the duty of persecuting heretics, and the obligation of unlimited submission to the clergy: these and other baneful dogmas have been zealously propounded, not as speculative theories, but as the practical teachings of the Divine Word. That such conclusions are now commonly discarded is not due to any change in the Record, but to a marked improvement in the manner of reading it; and to a perception that there can be no real contradiction between one portion of Holy Scripture and another, or between the Revelation of God in Nature and in His Written Will.

Not less obviously true is it, that social customs and personal habits of diet and indulgence, continued from childhood upwards, may induce a state of mind inconsistent with the unbiased interpretation of Holy Writ. For example, let a man be accustomed to regard intoxicating liquor as a necessity, or even a valuable auxiliary, of life, and as an innocent vehicle of enjoyment and social entertainment; let him remain ignorant of all that can be said and has been proved to the contrary; let him consider the intemperance arising from strong drink to be one of the inevitable forms of natural depravity, and therefore to be classed in its origin as well as its results with other sins of the flesh; let him persuade himself that the ordinary means of Christian evangelization are sufficient to eradicate this profligate vice with its dismal progeny of social curses: let all this be done, and it will no longer appear surprising that many of the allusions contained in both the Old and New Testaments are construed in favor of the use of such drink, and that other passages, clearly opposite in their tendency, should be ignored or explained away. This may be done in perfect good faith, and without any consciousness of the process by which the one-sided exegesis is wrought out.

Accordingly, when the Temperance Reformation began, some of the earliest arguments brought against it were borrowed (as was supposed) from the armory of Scripture texts; and down to the present time many who hold aloof from that cause, defend their estrangement by a similar
appeal to Scripture precedent and approval. Some even go the length of charging abstainers with a conduct at variance not only with the privileges, but with the duties of the Christian dispensation, and accuse them of seeking to impose a code of asceticism contrary to the genial and liberal spirit of the Gospel. In controverting what have been represented as the views of Temperance writers upon the wines named in Scripture, some critics have ignorantly attributed to them the most absurd positions—such as that all those wines were unfermented and winefree—while they themselves have neglected to distinguish between the various terms translated ‘wine,’ and have confounded the use of intoxicating liquor by men of old, and the permission of such use, with the express sanction and blessing of God.

To some friends of the Temperance movement a work of this character may appear superfluous. Certain of them may be disposed to deny that the question is one for Bible arbitration or reference at all; while others may be prepared to concede that Scripture permits and approves the use of strong drink, though also permitting and approving of abstinence from it. It is in vain, however, to expect that the Bible will cease to be quoted as an authority on the subject of Temperance; nor is it desirable that its store of facts should be overlooked, or its testimony left unexercised and disregarded. Those who contend that ‘liberty to abstain’ is all that is needed as an argumentative basis for abstinence, will find themselves undeceived when they attempt to urge the practice upon others as a duty; for how can that be a duty, it will be asked, the opposite of which is sanctioned by both the letter and the spirit of the Divine Word? Besides, even the argument from Christian expediency, to which such friends attach a high (if not exclusive) importance, cannot be understood without an appeal to passages of Scripture whose true meaning and legitimate bearing have been warmly contested.

In reply to the inquiry, which may not be discourteously proposed, whether the authors of this Commentary can claim to be exempt from a bias in favor of abstinence which may have inspired and controlled their exposition?—they can but say that they have been fully sensible of their liability to such an influence, and have therefore endeavored to counteract its operation by carefully weighing all adverse arguments, and by placing before the reader the materials by which he may form for himself an independent judgment as to the correctness of the inferences drawn. They have honestly sought, with trust in Divine aid, to discover the truth contained in the passages successively discussed; and, in consigning the fruit of their labors to the press, they pray that the blessing of Heaven may attend it so far as it is adapted to promote the faithful, intelligent study of Scripture, and a more perfect sympathy with the spirit of the Psalmist, “Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart.”

THE AUTHORS.
II.

I have given to the book entitled *The Temperance Bible Commentary* as close an examination as my poor health will allow. The result has been a high opinion of its value. The preliminary dissertation is able, clear, comprehensive; above all, exhibiting that sound common sense which, in the interpretation of the Scriptures, would avoid the perversions of pedantry on the one hand, and all forced attempts to make out a rigid conformity to modern science on the other. This is very happily illustrated by the remark that "the Bible is not a book of science, dictated in technical and scholastic language, but a book of life, written in the language of daily life, of national history, of popular apologue." There has been committed on this topic (as is well shown in the 'Introduction') the same error of interpretation that so long perverted and confused the Slavery question. It was the error of applying ancient words, and ancient ideas expressed by them, to modern things, modern relations, and modern practices, which, though covered by the same general language, had undergone a change so great, as to amount to almost a radical difference. What a wide distance, for example, between the Abrahamic relation of chieftain and follower, or the domestic service of the simple Jewish agricultural life, to which the commercial ideas of sale and traffic were almost wholly unknown, and the vile, mercenary, man-degrading slavery of a Brazilian cotton and sugar plantation! The anti-temperance writers err in the same way when they apply the artless language of Scripture (as used of the comparatively harmless substances they often represent) to the vile and noxious compounds which, in modern times, pass under similar names. The ordinary wine of Palestine, even if it did contain a little alcohol, unknown to any science of the day—a question which is hardly worth discussing—what a vast difference between this and the fiery potations now manufactured for our hotels, our drinking saloons, and alas! too often, it must be said, for our holy, Christian communion tables. And yet these modern compounds are also called 'wine,' and those who use them would shelter themselves under the old appellations which, in the days of Noah and David, were given to such widely different things. Anti-temperance critics are fond of charging the zealous temperance advocate with perversions of Scripture and strained interpretations. This is doubtless true in some cases, but the fault is far more apt to be on the other side. The whole scope and spirit of a precept is often overlooked by the
wine advocate, and some mere contrast or illustration (belonging, not to the inspired heart of the passage, but to the necessarily imperfect human language in which it is conveyed, and to the imperfect human knowledge which is an inseparable accompaniment of such language) is elevated into all the dignity and authority of a precept, commanding us directly to drink wine, as though it were good per se—a duty, in fact, the neglect of which would be a slighting of the Divine beneficence. The much-talked-of sin per se of the other side, however strained and harsh it may sometimes appear, is far more sound and rational. Thus, for example, Proverbs xxxi: 6–7, is taken by some as not only a perfect justification of wine-drinking as a common practice, but even as a command to do so in certain cases. When we look, however, at the whole passage, and study its spirit, we find it to be one of the strongest abstinence texts in the whole Bible. “Not for kings, not for kings”—it is twice repeated—“not for princes,” not for rulers, not for men who have charge of high interests, not for men in health (as is the fair implication) who have responsible duties to perform—it is not for these, not at all for these, to drink wine. They are not to touch it. This is the only meaning of language so repeated, so intense, so emphatic.

The Bible writers may err in their manner of conceiving, and in their mode of stating physical facts (as, for example, in the statement that “the moon” may “smite by night”). Their true inspiration belongs to a higher plane. In the knowledge, however, of spiritual conditions, whether good or evil, our modern science gives us no advantage over them. There is one evil state of soul condemned throughout the Bible. It is that state to which we give the name intoxication, or inebriation, but which, having no term corresponding to it in the Hebrew, is described and most vividly set before us (see Prov. xxiii: 29, 35) in its phenomena and effects. It was, on the part of the Bible writers, simply the observation of a spiritual fact, requiring no chemical analysis, or any scientific knowledge in respect to the working or degree of alcohol. As a spiritual fact, it was as well known to Jeremiah, Hosea, and the author of the book of Proverbs, as it is to Faraday, Liebig, and Draper. It is the act of a person in health, voluntarily, and without any other motive or reason than the pleasurable stimulus, using any substance whatever, be it solid or liquid, to produce an unnatural change in his healthy mental and bodily state, either by way of exciting or quieting the nerves and brain, or quickening the pulse. This was wrong—a spiritual wrong—a sin per se—
not a matter of excess merely, but wrong and evil in any, even the smallest, measure or degree. Although there might be much ignorance in respect to its real internal causation, the outward substances known to produce this effect—above all, which were used for the very purpose of producing it (for here was the spiritual crime)—are denounced as something which men are not to touch—not even "to look at." The description may be scientifically correct or erroneous; it may also be difficult to determine, precisely, what is meant by certain Hebrew phrases in this remarkable passage; but the general sense, as well as the precise point intended, is unmistakably clear. It is intoxicating drink that is meant—intoxicating in any degree—drink sought for that very purpose of producing such unnatural change in the healthy human system. There was to be no moderate drinking (or desire) here. However gentle, exhilarating, convivial, or pleasantly soothing might be its first effects, at the last "it biteth like a serpent, and stingeth like an adder."

Such is the doctrine taught in the artless Scripture language, and sometimes in passages quoted as in their favor. Nothing could be better calculated to impress this great spiritual lesson than the array of scriptural texts in the book before us. There may be dissent, just dissent perhaps, from some of the writers' exegetical reasoning. This, however, affects but little the great and real merit of the work. It is unique in its kind, as a collection, and fair presentation, of everything in Scripture that can possibly bear on either aspect of the temperance question. We have it all here. It sets before us the whole matter. There is given every passage from our common version. Added to this, there is a faithful presentation of the Hebrew in Roman letters. We have also copious and satisfactory citations from the ancient versions—Greek, Latin, Syriac, and Chaldaic—together with a great deal of most valuable ancient and modern commentary. It may be safely said that, aside from its bearing on the temperance question, the book is a very important contribution to Biblical knowledge in general. Had it been the work of some German author, intended simply as a Biblical aid to the understanding of an important department of Hebrew words and Hebrew usages, it would have been well received as a valuable addition to our sacred literature.

Tayler Lewis, LL. D.

Union College, Schenectady, 1869.
PREFACE TO THE NOTES.

In order to accurate Biblical exposition two conditions are indispensable—a correct state of the Text, and a correct analysis of its terms. There will then remain to be secured a proper apprehension of each passage in its entirety, in its relation to the context, and in its application to the whole body of revealed Truth and Duty.

I. The State of the Original Text is chiefly to be gathered,—

1. As to the Old Testament, from a comparison of the Received Hebrew Text with,—

(1) The Hebrew Samaritan Text and the Samaritan Version, which are limited to the Pentateuch.

(2) The Greek Versions, especially the Septuagint Version (executed in parts between 270 and 170 B.C.), as it exists in the Alexandrine and Vatican Codices (marked A and B), with the Aldine and Complutensian editions and the variations preserved in Origen’s Hexapla; also the Versions of Aquila (about 120 A.D.), Theodotion (executed about 130 A.D.), and Symmachus (about 200 A.D.), all of which have come down to us in a fragmentary form.

(3) The Latin Vulgate, which consists of St Jerome’s translation (390 A.D.) except the Book of Psalms, which is in the old Italic Version. The Vulgate is the Authorized Version of the Roman Catholic Church.

(4) The Targums (i. e. Interpretations) of Onkelos, Jonathan, Pseudo-Jonathan, Jerusalem, etc. These Targums were executed subsequently to the Christian era, except perhaps that of Onkelos, who is supposed to have lived B.C. 50. They are written in the Aramean or Western dialect of the Chaldee.

(5) The Syriac, Ethiopic, and Arabic Versions.

2. As to the New Testament, the Original Text is to be gathered from a comparison of the Received Greek Text, as fixed by Stephens (1550), with,—

(1) The Alexandrine Codex, executed in the fourth or fifth century, which wants Matthew i.—xxv. 5; John vi. 50—vii. 52; 2 Corinthians iv. 3—xii. 7.

(2) The Vatican Codex No. 1209, of about the same date, which wants Hebrews from ix. 14, the Epistles to Timothy, Titus, and Philemon, and the Apocalypse.

* This title, signifying ‘the Version of the Seventy,’ arose from an ancient but untenable tradition, that seventy learned men were simultaneously engaged at Alexandria in the production of this particular translation of the Hebrew Scriptures into Greek.
(3) The Ephraem Codex, of about equal antiquity, which contains fragments of all the books of the New Testament.

(4) The Sinaitic Codex, which rivals or excels the foregoing in age.

(5) The Beza or Cambridge Codex, referred to the fifth century, with the exception of some occasional pages by a much later hand. This Codex, which is partly in Greek and in Latin (the old Italic prior to St Jerome), contains most of the Gospels and the Acts.

(6) The Claremont Codex, of the sixth or seventh century, furnishing St Paul's Epistles, with the Hebrews by a later copyist.

(7) The Dublin Codex, of the sixth century, which gives St Matthew's Gospel.

(8) The Basilian Codex No. 105 (otherwise known as the Vatican Codex No. 2066), which is referred to the eighth century, and contains the Apocalypse.

(9) The Latin Vulgate, Syriac, and other early Versions.

II. An Analysis of the original terms employed by the Sacred Writers can only be successfully prosecuted by a reference to the equivalent terms found in the Versions, and the sense in which they are used by other writers. For example Josephus and Philo—who, though Jews, wrote in Greek—put us in possession of the meaning attached in their day—the first century of the Christian era—to various Hebrew and Greek phrases that occur in the Sacred writings. The assistance afforded by Lexicons is in proportion to their apt citation from original authors, and the ability shown in tracing obscure words to their probable roots, or in bringing comparative philology to illustrate their generic significations. Historical researches into ancient arts and usages, and a knowledge of existing Eastern customs, often throw light upon the language of the Bible.

III. The correct apprehension and application of complete passages of Holy Writ will mainly depend, after the preliminary critical researches, upon candor, sound judgment, and spiritual insight. A regard to 'the analogy of faith,' and the cardinal principles of all just interpretation, will tend to preserve from erroneous views.

The Notes of this Commentary upon each passage chiefly consist of two parts,—the first part dealing with all the critical questions involved, the latter with the literal sense and practical lessons of the passage reviewed. For the general reader's convenience, Hebrew, Chaldee, and Greek words are printed in English type.

All important quotations from other languages are given verbatim for the satisfaction of scholars, but translations are always affixed that others may be enabled to weigh the evidence adduced.

In the texts from the Authorized English Version the Italics are retained, and indicate that the words so printed were supplied by the translators to complete the sense. In other places Italics are used to distinguish foreign words, or to draw special attention to the thoughts expressed.
The Marks of Abbreviation employed in the Notes are as under:

LXX. for the Greek Septuagint Version.
A. V. for the Authorized English Version in common use.
V. for the Latin Vulgate Version.
T. and Ts. for Targum and Targums.
Codex A for the Greek Alexandrine Codex.
Codex B " " Vatican Codex, 1209.
Codex C " " Ephraem Codex.
Codex Aleph " " Sinaitic Codex.
Codex D " " Beza or Cambridge Codex.
Codex V " " Claremont Codex.
Codex Z " " Dublin Codex.
Codex Bb " " Basilian Codex 105, or Vatican Codex 2066.
Pref. Dis. for Preliminary Dissertation.
= stands for 'equivalent to,' or 'that is.'
- over a letter signifies that it is to be pronounced long, as 'o' in 'more.'
' " " " " " short, as 'a' in 'met.'
PRELIMINARY DISSERTATION.

The following Commentary on certain passages of Holy Writ has been undertaken for the elucidation and development of important and practical, but long-neglected, portions of Divine truth. It is desirable, at starting, that readers who, like the noble Bereans, are willing to search for the truth in the love of it, should understand the special object of the inquiry, and the principles upon which we propose to conduct it. We repudiate entirely every species of 'Authority,' properly so called. Faith, indeed, must accept the facts of Revelation, just as philosophy must accept the facts of Nature—using there, however, all reasonable care in the examination;—but, after that, no mortal intellect can have a monopoly of judgment, or, without presumption, pretend to an infallibility of interpretation. One only rule will hold then,—"Prove all things: hold fast to that which is" true.

As we do not see with the eyes of other men, neither do we claim that other men should see with ours. But what we do assert is, that while the Divine objective Truth is one, not various, so the subjective faculty of Reason is one, working by common laws to common and invincible conclusions. This is the sole guarantee of truth being either possible or actual; and therefore evidence is everything, and bare 'opinion' nothing. On that evidence alone we place our reliance: if it is invalid our inference fails; if otherwise, it will stand; but no imaginable amount of unbelief and dogmatic denial can disturb or overturn it. As the acute Professor Mansel has observed, "it is of little importance to what authority we appeal, so long as the evidence itself will not bear criticism." Were a lawyer, in defending a client, to decline putting facts and evidence before the jury, and content himself with referring to a number of 'learned opinions,' both judge and jury would regard his defense either as imbecility calling for pity, or as impudence meriting contempt. But criticism ought to be governed by laws of evidence as strict and unbending as those which are observed in our law courts; and mere 'opinion' ought to be held quite as cheap.

1. The first proposition to be established is one of a purely philological and matter-of-fact character, namely,—That there is nothing in the nature and usage of the words for Wine, etc., in the Bible, which at all teaches that the use of intoxicating drink is in harmony
with the Divine will. This proposition will be proved just as conclu-
sively on the hypothesis that the Bible is a book of simple history,
as on the conception of its containing a Divine revelation. The
following are the thirteen words of the Original Scriptures which,
unfortunately for the English reader, have all been commingled and
confused under the translation of the single term Wine, either with
or without an adjective of qualification, such as 'new,' 'sweet,' 'mixed,'
or 'strong,'—namely:—in Hebrew, Yowyn, Khamar, Shakah, Mesech,
Ahas, Soweh, Tirosh, Ashishah, Shemarim; in Greek, Oinos, Gleucho,
Oxos, and Akraton. There are, besides, closely associated with these
words, two others—the Hebrew adjective Khemer (foaming), and
Khomet, translated 'vinegar.' When persons attempt to argue, from
the Authorized Version, the merits of the wine question, no wonder
they fall into inextricable difficulties and pernicious delusions. Mr
De Quincey's observation, in his article on 'The Philosophy of
Herodotus,' is exceedingly apposite:—"How often do we hear
people commenting on the Scriptures, and raising up aerial edifices
of argument, in which every iota of the logic rests, unconsciously to
themselves, upon the accidental words of the English version, and
melts away when applied to the original text! so that, in fact, the
whole has no more strength than if it were built upon a pun or an
equivoque." Nor is it the unlearned alone who are apt to fall into
this fallacy. Even so good a Hebraist as Professor Murphy, in
referring to Prov. iii. 10 and Joel ii. 24, has distorted the meaning
of yeqev and tirosh in order to accommodate their sense to the
English mistranslations 'burst-out' and 'overflow.' Long ago,
Dr S. Lee, Hebrew Professor at Cambridge, in the preface to his
'Hebrew Lexicon,' pointed out this teeming source of error:—"As to
Noldius—and the same may be said of lexicographers but too
generally,—his practice evinces no endeavor beyond that of offering
a signification—well suited, as he thought, to each place—which
eventually resolves itself into a system of mere conjecture, and one,
moreover, which takes for granted that the particular signification he
ascribed to every other word in such passage was above all suspicion
correct." Thus in the article 'Wine,' in Dr Smith's 'Dictionary of
the Bible,' the writer permits the supposed association of tirosh with
a liquor—in the famous triad, 'corn, wine, and oil'—to influence
his judgment as to the term translated 'wine,' when, in reality, the
proper word for 'oil' (she'men) does not occur there as stated; and,
moreover, the word translated 'oil' is clearly a mistranslation, the
proper meaning of yishkar being 'orchard-fruit,' if etymology, induc-
tion, and context are to have any weight in determining the meaning
of language. It is thus under the conjoint influence of prejudice,
carelessness, and false conjecture, that errors increase and multiply,
and one blunder is made the buttress and bulwark of another.
Mr John Stuart Mill, in his 'System of Logic,' has well laid down
an important law of speech:—"Language is the depository of the
accumulated experience to which all former ages have contributed
their part, and which is the inheritance of all yet to come. It may
be good to alter the meaning of a word, but it is bad to let any part of the meaning drop. Whoever seeks to introduce a more correct use of a term should be required to possess an accurate acquaintance with the history of the particular word. . . . To be qualified to define the name, we must know all that has ever been known of the properties of the class of objects which are, or originally were, denoted by it. . . . A generic term is always liable to become limited to a single species, if people have occasion to think and speak of that species much oftener than of anything else contained in the genus. . . . The tide of custom first drifts the word on the shore of a particular meaning, then retires and leaves it there."

This species of fallacy would be seen through at once if it were used in reference to matters not touching our appetites or interests. For example, who would be deceived by the allegation that as "Prevent" now signifies to ‘hinder’ or ‘oppose’, therefore it signifies the same in the Collect, ‘Prevent us, O Lord, in all our doings, with Thy most gracious favor’? The answer would be, that, at the time the prayer was published, ‘prevent’ had the etymological sense of going before; that a modern use has nothing necessarily to do with an ancient use of a word; and that the later sense arose, as explained by Mr. Mill, from the fact that obstacles—things before us—are more frequently ‘hindrances’ than ‘helps.’ Or should it be alleged that “villains are foul rogues: but in the Middle Ages farm-laborers and peasants were chiefly villains, therefore very bad men,”—should we not laugh in the face of the verbal trickster? In what respect, however, does this differ from the way in which, by the abuse of the word ‘Wine,’ the same paralogy is attempted to be palmed upon us? Men—and sometimes people professing to be ‘scholars’—go to a technical dictionary of the eighteenth or nineteenth century, quote an exclusive definition of wine as ‘the fermented juice of the grape,’ and ask us to jump with them to the crooked conclusion, “Therefore wine, 2,000 years ago, never signified anything less or anything more”! When perversity has attained to this point it serves to illustrate the truth of a remark once made by an ‘Eclectic Reviewer,’ that “the understanding may be so blinded by circumstance, or by prejudice, as to meet with darkness in the daytime, and to grope at noonday as in night.”

It is high time that such ‘fallacies of the dictionary’ should be remitted to the nursery or the asylum. This very word, by the way, is another illustration; but should the day ever come when the conventional sense of ‘house for lunatics’ shall have absorbed all other senses, will that prove that during a series of ages it had not the broader sense of ‘refuge’?

When we speak of the various senses of such words as wine, man, spirit, wife, angel, let us not be misunderstood. A word of this sort is vaguely descriptive and broadly general. There is no single word of this kind with any definite sense; the special sense is derived from the application,—i.e. from the context. If we say, ‘In heaven there are Angels;’ and also, ‘In hell there are Angels;’—while the word ‘angel’ is the same, the objects connoted are, in specific quality, as
distinct as the opposing spheres. The 'fallacy of the lexicon' is very common, whereby the sense of the context is imported into the innocent word. The figure 3 expresses a distinct relation as a symbol, but it may be applied to plums or potatoes; still the qualities of the things do not attach to the figure. So with words. 'Wine' primarily expressed the relation of 'liquid offspring to the vine-cluster'; but it does not, never did, nor, in the nature of things, ever can mark out the later, and for thousands of years obscure, relationship of 'fermentation.' The Jewish rabbins, we are distinctly told, had a peculiar theory that 'the juices of fruits did not ferment;'—so little did they know of the occult process that is now assumed to have been the origin of the name for wine! In fact, all the ancients knew of the matter was, that grape-juice 'foamed' and 'boiled,' like the froth of the sea, boiling water, or bitumen; and this idea is the sole one expressed by the words yayin and khmér, from which verbs the Hebrew and Chaldee words for wine are usually derived.*

As 'angel' denotes the relation of 'messenger' to some sovereign master, but cannot express the kind and quality of mastership or service, whether of devil or Deity, so the word 'wine' expresses the relationship of 'the blood of the vine,' but cannot possibly signalize the special state into which it has got—whether it is pure khmér, or mustum, or sovēk, or whether it is the juice transformed, by fermentation, into intoxicating drink. In accordance with this principle are the facts of Hebrew literature. When yayin became generic by usage, the Jews had to resort in later time to specific words, such as aḥis and sovēk, just as the Greeks with their gleukos and the Latins with their mustum, when oinos and vinum respectively had become too vague and general. As to the 'particular history' of the words for Wine, the body of this work contains scores of illustrations of the fact, that in Hebrew, Chaldee, Greek, Syriac, Arabic, Latin, and English, the words for wine, in all these languages, are originally, and always inclusively, applied to 'the blood of the grape' in its primitive and natural condition,—as well subsequently, as to that juice both boiled and fermented. It is true that one or two quasi-scientific writers, such as Pliny in ancient times (A. D. 60), and Neumann in later (1740), have endeavored to override the popular use of the word 'wine,' and to fabricate a technical definition of it. The attempt, however, has not only been a total failure in itself, but it may be alleged that, had it been ever so successful, it could not in the slightest degree have affected the past historical use of the word in the Bible, or in dead languages and obsolete idioms. Neither Pliny nor Neumann, however, are consistent; for both concede that, notwithstanding their closet definitions, unfermented preparations

* Hear the language of Liebig,—"Vegetable juices in general become turbid when in contact with the air, before fermentation commences." (Chemistry of Agriculture, 3d Ed.) Thus, it appears, foam or turbidity (what the Hebrews called khmér, and applied to the foaming 'blood of the grape') is no proof of alcohol being present.
were "reckoned, not only among wines (vina), but among sweets (dulcia) also;" and that "several of the Italian wines of this sort are called vino-cotto, or boiled wine." The objection, however, is altogether impertinent for another reason—namely, that the Bible is not a book of Science, dictated in technical and scholastic language, but a Book of Life, written for common and wayfaring persons, in the language of daily life, of national history, of popular apologue, and of glowing prophetic poetry. Its speech is the very antipodes of cut-and-dried science; it is the speech of the people and the age, and can only be correctly understood by being interpreted in the light of the customs and facts by which both Instructors and Instructed—prophets and people—were environed, and of the thoughts in which they were alike immersed. On other topics the folly of this objection can be seen plainly enough. Who, for example, cares for the Colenso quibble, that, in order to generate a contradiction between Scripture and Science, would force upon the Mosaic phrase applied to the 'hare'—*chewing the cud* (Lev. xi. 6)—the modern technical, anatomical definition? Yet anti-Temperance critics, to serve their controversial ends, harp upon the same discordant string.

In this connection we may note a kindred fallacy concerning the *proper* use of terms. The phrase is not felicitous. All terms, however applied, which convey the meaning of the writer to the person addressed, are equally 'proper,' since to do that is the sole end of speech. There may be degrees of clearness, certainly, but that is all; and this does not involve the question of the primary, secondary, figurative, or poetical use of the word. The Bible, like any other book, may have all these varied uses.

In the controversy on the Pentateuch, Dr Colenso asks his critic, "With what pretense does Dr McCaul undertake to censure me as being ignorant of Hebrew, for saying that the *proper* signification of the word *Succoth* is 'booths made of boughs and branches,' and that when it is used of tents, etc., it is used *improperly*? His language would lead his readers to suppose that the word is used *freely for all* kinds of habitations, lions' lairs, pavilions, tabernacles, etc. The real fact is, that the word occurs twenty-three times in the sense of *booth*, or inclosure made of boughs, five times metaphorically, and thrice only for tents" (Notes, pp. 8, 9). A precisely parallel argument has been formed as to *wayin*, with the view of narrowing its *proper* meaning to intoxicating wine,—with this difference, that the alleged 'metaphorical' uses are more numerous than the so-called 'proper' ones? But no matter as to that: the point to be settled is, whether the element of number of times a word is used can determine the *proper* sense of it or not. Is it a fact to be settled by counting majorities? Now Dr Kalisch, one of the 'authorities' quoted by the bishop on the same page, distinctly goes against him, for he says, "The context alone can decide whether that noun is used in its (narrow) original or its wider sense." When it is said that the *ark* was in 'Succoth,' the sense is clearly shown to be wider than 'booth' or 'branch,' and this has nothing to do with the number of times it is so used. The
original meaning of ‘candle-stick’ is seen on the face of the phrase itself; and when it was so used, for centuries, it properly meant ‘a stick that holds a candle’; but now, for many ages, it has been used in a wider sense, but still an equally proper sense, to signify ‘a candle-holder,’ whether the instrument be made of brass, pot, tin, silver, gold, or wood. To assert that the Bible word ‘golden-candlestick’ is a metaphorical term, would be the climax of silliness. On p. 15, however, Dr Colenso certainly corrects his critic, but virtually abandons his other position. Dr McCaul had said that bechor meant ‘firstborn’ of ‘both father and mother,’ instead of ‘either,’ leaving the meaning a little ambiguous. Dr Colenso replies, “No doubt the word is usually employed to express ‘firstborn son’ of the father; but it does not mean only this, but may be used when needed to express either ‘firstborn’ of the mother, or ‘first-begotten’ of the father.” Both the critics here fall into a bog, for the word itself does not, and cannot, express anything about either father or mother. They are importing the sense of the context into one of the terms! Dr Kalisch, immediately cited, puts the matter in the right light when he speaks of “the generic appellation bechor. It occurs predominantly (i. e. oftenest) in the sense (rather, application to) first-begotten of the father; yet we find ‘firstborn of the handmaid’ (Exod. xi. 5), ‘firstborn which she shall bear’ (Deut. xxv. 6).” Surely no one will fancy that ‘firstborn,’ in these texts, is either ‘metaphorical’ or ‘improper,’ because that mode of use is in a minority. On the same page Dr Colenso again corrects his critic, and confutes his own absurdity about ‘usual’ and ‘proper use.’ Dr McCaul having translated khaggim by ‘periodical feasts’—thereby importing into the generic word a specific element,—his opponent says, “Here, again, Dr McCaul is mistaken; the Hebrew word has no such restricted meaning; it expresses simply ‘feast’ or ‘festival’; and though it may of course be applied to either of the three great feasts, it is used in Exod. x. 9 in the ordinary sense before any periodical feast was instituted.” This is very sound, but then it has nothing to do with ‘counting’ texts, nor with exclusive meanings, nor with metaphors—but only with the context and the nature of things gathered from it.* Let the same course be adopted in regard to words for wine, and the bulk of critical defenses of drinking will disperse into thinnest air.

The late Canon Stowell, in his sermon preached before the British Association for the Promotion of Science, observes that “superficial men create a seeming discord, and then find fault with God’s work

* Curious to say, Dr Colenso is here arguing against ‘the usual sense,’ as he calls it; for khag is twice as often applied to sacred as to common feasts. Dean Stanley, in Commentary on I Cor. xi. 21, has fallen into the same fallacy concerning methuim. He says, “It need not be always taken of intoxication, but this is its natural meaning in most passages.” That a word for ‘fulness’ should have the meaning of the effect of being full of one special kind of thing seems anything but natural. Further, what has the meaning of ‘most passages’ to do with its meaning in a passage not included in the most? When the word ‘man’ is used in Kaffirland, it is oftenest in connection with Kaffirs; but does it, therefore, acquire the ‘natural meaning’ of ‘black man’?
PRELIMINARY DISSERTATION.

instead of their own.” This is particularly applicable to the question under consideration, where the grossest absurdities have been adopted as principles of interpretation. The initial and central fallacy is this:—“The word wine is undeniably applied in the Bible to a drink that intoxicated men: therefore the word always and necessarily means intoxicating liquor!” We do not here enter into an elaborate refutation of this absurd statement, but we must, in some measure, remove it out of the way of the impartial consideration of the terms for wine, awaiting inquiry; since the principle, if allowed, at once begins and ends the whole matter. If there is but one kind of wine—i.e. intoxicating,—criticism and argument are at an end, since the use of wine of some sort is palpably sanctioned by God in the Bible, and not merely permitted. The fact that words are symbols of wide and various application makes it chiefly the business of criticism to ascertain what the sense or meaning is in particular passages. The very word ‘meaning’ refers to the idea which it is the medium of reaching, and that is not always one object, or one quality, much less one class of objects without specific differences. St Jerome, one of the earliest of Christian critics, after explaining that bar, while it signifies ‘a son,’ may also be used to designate ‘corn’ (barley), as well as to denote ‘pure,’ adds, “Wherein, then, have I erred, if I have translated a term of ambiguous signification in two different ways?—showing my readers how variously a Hebrew word may be translated.”—(‘Apologia adv. Ruff. tome i. col. 729.) The philosopher Herschel, in his ‘Discourse’ (1830), says, “What is worst of all, some, nay, most words have two or three meanings distinct from each other, (so as) to make a proposition true in one sense and false in another, or even false altogether” (p. 21). Alexander Carson, D.D., in his work ‘In Inspiration,’ says, “A word may have two senses, or more, in different situations, but not two senses in the same occurrence.” Dr Davidson, in his ‘Text of the Old Testament’ (Ed. 1856, p. 211), is even more explicit in contradicting the foolish canon of the anti-Temperance critic:—

“The science of words has much uncertainty and vagueness, especially in relation to the languages of Scripture; for it must ever be difficult to fix with precision a leading idea, abstract and complex as it usually is. One might suppose that a Dictionary would render the work very easy, inasmuch as it gives the signification of words.† But all dictionaries are liable to error, and should be followed with discrimination. Besides, they can only furnish the general signification, whereas the Interpreter wants the precise sense, with its exact shade, as determined by the particular position in which it stands.”

Dr W. Freund, in his ‘Worterbuch der Lateinischen Sprache’ (1834), gives an admirable illustration of the difference of context and etymo-

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* “If we confound the suference of events with the Divine sanction of them, we are guilty of teaching that God consecrates sin.”—(Dr Cumming: ‘God in History,’ p. 9. 184.)

† Webster gives, for example, twenty-one meanings to the word ‘spirit.’
logy. "The substantive arena changes its sense in the four following passages:—(1) Magnus congestus arenæ, Lucr. 6, 724; (2) Missum in arenam aprum jaculis desuper petit, Suet. Tibb. 72; (3) Vectio Prisco, quantum plurimum potuero, præstabo, præséntim in arena mea, hoc est, apud Centum veros, Plin. Ep. 6, 12, 2; (4) Quid faces, Ænone? Quid arena semina mandas? Ovid. Her. 5, 115. In the first passage it is actual sand; in the second, the amphitheater; in the third, the sphere of one’s calling; in the fourth, a proverbial expression for something unfruitful"—i.e. something in that respect like sand. But it is evident, that while a lexicon-maker may arrange these words in a certain order of mental relationship—as (1) literal sand; (2) the sandy place of contest; (3) any place of contest or activity; (4) what is barren as sand—may give what four names he pleases to the words—metonymy, trope, etc.,—yet that will make no difference as to the plain meaning and intention of the speaker in ‘using’ these words. The mode in which they are formed does not affect their ‘meaning’ or use. When Bland, translating the lines of Ibycus concerning oiananthides and oinaeovis, says,—

‘And new-born clusters teem with wine
Beneath the shadowy foliage of the vine,’

the idea which ‘wine’ conveys is as certainly that of ‘grape-juice’ as if it had been expressed by that phrase. It is used ‘proverbially,’ and hence comes in the principle laid down by Freud,—"The word arena, in the proverbial phrase—arenæ seminam mandere, ‘commit seed to the sand’—must always mean ‘sand’; but in the words of Vectio Prisco—præstabo in arena mea—cannot mean ‘in my sand.’ It must remain an indifferent thing for the judgment, what verdict the lexicon gives on the word, so long as the whole thought, through its application to something not of the nature of husbandry, has deviated from the literal [or original] sense."

The power of the context operates in various ways to modify the sense of a passage, or to limit the application of particular words. The nature of the subject is part of the context. ‘Drink of the cup’ must be modified, by the nature of the case, into either ‘Drink out of the cup the liquor in it,’ or Cup must be understood as a ‘figure’ for its contents; as the ‘sword’ or instrument is put for ‘war’ itself. But under the nature of the subject is really comprehended the purpose of the writer or speaker—the special end he has in view in his utterance,—and we cannot be justified in stretching his language beyond that point as determined by all the circumstances. The phrase occurring in 1 Cor. x., relative to meats offered to idols, supplies a clear example:—‘Whosoever is sold in the shambles, eat’ (ver. 25). It would evidence mental disorder were this to be given as a literal command to one’s housekeeper in the purchase of beef or mutton in the market. People are not to buy inferior or bad meat, still less are they to consume what is unwholesome, or may disagree with them. When the apostle adds, ‘Asking no questions on account of conscience,’ a limitation is put upon the command; since the purpose of the
instruction is opened out,—and that purpose does not concern the qualities of physical things, and the consequent rules that regulate their use or disuse, but the quality or state of the mind. To transfer the text from the moral to the material sphere is plainly to pervert it.

We now proceed to give a summary exposition of the chief Hebrew terms concerned in this inquiry, based upon a careful induction and comparison of Text, Context, and Circumstance, allowing but a secondary weight to the remote, vague, and uncertain element of etymology.

1. "Yayin, 'wine,' occurs 141 times in the Bible. Various derivations have been sought for it, likely and unlikely. Some lexicon-makers have referred it to an obsolete root signifying 'boiling,' and hence 'fermenting'; others to a kindred Arabic word, yawa'n, in the sense of molle, 'soft'; others to yaven, 'mire,' 'dirt,' 'obscenity'; others to another Arabic form of the word, denoting 'dullness.' As Dindorf, however, says, yawan and the kindred Arabic denote 'boiling,' 'foaming,' 'spuming,'—and hence the derivative yayin would fitly apply to the fresh-expressed and 'foaming' blood of the grape. This is confirmed by the Chaldee term for wine, khamar, being undoubtedly derived from khemar, 'froth' or 'foam,' which is applied equally to the froth of the sea, to boiling bitumen, and to red fluids. It is certain that many vegetable juices become red by boiling, as wine does by fermenting. The Penny Cyclopaedia (Art. 'Wine') observes, "Vegetable juices in general become turbid when in contact with air before fermentation commences."

New names, when first imposed, are always expressive of some simple and obvious appearance, never of latent properties or scientific relations; and hence, while the 'foaming' appearance of grape-juice accounts for the original application of the term yayin to it, it would be absurd to suppose that the idea of 'fermentation,' the nature of which has only been understood during the last century as a scientific process, formed any part of the original connotation of the word. The Jewish Rabbins, in fact, were so ignorant on this point, that they held a foolish theory to the effect that 'grape-juice did not ferment' in the same sense as bread, whereas, in fact, the principle and process, and the agents and materials concerned, are identical. A word, however, like yayin, originally applied to foaming grape-juice, would gradually become significant of the juice in the subsequent conditions in which it was found, and, by a kind of mental retrospection, to the wine confined in the grape. In Neh. v. 18 we have the phrase 'all sorts of wine.' As a generic term, therefore, yayin became applicable to wine of four species:—

(a) It is used sometimes in the sense of the vinum pendens of the Latins. As Cato speaks of the 'hanging-wine' (De Re Rustica, cxlvii.), so Deut. xxviii. 39 refers to yayin as a thing to be gathered by men or eaten by worms. In Isa. xvi. 10 and Jer. xlviii. it is used for the grapes to be trodden in the vat (see Gesenius
under יָיִין). In Psa. civ. 15; Jer. xl. 10, 12; possibly in Isa. lv. 1;
probably in Deut. xiv. 26, it is applied to ‘the grape in the cluster.’
The Rabbins have a similar use of the word. Baal Hatturim, in
Deut. xvi. 11, says, “At Pentecost, when corn is reaped, and wine is
now in the grapes.” In wine countries, the common language
applied to the growing grapes is, ‘the wine-blooms.’ The grape-cure
is called the ‘wein cur.’ In Spain they say, una buena cosecha de
vino, ‘a good gathering of wine.’—(Father Connelly’s Diccionario
Nuevo, Madrid, 1798.) A traveler in the Pyrenees says, “Flocks of
sheep and goats enliven the hills; corn and wine, flax and oil, hang
on the slopes.”—(Collin’s Voyages, 1796, p. 82.)
(8) Yañiñ as used very frequently for the ‘foaming blood of
the grape’ was, as we have said, probably applied to the expressed
juice because of its turbid appearance. Perhaps the claret-grape,
which has red juice, suggested the metaphor, “He washed his
garments in yañiñ, his clothes in the blood-of-grapes.” (Compare
Gen. xlix. 12 with Isa. lxiii. 1—3.) In Job xxxii. 19 the word is
applied to the must-wine, translated by the Septuagint gleukos.
Cant. v. 1 (compared with vii. 9) refers to a sweet, innocent yañiñ,
which might be drunk ‘abundantly’ by young women. A peculiar
use of the corresponding Chaldee term, khamar, is occasionally found
in the Targums. ‘Wine reserved in its grapes’ (Targum on Cant.
vi. 2). On Cant. i. 14 we fall back on the other sense: ‘They
took clusters of grapes and pressed wine out of them.’
(9) In Prov. ix. 2, 5, yañiñ seems to point to a boiled-wine, or
syrup, the thickness of which made it needful to mingle water with
it before drinking; while, unmixed with fluid, it was probably con-
sumed with milk (Isa. lv. 1; compare vii. 22; Ezek. xxvii. 17).
“To the honey of raisins,” says Baron Bode, “the Persians give
the name of shire.” According to D’Herbelot (1680), the words
sirop, sherbet, etc., came from the Arabic shir-ab [‘sweet water’],
applied to any kind of drink in general.—(Bibliotheque Orientale:
Art. Sirop.) In the East, sherab to this day includes ‘all sorts of
wine,’ sherab-je or signifying ‘wine-seller’; but the sense of sirop
with us undeniably proves the existence of a syrup-wine formerly.
The Mishna (Terumoth, xi.) shows that, anciently, wine so preserved
was used in the offerings. “Wine (yañiñ) of the heave-offering must not be
boiled, because it lessens it.” Bartenora, in a note, says, “For people
drink less of it,” which is true, since boiling renders it richer
and more cloying. The Mishna adds, “Rabbi Yehuda permits it,
because it improves it.” Such a wine Wisdom prepares, and, on
the day of her feast, is aptly represented as mingling with water for
her guests.
(10) There was also the yañiñ mixed with drugs, of various sorts:
the ‘mixed-wine’ of the sensualist, spiced and inebriating; a cup of
still stronger ingredients, used as the emblem of Divine judgments,
the ‘cup of malediction’ (Psa. lxxv. 8); the ‘turbid-wine,’ full
of poison. As Dindorf (Lexicon et Comment., 1804) says, “Yañiñ khamar,
vinum fermentes cit—calici vino turbido et venenato pleno, a cup full
of wine, thick, foaming, and poisonous." Of Deut. xxxii. 33 he
says, "Khamath taanaim yaynahm, this wine is the poison of dragons
—venerum draconum ; sermo quo delectantur est noxius, pessimus."

(c) Yanin was also applied to every species of fermented grape-
juice. The characters of fermentation are well marked in Prov.
xxiii. 31, where it is described as ‘red’ and ‘sparkling,’ in which
condition we are forbidden even to look upon it with desire. Not
in one-half of the 141 texts, however, can it be shown that such
wine is the kind to which the word is applied, by anything in
the context. Yanin, then, being accepted as a general term, it
would follow that we should expect, as time went on, that specific
terms would be adopted to designate special kinds or states of
wine, and this is exactly what we find to be the case in the later
books.

2. מַתָּן, ahsis, occurs in five texts,—Cant. viii. 2; Isa. xlix. 26;
Joel i. 5; iii. (Heb. iv.) 18; Amos ix. 13. The word is plainly con-
nected with ahsas, ‘to tread,’ and denotes ‘something trodden out.’
It is grape-juice purely; and never seems to have acquired the
ambiguous meaning of the Greek glekos and the Latin mustum,
which were undoubtedly sometimes applied to the juice of grapes
in an initial state of fermentation. Joel iii. 18, ‘the mountains
shall drop down new wine’ (ahsis), is not all a figure. Pallas says, in
1793, of the grapes in the Hungarian vintage, ‘In August they
ripen, burst, and begin to evacuate their juice. The Shirnai contains
a rich juice, and bursts when ripe.’—(Travels, i. p. 314.) Professor
Douglas rightly says that ‘the passage, ‘they shall be drunken with
their own blood as with sweet-wine,’ is no proof that must, which
is unintoxicating, cannot here be meant; for neither is blood int
toxicate: but all the meaning that the verb conveys is, to drink till
one is satiated or cloyed. ‘Ahsis of the Pomegranate’ is an evidence
that the word was sometimes used in that width of meaning which
the etymology sanctioned.”—(Fairbairn’s Imperial Bible Dictionary,
p. 1097. Glasgow, 1866.)

3. מַטָּן, souch or sobbe, from sabba, ‘to drink to satiation,’ occurs
but thrice. It is chiefly interesting as affording a link of connection
between classical wines and those of Judea, through an obviously
common name, being identical with the Greek xepéema, the Latin
sapa, and the modern Italian and French sabe, ‘boiled grape-juice.’
The inspissated wines called defrutum and syraum were, according
to Pliny (xiv. 9), a species of it: the last name singularly suggests
the instrument in which it was prepared—the syr or caldron
(Nahum i. 10). “The property of organic substances,” says Liebig,
“to pass into a state of decay, is annihilated in all cases by heating
to the boiling-point.” Columella tells us of the kind of degeneration
to which such preparations were subject. “Defrutum, however
carefully made, is liable to grow acid” (xii. 20). To this corre-
sponds the statement of Hos. iv. 8—‘Their sowe is sour.’ Such
preparations are made in great quantities in the East, in Calabria, and in the south of France, to this day. (See Works of Dr Lees, ii. p. 144.)

4. קָמַר, khamar, is the Chaldee equivalent of the Hebrew yayin, and occurs only in Ezra and Daniel. Its derivation is from the Hebrew khamer (see Deut. xxxii. 14; Psa. lixxv. 8), which may be translated foaming, or turbid, or as we say in English, 'yesty,' barmy, scummy. It has, therefore, a very wide application, and its meaning comprehends 'all sorts of wine,' without shutting us up to any in particular.

5. קְמוּתֵ, khometz, is simply 'sour-wine,' vinegar, 'sick-wine,' wine 'gone' sour. It was, no doubt, chiefly applied to the thin sour drink made from the last pressure of the grapes, with water added, and was, like the Roman posca, something halfway between ginger-beer and French vin-ordinaire. In the East, the term kommiss is applied to fermented, sour mare's or camel-milk. The word had a somewhat broad application to sour and fermented things.

6. דִּרְשָ, tirosh, is not 'wine' at all, but 'the fruit of the vineyard' in its natural condition. The vine says, 'Shall I leave my tirosh? ' They shall tread tirosh, but shall not drink yayin.' Nothing but a foregone conclusion, fostered by the mistranslation of ancient and modern versions—versions which traditionally sustain and deceive each other—could have hindered scholars from perceiving the true sense of this word. Neither Versions nor Lexicons, however, have been consistent. The Septuagint, the Chaldee Targums, the Syriac, Arabic, Vulgate, etc., have, in one text or another, rendered the word as 'berry,' 'vines,' 'vintage,' 'fruit,' 'grapes,' etc. On Micah vi. 15, Julius Bate, M. A., in his 'Critica Hebræa,' 1767, observes, 'Hence it is plain that tirosh is what is pressed, the grapes.' Gesenius, in three texts, renders it 'grapes,' and so others.

Tirosh is perhaps correctly derived from yarash, 'to possess, to inherit,' just as Hierusalem is from yerash and salem = 'possession of peace.' Drusius, in 1617, commenting on Gen. xxvii. 28, observes that 'the idea of possession' is implied in tirosh, because amongst those things which a man possessed by inheritance, vintage-produce was the chief, and received this name by way of distinction.*

* The note in Kitto's 'Pictorial Bible' (Ed. 1847), objecting to our derivation, alleges that 'the grape could not be more important to the Jews than the gooseberry to us!' and further, that it is 'unlikely that the solid products of the vine should be so conspicuously placed beside corn'!! If the reader will peruse three texts, selected at intervals, he will perceive how very far vinous prejudice will lead critics to ignore the plainest facts. Numb. xvi. 14, 'Given us inheritance of fields and vineyards.' Lev. xxvi. 4, 5, 'The land shall yield its produce [corn], the trees give their fruit. Your threshing [of corn] shall reach unto your vintage.' Isa. xvi. 9, 'Joy is taken out of the plentiful field; in the vineyards there shall be no shouting.' In Micah vi. 15, sowing seed of corn, and treading olives and grapes, all occur together, side by side. What is the present condition of things in Bible lands? The Rev. Smylie Robson, missionary at Damascus, thus writes, after noticing corn and olives:—'The fruit of the vine is the only other kind which can
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Those who give to the word the meaning of mustum, grape-juice, and then add, by way of explanation, that it is "a strong wine which gets possession of a man's head, and drives him out of himself," not only invent a fiction and contradict demonstrable facts, but contravene the clear context of every passage wherein the word occurs, which in no instance whatever is connected with inebriety. Out of thirty-eight texts in which tirosh is found, in thirty it is associated with corn (not bread), in one (Micah vi. 15) with olives, in twenty-one with orchard-fruit, and in twenty with both corn and fruit. It is never once connected with shemen, 'oil,' though Smith's 'Bible Dictionary' erroneously states the contrary; it is only thrice found in the company of 'wine,' and then by way of distinction, as a different thing; and it is constantly associated with 'dew,' 'rain,' 'dryness,' and other conditions affecting natural 'growth.' Within the compass of philology there is hardly any word which, by the conjoint evidence of etymology, context, and circumstance, is more clearly shown to be a collective term expressive of a class of natural produce. The notion that tirosh signifies the same as ahsis, or the alternative supposition, that this latter should have been invented when the former was in constant use for the same idea, is simply incredible.

That דִּחַנ, dahgan, denotes growing 'corn' in general, and not some species of grain, as 'wheat' or 'barley,' has never been questioned. That it denotes an artificial preparation like 'bread' or 'cake' has never been imagined. Yet this term is found in perpetual association, under common natural conditions favoring or opposing growth and increase, with tirosh. נֵעָם, yitshar, is a second term, twenty-one times used in connection with tirosh. It is derived, as Dindorf, Gesenius, and others admit, from a root signifying to 'shine,' 'glisten,' like the Spanish term asahar, 'orange-flower,' and the Latin aurantium, for the shining orange class of fruits. The olives also shine and glisten in the sun; hence we have suggested 'olive-and-orchard-fruit' as the English equivalent of yitshar, completing a beautiful triad of natural blessings—(1) Corn-fruit, (2) Vine-fruit (3) Orchard-fruit; or, in other words, the produce of field, vineyard, and orchard. Agreeing with Professor Douglass, that "a common derivation of tirosh from the verb to 'take possession,' because it intoxicates, is too arbitrary to deserve serious refutation" ('Imperial Bible Dictionary,' p. 1097), we accept the sense of 'vine-fruit' as that demonstrated by induction, and giving a meaning which at once fits every context and honors the Divine word. (For further evidence, see 'Works of Dr Lees,' vol. ii.)

be said to form a substantial part of the food of the people. . . . From August to December, bread and grapes are, substantially, the food of the people. . . . It is perfectly safe to eat grapes constantly to satiety. Grapes are dried in large quantities. There is another form in which the fruit of the vine is preserved for use. By pickling and beating, a substance called dib [debash, artificial honey-cake] is made out of the grapes. . . . It is only ignorance which would pare away and attenuate scriptural expressions."—Missionary Herald of the Presbyterian Church in Ireland, 1845. See this testimony more at length on page 93 of the Notes.
7. ירטא, yequv (Arab. 'ukeb, casum esse), originally a 'cavity,' 'coop, or vat in which grapes or olives were put for the purpose of being trodden; but perhaps, secondarily, by becoming generic for the whole apparatus (tota machina), the lacus or cavity into which the wine and oil flowed (in quem vinum expressum defuit). So Dindorf, who cites Hesychius—leneos hapoi staphulei pateilai. Gesenius also accepts the double sense of yequv. J. D. Paxton, the American, says of Bhadoom, "Several [fruit] houses seem to be common property, where they express the juice of the grape. They have a row of large vats, into which the grapes are thrown; and beside these some stone troughs, into which the juice flows. Men get into the vats, and tread the grapes. . . . They take the juice from the troughs and put it into large boilers, reduce it to one-half" (Travels, p. 215). Capt. Colville Frankland says of Solima, "The grapes are trodden out upon a kind of stone platform; the juice, running off through a little channel, is received in a basin cut in the rock, from whence it is carried in buckets to the boiler, where it is skimmed, and allowed to cool. It is boiled and cooled twice, and then put into great earthen jars, and becomes a rich syrup" (Travels, ii. p. 10, 1827). Prof. Murphy of Belfast, in order to prove the liquidity of tirosh, has narrowed the sense of yequv to that of the 'must-lake,' or hypolecanos, but without any reason or even good authority. It occurs sixteen times, and in most of the texts is more appropriately referred to the upper than the under vat. In Numb. xviii. 27, 30; Deut. xv. 14; xvi. 13; 2 Kings vi. 27; Hos. ix. 2, it is associated with 'corn' and the 'threshing-floor.' In Job xxiv. 11 it is plainly the place of treading shriveled grapes that yield no wine to quench thirst. In Isa. v. 2 it is used for the whole of the apparatus, not for part of it—much less for the last part to the exclusion of the first! In Isa. xvi. 10, to avoid giving to 'hayim' its natural contextual sense of grape, the translators are compelled to insert 'out' and 'into.' In Jer. xlvii. 33 there is no need to understand liquid 'wine,' but 'gathered-wine,' of which the prophet speaks in chap. xl. In Hos. ix. 2 it is associated with 'feeding.' In Joel iii. 13 it is conjoined as a general term with מַּיְמֹי, gath, probably this having reference to the oil (shemen—Gethsemene), and yequv to grape-fruit, which, in its abundance, is awaiting the treading.' In Hag. ii. 16 it is associated with זוּרָשָׁן, porah, and with 'heaps' of corn and fruit. "When one came to the yequv to take fifty (clusters), the porah, 'THE FRUIT-HOUSE,' had but twenty." A more baseless assumption than that yequv signifies either often or solely the wine-trough, was never made in support of another baseless assumption—viz., that tirosh was the liquid trodden out, and not the fruit 'trodden.'

8. ירטא, mesek, 'a mixture,' is of course applicable to many mixtures; of wine with water, or with aromatics, or with drugs. The verb is used in Prov. ix. 2, where 'Wisdom mingles her wine,' doubtless with water; certainly not making that 'mixed-wine' in relation to which she pronounces 'woe' to those that 'seek' it. In Cant. viii. 2 we find the kindred term meseg, translated 'liqour'; and in Prov. xxi.
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30; Isa. lxxv. 11, we have memsach, respectively rendered ‘mixture’ and (inferentially) ‘drink-offering.’

9. שֶׁשַּׁתָּה, ashishah, perhaps from a root signifying ‘fire,’ denotes a cake of dried grapes. “By universal consent,” says Prof. Douglas, “it is now understood to be some kind of cake, probably a cake of dried fruit.” It occurs in 2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. i. 5; Hos. iii. 1; and is unfortunately rendered ‘flagons’ and ‘flagons of wine.’

10. שֶׁשֶׁת, shemartim, ‘preserves,’ from shamar, ‘to preserve,’—as shemtnim, ‘fat things,’ from shemen, ‘fat’ or oil. Our oldest translators rendered it better than the modern. Coverdale renders ‘sweet things’; the Bishop’s Bible (1568), ‘delicate things’; Forerius and Grotius, ‘a feast of vine-fruit’ (vinemidia). Preserves form an essential part of Oriental feasts: ‘They eat the fat (shemen) and drink the sweet’ (Neh. viii. 10).

11. שָׁקָר, shakar, ‘saccharine drink,’ is related to the word for sugar in all the Indo-Germanic and Semitic languages, and is still applied throughout the East, from India to Abyssinia, to the palm sap, the shaggery made from it, to the date-juice and syrup, as well as to sugar and to the fermented Palm wine. It has, by usage, grown into a generic term for ‘drinks,’ including fresh juices and inebriating liquors, other than those coming from the grape. [See ‘Works’ of Dr Lees, ii. 1853, Art. ‘Strong drink,’ Art. ‘Wine,’ etc., for abundant illustrations, and for refutation of Fuerst’s derivation.] Mr Palgrave, in his ‘Arabia,’ says, having bought for three farthings a handkerchief full of ‘delicious’ dates, “we hung it up from the roof-beam to preserve the luscious fruit from the ants, and it continued to drop mollen sweetness into a sugary pool on the floor for three days together” (i. p. 253). Such a beverage was rightly called shakar, and naturally and necessarily produced that satisfaction and cloying fullness which is well expressed by the cognate verb, and which has its parallel in the history of the corresponding Greek words, methuein from methu, ‘sweet wine,’ ‘mead,’ etc. The force of the prophet’s words may be understood from considering this, the etymological and primary sense of shakar:—

‘The sweet drink shall become bitter to them that drink it.’

II. Our second proposition assumes a more positive form—viz., that the Bible teaches, clearly and fully, by a series of continuous and consistent testimonies, that intoxicating drink is an evil article; poisonous to the body, seductive to the soul, and corrupting to the

*The views taken of these words were generally adopted in Dr Edie’s Bible Cyclopaedia, especially as to tirah and yishkar, and the generic sense of shakar and yayin. They were all incorporated in Kitto’s Cyclopaedia of Biblical Literature (1865), the first Edition, the only one truly called Kitto’s; and they have been entirely adopted and admirably sustained in Bastow’s Bible Dictionary, and in Dr Fairbairn’s Imperial Bible Dictionary (1866).
circumstances of man: or, to put the idea in another shape, we hold that the Bible vindicates its claim to Inspiration by having anticipated on this point the fullest witness of Science, and having exhausted the teachings of human History.

And here will naturally start up, in defense of palatable Error, all the hydra forms of prejudice and convention; for it is very hard for the fleshly lusts and fashions of the world to bow before even Divine truth. Yet—appealing to a World that at least 'professes' to believe in the fact that God has spoken in His word—why should our proposition startle and convulse it? What other branch of practical morals is there on which it is more needful that God should have instructed mankind, by precept, by warning, and by example? Why, then, are the people and the preachers so loth to receive the teachings, or so bitter in their condemnation of the proposition itself,—so ingenious in the invention of objections, yet withal so illogical in their criticism and so intolerant of inquiry? Dr. Steudel, in his essay on 'Inspiration,' puts a serious question:—'To appropriate the Spirit, I must renounce my own inclinations, and give a real consent to all the Word presents as true. Why refuse homage to just that part of the Divine wisdom to which our own depravity cares not to consent?'

It is not enough, then, that we have 'the Scriptures to search;' we must come to the search in a proper moral attitude. We must come, not for confirmation of opinion, which is pride, but for purity of life, which is true profit. Our aim must be both Truth and Good. It may be asked here, therefore, without offense, whether he who seeks to justify the use of alcoholic beverages by the Scripture, is not very liable to a sensuous bias in his interpretation? If God's works and law—manifested in experience and science—cannot justify drinking, is it not very wrong to rush to His Word? May not the wish be father to the thought? The objector is not merely defending his own practices, and pleading for his own appetites; he is, even more than the Abstainer, liable to the bias of Opinion. The difference is this, that the drinker's opinion is an old and inherited one, sanctioned by a life-time of custom; ours, a newly acquired belief, the result of inquiry and experience. Let us, then, in coming to this investigation, strive honestly to desire to know the Divine will, and implore the aid and purifying influence of 'the Spirit of Truth.' Let us seek to place ourselves before the Word, so that its declarations may be photographed upon the soul. In the language of Bishop Ellicott, in 'Aids to Faith,' "Pray against that bias which, by importing its own foregone conclusions into the Word of Scripture, and by refusing to see, or to acknowledge, what makes against its own prejudices, has proved the greatest known hindrance to all fair interpretation; and has tended, more than anything else in the world, to check the free course of Divine truth" (p. 421). Nothing has surprised us more, on the part of professed Christians, than their reluctance to receive any principle which would harmonize Science and Scripture on this subject, and their extreme anxiety not to ascertain what appears to us the
plain meaning of Scripture, but to discover some critical process whereby it may be evaded.

Passing, however, from general prejudices, moral and intellectual, let us enumerate and expose a few of the commonest, but most operative, false assumptions and delusive principles of interpretation.

I. "The Church," says the Objector, "is against the Abstinence theory. It has known all about the Scriptures, and it has universally supposed that intoxicating wine is good, in moderation. That abstainers should have found a new light is incredible. We cannot suppose so many doctors of the Church, and such myriads of pious Christians, to have been in error or sin."

In this series of assumptions, each particular is deceptive. There always hath been abstainers in the Christian Church, and we profess to have found no new light, but to be illuminated by the old, old lamp. Two questions are involved in this objection: (1) Is the Bible an exhausted book? (2) Has the professing Church ever erred in its dogmas and practices? To put the questions is to answer them, but we will do more.

On the first point, there is a consensus of opinion, whatever that may be worth. The Roman Catholic Church expressly claims the power to decide on controverted points of Biblical Theology, and has so decided recently on the Immaculate Conception. Amongst Theologians of the English and Genevan Churches, and the Dissenting bodies, take the following:—

ROBINSON, in Address to the Pilgrim Fathers, says,—"If God reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident—the Lord hath more truth yet to break forth out of His Holy Word."

The Hon. Robert Boyle (1680) says:—"As the Bible was not written for any one particular time or people, . . . so there are many passages very useful which will not be found so these many ages; being possibly reserved by the Prophetic Spirit that indited them . . . to quell some seem hereby, or to resolve some yet unformed doubts, or confound some error that hath not yet a name."

BISHOP BUTLER, in his Analogy (1737), says:—"Nor is it at all incredible, that a Book which has been so long in the possession of mankind, should yet contain many truths as yet undiscovered. For all the same phenomena, and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be inferred that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."

The Interpreter (1862) says:—"A day is coming, when Scripture, long assumed by traditional teaching, too frequently treated as an exhausted mine, will be recognized in its true character, as a field rich in unsolved wealth, and consequently be searched afresh for its hidden treasures."

VINET, in his Lectures, says:—"Even now, after eighteen centuries of Christianity, we may be involved in some tremendous errors, from which the Christianity of the future will make us ashamed."

Dean Stanley says:—"Each age of the Church has, at it wide, turned over a new leaf in the Bible, and found a response to its own needs. We have a leaf laid here to turn—a leaf not the less new because it is so simple.
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On the second point—that of Authority—take the following:—

The Church Article, XXI., on General Councils, says:—“They may err, and sometimes have erred, even in things pertaining to God.” While Art. XX., on Church Authority, says:—“It is not lawful for the Church to ordain anything that is contrary to God’s word written; neither may it so expound one place of Scripture that it be repugnant to another.” If, for example, the Church were to decree that ‘a wife of whoredom’ (Hos. i. 2) was the same sort of woman as ‘the prudent wife from the Lord’ (Prov. xix. 14), it would “so expound one place of Scripture that it be repugnant to another,” but how could it be more repugnant than to explain that ‘the cup of blessing’ contained that sort of wine which is a ‘mocker,’ a ‘deceiver,’ a ‘poison,’ and which ‘biteth like a serpent and stingeth like an adder’? Dr Edward Williams, in his ‘Equity and Sovereignty,’ observes that “the greatest of uninspired men have sometimes deviated from the narrow path of truth, and all are liable to deviate, through the remains of prejudice, and the want of closer search under the teachings of celestial wisdom” (p. 397). Professor S. Lee, in his ‘Hebrew Grammar,’ points out that, “under the syntactical method—i.e. the mere propounding of certain rules, which might be true or false, and which in cases innumerable were not true—most men eventually discover that they can pronounce with certainty on scarcely anything connected with the letter of the Hebrew Bible. The only foundation that can safely be relied on is, that of the nature of things, considered in conjunction with real Oriental usage.” Bishop Ellicott, in ‘Aids to Faith,’ has an admission even more to the purpose:—“Experience teaches us that there is a very large residuum of less important passages in which interpreters break up into groups, and in which the Expositor of the nineteenth century has to yield to the guidance of principles perhaps but recently recognised, yet from their justice and truth, of an influence and authority that cannot be gainsaid. There are, indeed, even a few cases, but confessedly unimportant, where the modern interpreter has to oppose himself to every early version and every patristic commentator, and where it is almost certain he is right in so doing” (p. 390).

2. “When the word is the same, the thing is the same; if, therefore, ‘wine’ means intoxicating-wine in the cases of Noah and Lot, it must mean the same when used by David in the Psalms, and by the Evangelist in the Gospel narrative of the changing of water into wine.”

Certainly not, we answer. Any lexicon or dictionary in any language will refute the assumption in almost any page. See under such words as Creation, Spirit, House, Angel, Gun, etc. Not, as we have shown, that words have so many different meanings, but so many different applications. Take a familiar Bible word—Ruakh,

* Singular to say, in the first learned sermon ever preached and printed against abstinence, this was the argument; and it is the staple of all others to this day. The Rev. W. H. Medhurst, on January 30th, 1839, said:—“As Noah and others got drunk with yayin (wine), yayin must, in every text, mean a fermented liquor.” No advance has been made upon the logic and criticism of this position.
‘spirit,’ in three texts: (1) “God made a ruahk to pass over the earth,” (2) “Pharaoh’s ruahk was troubled in the morning;” (3) “A ruahk came forth and stood before the king”—Ahab. Here one word is suggestive of three distinct things and ideas; and the word has several other applications. As regards a general term, the context only can show to what it is applied, and so suggest the species intended. Wine, for example, is ‘the juice of grapes’—quite irrespective of the change that comes over it in fermentation; just as the word ‘doctor’ means, in common usage, ‘a learned man,’ quite irrespective of his special diploma as physician, surgeon, apothecary, or divine. As with the words ‘man,’ ‘doctor,’ ‘spirit,’ ‘wife,’ so with wine; it is not the word itself, but the context that defines (if at all) what sort of man, doctor, spirit, wife, or wine it is—good, bad, or indifferent. Theologians, writing against Colenso, at once become sensible on this point, though they go back to the false position as soon as the ‘wine-bottle’ comes on to the board. Professor J. L. Porter, of Belfast, thus expounds the fact and law:—

“The Hebrew word haith does not necessarily signify a ‘house’ [as in Beth-lekhem, the house of bread]. In Gen. xxvii. 15; Exod. xxiii. 19; I Kings xxiii. 7, etc., it means a ‘tent.’ At the present day the Bedawy Arab uniformly calls his ‘tent’ beit—i.e. a ‘house,’—though the proper Arabic word for ‘tent’ is kheimeh [home]; and he speaks of the ‘door’ of his ‘house,’”—which, with all due respect to Dr Porter, shows that beit is also as correct a term for tent as any other. This notion of ‘proper use’ is a crotchet of scholars, traditionally adopted and repeated. ‘Prevent’ was as proper when used for ‘helping’ as it is now when used for ‘hindering.’

It is not generally difficult to see the truth on questions when the purse and the passions are not concerned. For example, the English Church organ called the Record, for January 9th, 1861, had a long review of Dr Cheever’s book on ‘The Guilt of Slavery,’ which, on that topic, argues on precisely the same principles that we have applied, for thirty years, to the drink question. The Record thus welcomes Dr Cheever’s endeavor:—

“We have had occasion to observe the tendency among Biblical commentators to traditional interpretation of Scripture. In the present instance the result has been to obscure altogether, and, in fact, to reverse the teaching of the Book. We must look behind the word to see the nature of the thing. There is no word for ‘slave’ to be found in the whole Bible, either Hebrew or Greek, paradoxical as this statement may appear to most of our readers; no word which means, distinctively and only, what we mean by ‘slave.’ The Hebrew word (obedh) includes service of every kind; and the condition of service cannot be learned from the word itself.”

In like manner, the Hebrew generic word for wine (juyin) includes grape-juice in many states, and the special quality cannot be learned from the word itself. There is no word for fermented wine in the Bible, no word meaning only that; much less is there such a word associated with God’s approval, implicit or explicit. It is enough for
us that in no case where wine is named as a blessing does anything occur in the context indicating alcoholic quality, but in very many cases the reverse; while, on the contrary, it is beyond denial that Divine displeasure is very frequently associated with intoxicating drink.

3. "But good men used intoxicating wine, for they got drunk; therefore this is equivalent to God's sanctioning it."

This dogma is refuted by the stating of it. It would equally justify polygamy and slavery, for both were permitted; nay even laws were made, not to abolish, but to regulate them. Not only does this criticism prove too much; we have the highest authority for rejecting its principle, since He who spake as never man spake has declared that the lust was suffered, not because it was good, but "because of the hardness of the heart." The Divine light comes to men by discreet degrees, as their mental vision is somewhat prepared for it—a truth that refutes the next and kindred fallacy.

4. "What is not entirely prohibited is partially sanctioned."

According to this, the harmony of slavery with Christianity is indisputably proved from the Bible, inasmuch as St Paul, writing to Onesimus, a slave, never told him to run away!*

This fallacy, however, appears in so many Protean forms, that it will be useful to give various illustrations of its supreme absurdity.

(1) The law which declares that 'thou shalt not kill' does not mean or imply that half killing is right. 'Thou shalt not commit adultery,' interpreted by our Lord, does not mean that we shall indulge in 'Platonic love,' but rather that the remotest desire leading to the act shall be suppressed. He who says you shall not go to Z. certainly does not either assert or mean that you shall go to K. or L.

(2) The universal usage of language, ancient and modern, sacred and secular, refutes this distorted principle of interpretation. Alexis, in his 'Fanatic' (in Athenæus), has this passage:—"I think some of those I meet will blame me for being drunk so early in the day." Will any one hence conclude that to be drunk later in the day was not at all blameworthy in popular estimation? In Eccles. vii. 17, the command, 'Be not overmuch (rahvah) wicked,' cannot surely be equivalent to 'Be moderately wicked.' If the reprobation of 'excess of riot' and 'superfluity of naughtiness' does not involve eulogy on a 'little riot' and a 'little naughtiness,' why should a caution against 'excess of wine' mean or imply a commendation of 'a little wine'? In 'The Last of the Barons,' by Bulwer (Lord Lytton), we read the following prayer, put into the mouth of a knight:—"From over-gluttony, from over-winebibbing, may the saints ever keep

*The true meaning of Paul lies on the surface. [See the comment on the Epistle to Philemon.] For further illustration of these fallacies, see Dr Lees' 'Refutation of Professor Murphy' (1868). See this 'Commentary,' p. 379.

† The celebrated Robinson, of Cambridge, in his 'Notes to Claude,' has wittily and deservedly ridiculed the kind of criticism we are confuting, in a passage supposed to be addressed to a congregation of clerics:—"Reverend brethren! Let me advise you to get drunk. You will perhaps think me doubly drunk in giving
Raoul de Fulke and his sons!" (Chap. i.) None but the purblind could thence infer that any 'gluttony,' or any 'wine-bibbing,' was right. (3) The application of this principle to other scriptural injunctions would lead to absurdity and immorality. 'Despise not thy mother when she is old' (Prov. xxiii. 22), would become a charter for despising our mothers when young! 'Oppress not the afflicted within thy gate' (Prov. xxii. 22), would be a license for wrong outside our doors! Once, in a Scottish paper, we saw an advertisement from a person to the effect that he wanted a second wife, though the first was living; alleging that he was only a deacon, and therefore the command to the bishop, 'husband of one wife,' so far from applying to him, implied that two might be the right thing for a non-bishop! Weisinger, the continuator of Olshausen's Commentary, says expressly, "The qualification, 'husband of one wife,' professedly implies a special reference to the bishop, for this is not required of all." The morality of our age, the instincts of purity, fortunately unite in repudiating this monstrous distortion of language. He adds, "Abstinence, prudence, and modesty denote qualities such as especially befit a bishop." Very true, but the correct inference is not that other people are exempt from the obligation and advantages of those virtues because they are, for special reasons, imposed in the mandatory shape on bishops.

5. "But," persist other objectors, "the fact that the apostles direct deacons and deaconesses not to be given to much wine, certainly implies that some intoxicating wine is permissible, if it does not pronounce it to be good."

This is a treble mistake,—of history, of inference, and of criticism. For (1) it assumes that, in fact, nothing but intoxicating wine was abused or capable of abuse in antiquity, which is contrary to the plainest testimony. When Cratinus in his 'Ulysses,' quoted by Athenæus (iii. 56), says,—

"You were all day glutting yourselves with white milk";

and Solomon declares that 'much honey is not good'; we must assume at once the fact of abuse, and the non-alcoholic nature of the substances abused. Amphis, in his 'Uranus,' says,—

"Sating herself till eve with every dainty,"

which is a phrase parallel to the well-known line of Isaiah,—

"Tarry till night, till wine inflame them,"

you such advice. But good men have got drunk. Noah was a good man; Lot was a good man; yet they both got drunk. You tell me our Lord said, 'Be not overcharged with drunkenness.' Mind, He did not say, Do not get drunk, but 'be not overcharged with it.' Now can't you get drunk without being dead drunk? But, you reply, St Paul says, 'Be not drunk with wine, wherein is excess.' Observe here, again, he does not say, 'Be not drunk,' but 'be not excessively drunk.' Observe, too, he says, 'Be not drunk with wine,'—he does not prohibit spirits. So you may get drunk on beer, or brandy, even to excess, without violating this injunction." In the old English poem of Piers Plowman, in the ale-house scene, the goodwife charges her daughter not to get drunk often, for that would be a reproach to her. Is the modern inference just, that occasional crapulence would be meritorious or innocent?
but conveying no idea of intoxicating quality. Fondness for gorging, with sweets and dainties, was one of the vices of the ancient Greeks. Damoxenus, in his ‘Syn trope’ (Ath. iii. 61), says they—

"Who look most solemn in the promenades,  
Know, for all that, the fish's daintiest part,  
And make men marvel at their gluttony."

Hence (2) the inference falls to the ground, because the historic premiss is a network too wide for the special fact; and it is, moreover, not valid in form. (3) The critical blunder is exposed in this Commentary, p. 368.

There are also numerous assumptions, which we may designate specially as false facts of interpretation, to which the tipping critics cling with an absurd tenacity. A few samples must here suffice: for others we refer to the text of our Commentary.

1. The Saturday Review, in noticing a pamphlet by a provincial physician, says:—"Unfermented wine is a myth; the pure blood of the grape is but a transient product of the vine—and, in the words of Dr Barclay, 'quite impossible' to preserve'!

Now we have not only preserved such wine, imported from Florence, for sixteen years together, but we have induced an able chemist to prepare such wine extensively for both medical and sacramental uses; hence, if Dr Barclay be right, so far from miracles having ceased, their product can be purchased at 2s. per dozen. The 'impossible' has been achieved; and in the Exhibition Book of Prizes this impossible wine actually received 'honorable mention.'*

For many years past such wine has also been made at a vineyard in the neighborhood of Cincinnati. Insipissated wine has been spoken of in all ages, and is amongst the commonest products of wine countries, and is still called sake. A respected minister amongst the Society of Friends, Mr Robert Alsop, in a letter to ourselves, under the date of 1861, thus writes:

"The syrup of grape-juice is an article of domestic manufacture in almost every house in the vine districts of the south of France. It is simply the juice of the grape boiled down to the consistence of treacle. This syrup is, in those parts, the common medium for making family preserves; and a great variety of fruit and other vegetable products are so embalmed, such as fresh figs, almonds, peaches, plums, melons, pumpkins, tomatoes, etc. As to the use of [ordinary] wine, it is almost entirely confined to the men. It is proverbial that if a young woman is known to be in the habit of using it, she is unlikely to receive proposals of marriage."

2. It is frequently urged, "The old wine is better than the new, and therefore owes its superiority to the process of fermentation."

* Dr Hassall's report in the Lancet contains the following passage:—"Mr F. Wright (of Kensington) exhibits what he calls Sacramental or Passover wine, which consists of the unfermented juice of the grape, and is made to meet the views of those ministers who believe that the wine used at the institution of the Sacrament was unfermented, and consisted simply of the expressed juice of the grape. It forms a very palatable beverage."
This is an inference from a solitary premiss, and therefore invalid. The objector probably assumes that nothing but alcohol can give superior flavor. This is a mistake, since unfermented wine also improves by age, for a reason well known to chemists. In the preparation of scents and other volatile principles, as well as in the bottling of grape-juice, the sapid particles get too intimately mingled with the bulk of the liquid to be detected so fully by the taste; but by being kept, and kept quiet, they are again liberated, and impinge more perceptibly upon the nerves of the palate. Mr Wright's old passover wine is, therefore, sensibly better than the new. Moreover, the flavors and aromas of wines, which determine their price, are not in any ratio to their fermentation or their alcohol.

3. It is said, "The new skin-bottles of the ancients allowed the elastic gases of the fermenting liquid to expand them, and therefore they did not burst and spill the wine."

This is a delusion, for the strongest hide of hog or ox, formed into a bottle and filled with grape-juice that had begun to ferment, would, if closed up, be burst asunder as with imprisoned steam; and if not closed, then the old bottle would run no risk of rending. A cubic inch of sugar, transformed into carbonic acid gas, occupies a space of probably forty times as much.

4. "There is but one kind of wine, because 'wine' is defined in the dictionaries as the 'fermented' juice of the grape."

This is not true of the oldest dictionaries, and the modern ones cannot settle the usage of words in ancient times—but only induction from the literature of antiquity. A modern lexicon may define wine as 'the fermented juice of the grape,' but what said the greatest of the logicians of the thirteenth century—Thomas Aquinas? Discoursing (the original can be seen in Migne's Patrologia, 4th book, 74th sec. 5th art.) of the proper substance to be used in the eucharist, he says, "Grape-juice (mustum) has the specific quality of wine"—speciem vini. The objector falls into the fallacy of excluding the 'mare' from the genus 'horse'; for, though fermented-juice is 'wine,' it is so not to the exclusion of the first form of wine—namely, the unfermented juice. That the 'Angelical Doctor' was right, usage will show:—

Hippocrates (B.C. 400), in his work on diet, says,—

"Citrus is less fitted to make the head heavy . . than other wine (oindeca)."

Atheneus, the Grammarian (A.D. 280), in his 'Banquet' (lib. i. s. 54),—

* "The force of fermenting wine is very great, being able, if closely stopped up, to burst through the strongest cask."—(Chambers's Cyclopaedia, art. 'Wine,' 1750.)

"The way to preserve new wine in the state of must is to put it up in very strong but small casks, firmly closed on all sides, by which means it will be kept from fermenting. But if it should happen to fall into fermentation, the only way to stop it is by the fume of sulphur."—(Miller, Gardener's Dictionary, art. 'Wine,' 1748.)

See further, Works of Dr Lee, ii. p. 158, and elsewhere.

† See translations from the ancient and classic authors, Greek and Roman, p. 434. Also various portions of this Commentary, showing the application of words for 'wine' in Hebrew, Chaldee, Syriac, Greek, Latin, etc., to 'grapes,' 'grape-juice,' 'boiled grape-juice,' etc.
Preliminary Dissertation.

"The Mityleneans have a sweet wine (glukos oilon), what they call prostroma, and others call it protopos."

And again (ii. 24), he says to the dyspeptic tippler,—

"Let him take sweet wine, either mixed with water or warmed, especially that kind called protos, the sweet Lesbian glukos, as being good for the stomach; for sweet wine (vino) does not make the head heavy."

 Dioscorides (A.D. 90), in his 'Materia Medica,' expressly ranks the Roman sapum, 'boiled wine'—Hebrew, sosei or solst—under the 'genus Vinum.'

Suidas, Lexiconist (950), defines sweet wine thus:—

"Gleukos—to apostalagmata teet staphulacees prin pateaster—the droppings from the grapes before being trodden."

Dr Avenarius, Hebrew Lexiconist (1588), defines—

"Ahsis, mustum, recently expressed and sweet. German sus: susser Wein."

Lord Bacon, in his 'Natural History' (1597), says,—

"As wines which at first pressing run gently, yield a more pleasant taste, so observations which flow from Scripture gently expressed and naturally expounded are most wholesome and sweet."

Parkinson (1640), in the 'Theatrum Botanicum,' says,—

"The juice or liquor pressed out of the ripe grapes, is called vinum, wine.—Of it is made both sapum and deputum, in English Cute, that is to say boiled wine, and both made of mustum, new wine; the latter boiled to the half, the former to the third part."

Lyttleton, in his 'Latein Dictionary' (Lond. 1678), says,—

"Mustum, sc. vinum. Hebrew, mats, expressit. Muston, vinum cantis recens inclusum. Glukos, vinos novos, 'new wine.' Angl. Stum, i.e. NEW WINE close shut up, and not suffered to work."

W. Robertson, M.A., Cambridge (1693), in 'Phraselologia Generalis,'—

"Vine; Vinum, Merum.—New Wine, Mustum.—New wine that runs out without pressing; Mustum lixivium.—Wine press, vinum tortium.—Wine yet on the tree; Vinum pendens."

The Glossarium of Carolo du Fresne (Tomus sextus, Paris, 1736),—

"Vinum Coctum, Gallic, vin cozit. Vinum de pura gutta. Gall., De mersgoutte [mother-drop]. Vinum protos est vinum sponte defluens, ante-quam uva calcatur. Mustum, vinum pede pressum. Quod pede tantum calcatur, medium inter vinum sponte defluens, etc.

J. M. Gesner, the critic, in index to 'Scriptores Rei Rusticae veteres Latinii' (1730), says,—

"Once for all it must be observed, that the words vinum, vitis, vino, and vino, as kindred terms, are sometimes used synonymously. The juice of apples, pears, pomegranates [as in Cant. viii. 2], and sorbs, was called vinum."

Aberci, in his Dictionario (Venice, 1751), shows that this use is still preserved in part in Italian, as it also is in German:—"Vino, a liquor well known, extracted from the fruit of the vine. Vino, juicy, full of wine. Vina vinosa, grapes full of wine. Mosto, vin nuovo, must."

E. Chambers, F.R.S., in his 'Cyclopædia' (6th Ed. 1750), has the following, a mere translation from an older French Dictionary:—

"Wine, in France, is distinguished into—Mere-goutte, 'mother-drop'; which is the Virgin-wine;—which runs of itself out of a tap in the vat. Must, sur-must, or stym; which is the wine or liquor in the vat, after the grapes have been trod. Pressed wine, 'vin de pressurage,' is that squeezed with a press out of the
grapes. Sweet Wine, 'vin doux,' is that which has not yet fermented. Natural Wine is such as comes from the grape, without mixture. Burnt Wine is that boiled up with sugar. There is also a sort of Malmsey Wine, made by boiling of Muscadine.'"

Dr Luemann, in his 'Wörterbuch' (Leipzig, 1780), has—


The 'London Encyclopaedia,' published in 1829, says,—

"Rhenish must is of two kinds. That made without boiling is only put up so close that it cannot work; this is called stum wine"—stum being evidently a contraction from mystum, like 'but from omnibus.'

Dr Webster, the American, in his great 'Dictionary' (1828), has—

"Must, new wine—wine pressed from the grape, but not fermented." [In this definition he is only following Johnson, and others still older. B. Blount, in his 'Glossographia' (1670), has "New wine, that first pressed out of the grape." E. Phillips, in his 'World of Words' (1671), has "Wine newly pressed from the grape."]

Dr Ure, F.R.S., the chemist, in 'Dictionary of Arts' (1836), says,—

"Juice, when newly expressed, and before it has begun to ferment, is called must, and in common language, sweet wine.'"

F. E. J. Valpy, M.A., in 'Etymological Dictionary' (1838), has—

"Mustus, new, fresh, young. Hence Mustum, i. e. vinum, fresh wine—as Merum for Merum Vinum.'"

Baron Liebig, in 'Letters on Chemistry' (2nd series, 1844), wrote,—

"If a flask be filled with grape-juice and made air-tight, and then kept for a few hours in boiling water, ... the wine does not ferment" (p. 198).

"The fermentation of wine and of beer-wort are not isolated phenomena.'"

"The wine is left to ferment. One of the wine-growers of the Duchy," etc.

The 'Popular Cyclopedia' (1846), which is a translation from the German Conversation Lexicon,' has the following:—

"Must, the juice of the grape. In wine countries this unfermented sweet must is distinguished from the sour must, or unripe wine of a year old. It can be kept in close vessels after the mucilage has been precipitated"—[or settled on its lees].

"Wine.—There is only one species of wine [protopha] made without beating, treading, or pressing; this is what they call in Spata Lagrima [tears]. The grapes, melting with ripeness, are suspended in bunches, and the wine is the produce of the droppings. The juice of the grape, when newly expressed, and before it has begun to ferment, is called must, and, in common language, sussur wein [sweet wine]. It is turbid, has an agreeable and very saccharine taste.'"

Dr W. Freund, in his 'Wörterbuch der Lateinischen Sprache' (Leipzig, 1845), has—

"Vinodem [vino-demon, 'to draw wine from'];; I. Vintage; II. Transf. (a) Grapes, wine; (b) pl. vintage-season; (c) harvest of similar things, as oil-olive, honey, etc.

"Vinum, digugamated from vinos, wine. Transf. (a) grapes; (b) fruit-wine.

"Mustum, new or unfermented wine.'"

5. "Some classical scholars—whose scientific education, however, has been neglected—have objected that "the juice of the grape con-{
tains alcohol by nature, and even grapes have been known to intoxicate; and so the whole theory of the abstainer gives way."

It is altogether erroneous to suppose that grapes, or grape-juice freshly expressed, have any taint of alcohol. Many years ago a careful chemist, at our solicitation, went through a very elaborate examination of the whole matter, and demonstrated that alcohol forms no part of grapes. The experiments were published in the public papers, and a reward of £50 offered by the British Temperance League "to any person who will extract any appreciable quantity of alcohol from grapes, ripe or rotten, provided the fruit has not been in any way meddled with by art." The intervention of man is always necessary to the placing of fruit in a condition to permit of the vinous fermentation. In the cases where bears, hogs, or men are inebriated with grapes, it is the result of gorging, whereby they turn their stomachs into a brewing vat; the fruit fermenting instead of digesting, and vapors, probably alcohol also, may be generated, which affect the head.*

During 1867 some clergymen in Ulster were prematurely rejoicing over the reputed discovery of "a trace of alcohol" in the passover wine prepared by Mr Wright, using the supposed fact as a glad reason for returning to the adulterated port which contains a maximum of spirit and only a trace of "the fruit of the vine"! That chemist, however, at once proceeded to Belfast, and in the presence of the public experimentally demonstrated that his wine was not proved to contain even a trace." Professor Hodges, and Dr H. Brown, who made the rash assertion, had deceived themselves. They had assumed that the chromic acid test would reveal the presence of no other substance besides alcohol in the wine, whereas the fruit aromas give the same reaction. Dr Hodges, who is a respectable chemist, admitted that an enormous quantity of the wine must be used in order to find an exhibitable quantity of alcohol! This passage in the history of controversy illustrates the justice of what Liebig observes, that "from the moment the imagination is allowed to solve questions left undecided by researches, investigation ceases—truth remains unascertained; and there is not only this negative evil, but in error we create a monster, envious, malignant, and obstinate—which, when at length truth endeavors to make its way, crosses its path, combats, and strives to annihilate it." In this case, happily, the friends of light were stronger than the devotees of darkness, and the appeal to common sense was more successful than that to authority.

That alcohol is not a product of growth—i.e., of those natural processes that perpetuate the forms of "created things"—is a fact that at once negatives the preceding objection. Even some imperfectly informed abstainers have been too easy in their acceptance of pseudo-scientific dogmas. Here is one specimen:—

* See Dr Lees' "History of Alcohol," 1846, and "Text-Book of Temperance," for detail of experiments.
6. "The new products which result from fermentation are attributable rather to the life than the death principle."

Now grape-sugar and albumen are plainly products resulting from the life of the vine. But by decomposition, which only ensues when these substances are parted from the vital organism, the albumen becomes yeast, and thereafter the alimentary sugar is resolved into the poison alcohol and carbonic acid. What life-principle produces this? The power of the living God! True, but that power is as much present in death as in resurrection; in decay as in growth; in decomposing as in composing; in simple as in complex combinations; and what is common to 'creation' and 'destruction' cannot destroy the difference between them, which the objection attempts to do. Unfortunately, we have to deal with a school of complacent critics who have so much got the habit of teaching as to have forgotten that of learning, who will argue about sciences they do not understand; and it is almost impossible to excite in them a suspicion that they may be wrong. Otherwise, we might have hope in reproducing such language as the following from Professor Liebig:

"It is contrary to all sober rules of research to regard the vital process of an animal or a plant as the cause of fermentation. The opinion that they take any share in the morbid process must be rejected as an hypothesis destitute of all support. In all fungi, analysis has detected the presence of sugar, which, during their vital process, is not resolved into alcohol and carbonic acid; but after their death, from the moment a change in their color and consistence is perceived, the vinous fermentation sets in. It is the very reverse of the vital process to which this effect must be ascribed.

"Fermentation, Putrefaction, and Decay. These are processes of decomposition, and their ultimate results are to reconvert the elements of organic bodies into that state in which they exist before they participate in the process of life, [whereby] complex organic atoms of the highest order are reduced into combinations of a lower order, into that state of combination of elements from which they sprang" (Letters on Chemistry, 2d series, 1845).

It is from this point of view that we are enabled to perceive the symbolical fitness of the Biblical prohibitions of ferment, and its degenerated products, in all such ceremonies and sacrifices as typified Life, Purity, and Regeneration.

It has been very beautifully observed by Professor Fraser, of Edinburgh, that—

"The Divine Ideas expressed in the laws of Nature are, through our physical discoveries, becoming, in the form of similar ideas in ourselves, a part of the experience of man. Every scientific discovery puts us more in sympathy with the Divine meaning. The antagonism of Faith and Science disappears, as each deepening insight into natural law is felt to bring our thoughts into nearer harmony to those Divine thoughts of which our otherwise strange surroundings in this world of sense are found to be the expression."

A little reflection would show that on a point of daily morals so important as temperance and the use of inebriating beverages, one which in so many forms crosses the path and confounds the purposes of the Sacred Oracles, it is hardly credible that the most advanced examples of inspired wisdom, in lawgivers, prophets, and apostles, should antagonize alike the partial truth of the contemporary philosophy of paganism, the experience of successive ages, and the con-
PRELIMINARY DISSERTATION.

Deceptions of modern Science forced upon the reluctant judgment of its disobedient priesthood. Yet the fact is undeniable, that in spite of the opposition of the interested, the venality of the press, and the despotism of fashion, Providence has, during the last thirty years, compelled Science to lay her successive offerings upon the altar of Temperance.

We can here only attempt an Epitome of the Evidence furnished by Observation, Statistics, and Science, but it shall be an historical consensus—drops, as it were, from ‘a cloud of witnesses,’—in the language of divines and dramatists, physicians and philosophers:

"Wine deceiveth him that drinketh it."—THE VULGATE, Hab. ii. 5.
"How exceeding strong is wine! it causeth all men to err that drink it."—I Esdras iii. 18.
"Water makes those who drink nothing else very ingenious, but wine obscures and clouds the mind."—EUBULUS, B.C. 375.
"I admire those who desire no other beverage than water, avoiding wine as they do fire. Hence arise irregular desires and licentious conduct. The circulation is hastened. The body inflames the soul."—CLEMEN'T OF Alexandria, A.D. 180.
"O thou invisible Spirit of Wine, if thou hast no other name to be known by, I will call thee—Devil."—SHAKESPEARE.
"The fumes of the Wine left him nothing of his more refined nature. All that was honorable or intellectual in his character had now completely ceded to all that was base and animal."—WILKIE COLLINS, 'Antonina,' 1851.
"Alcohol is a disturber of the system, and cannot be regarded as a food.... Alcohol neither warms nor sustains the body. Alcohol should be prescribed medically as carefully as any other poisonous agent."—Dr EDWARD SMITH, 1860.
"The influence of alcohol upon the nervous system, and particularly upon the brain, is manifest by a progressive and constant series of symptoms, which, in different degrees of intensity, are reproduced in all individuals. These constitute a true poisoning; and this morbid state is exhibited under three phases:—(1) sur- excitation; (2) perturbation; (3) abolition of the cerebro-spinal functions."—Dr MICHAEL LEVY, on 'Hygiene,' Paris, 1857.
"Facts establish, from a physiological point of view, a line of demarcation between alcohol and foods. Alcohol is not a food. It acts in a feeble dose as an irritant; in a larger as a stupefiant."—Professors LALLEMAND and PERRIN, Paris, 1860.
"Alcohol does not act as food; it does not nourish tissues. It cuts short the life of rapidly-growing cells, or causes them to live more slowly. The stupefying which follows its exhibition to young animals is readily accounted for."—LIONEL S. BEALE, M.D., F.R.S., of King's College Hospital, 1863.
"Experience and statistics, amongst operatives, soldiers, and middle-class civilians, in England, America, Germany, and India, establish the truth that, under the same circumstances, the percentage of sickness and mortality is twice as great amongst moderate drinkers as abstainers, and four times as great among drunkards."—Dr LEES.
"Alcohol is a more drug; and although a constituent, is not the valuable one in wine."—ROBERT DRIUITT, M.D., Report on Wine, 1866.
"Finally, there are a number of substances, of which we are not able to prove that they are either used for the repair of the tissues, or transformed in the body so as to generate heat; in this class we place alcohol, chloroform, the ethers, various alkaloids, strychnia, morphia, and the vegetables which contain them."—F. E. ANFFTER, M.D., 1864.

[For other testimonies see Note to Matt. iv. 7.]

* This author inconsistently contends, however, that alcohol is food, because it arrests waste! He begs his definition, which we entirely repudiate. Food is that which, first, acts innocently upon the body, and, secondly, acts usefully by making blood. Alcohol does neither. Scientific men should scorn mere tricks of definition, and adhere to facts.
Now it seems to us, that so far from having, in any one particular, 
contradicted these truths, the Bible has most singularly confirmed,
and, in words at least, anticipated them.

History says—"All nations who drank intoxicating wine, in all 
conditions of climate and culture, have erred through its use, and 
gone out of the way."

Scripture responds—"Israel, God's chosen nation—her priests,
her teachers, her princes and kings, drank wine in bowls, and 
were swallowed up of wine, wherefore they were sent into capti-
vity."

Experience says—"The common and social use of intoxicants, 
alcoholic or otherwise, has a physical tendency to create an im-
temperate appetite, insatiating as the grave, making slaves of thousands."

Scripture answers—"Wine deceiveth a lofty man, and en-
largeth his desire as hell (Hab. ii. 5); it bringeth poverty and 
pain, sorrow and remorse upon him, yet he crieth, 'I will seek it 
yet again'" (Prov. xxiii. 35).

Morality teaches—"Wine is dangerous—it slowly but surely en-
snares and enslaves the Will. Terrible is the power of this trivs-
sky spirit to allure; it causeth all men, of whatever rank, to err." 
Scripture re-echoes—"Wine is a mocker (latz); Wine is a de-
frauder (bogad). Woe to him that giveth his neighbor drink!" 
(Hab. ii. 15).

Virtue exclaims—"Wine stimulates the sensual nature, and narc-
otizes the moral and spiritual: whence arise irregular desires."

Scripture replies—"Look not upon it, lest thine eyes look 
upon strange women, and thine heart go after perverse things."

Experiment proves that "alcohol is a disturber of the brain, and 
decreases consciousness and the perception of light, and casts dark-
ness over the soul!" (Eubulus).

Scripture correspondingly commands—that "God's priests, while 
doing His work, shall drink no strong drink, lest they die";—and 
it further declares, that "while the drinking Jews rebelled and 
corrupted their ways, His Nazarites remained pure as snow."

Physiology announces—that "the maximum strength of man can 
only be realized by abstinence from alcoholic wine, which cuts short 
the life of growing cells, and stunts the growth of young animals."

Scripture records—that "when the strongest man was to be 
reared, an angel from heaven imposed the practice of abstinence 
upon both mother and child."

Science declares—that "intoxicating wine is not food; that alcohol 
is a mere drug; that it should be prescribed as carefully as any other 
poisonous agent; that, as a poison, it ranks with strychnine, opium, and 
tobacco."

And Scripture finally anticipates all this, for, in text after text, 
such wine is not only described as acting like the poison of the 
serpent and the basilisk, but actually called a poison (Deut. xxxii. 
33; Hos. vii. 5; Hab. ii. 15).
When Christians are half as anxious to harmonize Bible teaching with Temperance truth, as with geology or astronomy, they will find ready to their hands a much ampier and far simpler apparatus of conciliation. One final illustration must suffice. According to Augustine, the Manicheans held that intoxicating wine (for they used grapes) was fil principis tenebrarum—‘the gall of the Prince of Darkness.’ Now the Bible clearly speaks of a wine that is ‘the poison of dragons,’ and describes with the very signs of fermentation, a wine that ‘bieteth like a serpent.’ Thus the idea of wine being a poison is not a mere modern notion. It can be shown, however, that it is the express and literal language of Inspiration; nay, more, that on the supposition that it was the Divine purpose to teach us that wine is poisonous by means of the Scripture, God has done so in the only possible way, *i. e.* by the use of the proper Hebrew word for ‘poison.’

If any one chooses to argue that the word has other possible meanings, less true and applicable to the case, we can only protest against eliminating the true and most fitting sense of the passage, and thus making the Bible into a ‘nose of wax.’

In the A. Version there are only two words translated poison, and one of these is so translated but once; in the margin ‘a poisonous herb.’ The texts prove that this word (rosh) really signifies some special herb of a bitter nature, like hyssop, hemlock, or the poppy. The other word is khamah—the Hebrew term for ‘poison’ in general, connoting that inflaming property common to so many intoxicants.* In the A. V., the word is actually translated ‘poison’ in six out of the eight instances in which it occurs as the name of a physical substance or property:—

- Deut. xxxii. 24. The poison of serpents of the dust.
- Deut. xxxii. 33. Their wine is the poison of dragons.
- Psalm lvi. 4. Their poison is like the poison of a serpent.
- Psalm cxl. 3. Adder’s poison is under their lips.
- Job vi. 4. The poison drinketh up my spirit.

It may be objected that the skin bottle Hagar carried with her is called khameth, and that this is the same word. Even granting that (of which there is no proof), no example occurs of the use of khameth for ‘bottle,’ from the time of Moses to that of the minor prophets. It was, then, quite obsolete in the days of the latter—had been so, apparently, for eight centuries—and, moreover, there were four other words for ‘bottle,’ and four or five for cup, in regular use by the later Hebrews. To depart from the current and continuous meaning of khamah, as ‘poison,’ and identify it with a long obsolete word for kidskin ‘bottle,’ is a simple whim.† Even then the idea returns, since

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* There is another word (root, mar,) signifying in one passage ‘gall-bladder’ or venem, but not ‘poison’ in our broad sense.
† Dr. McCaul, Professor of Hebrew in King’s College, in his ‘Examination of Bishop Colenso’s Difficulties,’ has the following concerning the Hebrew khamashim, to which the assailant of the Pentateuch, taking a leaf out of the book of the assailants of Abstinence, persisted in assigning the exclusive meaning of
PRELIMINARY DISSERTATION.

‘the bottle’ could only mean, like ‘the cup of the Lord’s right hand,’ a vessel containing some destructive poison.

But khamah had a ‘figurative’ use as well, and is the word so often translated fury, anger, wrath, displeasure. As ‘poison’ is that which disturbs or destroys the body, so God’s cup of wrath is that mental poison which destroys the soul. Professor Nordheimer, in his ‘Critical Grammar,’ translates hay-yayin hak-khamah as the ‘maddening wine’ (Jer. xxv. 15), because it is that punishment which makes mad. “They shall drink, and be moved, and be mad.” As yayin harekakh (spiced wine) in Canticles literally means ‘wine which (is) spice,’ so yayin hakhamah literally is ‘wine which (is) poison.’

We now direct attention to two plain texts where Tyndale seems to have been thoughtlessly and implicitly followed, and so the word ‘bottle,’ under the unconscious influence of prejudice, displaced the word for its poisonous contents. He who had so correctly translated the word as ‘poison’ before, could not do so here, simply because he could not believe in the sense it gave. We who know how literally true that sense is, why should we seek to obscure or ignore it?

Hosea, vii. 5: “The princes made him sick with khamah (poison) of wine.”

Habakkuk, ii. 15, 16: “Woe unto him that giveth his neighbor drink, that putteth thy khamah (poison) to him! The cup of the Lord’s right hand shall be turned unto thee.”

Lexicons and commentators cannot make this matter plainer than does the context. Even our translators, in putting ‘bottle,’ say in the margin, as did Tyndale, ‘heat through wine.’ St Jerome’s version has fel, ‘poison,’ ‘gall.’ Montanus has venenum fium, ‘thy poison.’ Drusius cites others; so does Rabbi Jonah in Ben Melech. The learned Dr John Gill says, “The word is by some translated ‘thy gall, ‘thy poison,’ which fitly enough expresses the poisonous doctrines which men sensibly imbibe.” Professor Pick translates, ‘pouring out his wrath.’ It is plain, beyond denial, that the prophets were not speaking of wine-vessels at all (much less of princes handing skin-vessels to the king), but of the causal-quality of the liquor drank. It was the khamah which sickened and maddened; and the declaration is, that God will pour His cup (elsewhere called khamah, fury) upon the man that giveth his neighbor khamah to drink. If that drink were not poisonous, where would be the foundation for the figure? The lexicons cannot deny the facts. Parkhurst defines khamah as ‘an inflammatory poison’; Archbishop Newcome has ‘gall, poison.’ The Arabic still retains the word in several forms, as khumat, shumum, khamah, for ‘poison,’ ‘fever,’ etc. So we reach the old conclusion, that whenever we are willing to credit the Biblical teaching, we shall find

‘armed’:—“The meaning ‘armed’ is not only doubtful, it is improbable; first, because it does not suit the context of Exod. xiii. 18. Its suing the three other places where the word occurs cannot outweigh the fact that it does not suit here. The testimony of the ancient versions is of no value, as the word does not occur at all after the Book of Judges, and had therefore become obsolete long before the time of the earliest of them, the LXX. Their translation is a mere conjecture.”
an exact accordance between Biblical language and physical truth. If men are not willing, they will go on evading, quibbling, controverting, to the end, wrestling the Bible to their own destruction, and converting a volume which is the Directory of moral purity and life, into an instrument of sensual depravity, social deception, and moral death.

In Lessing's beautiful book, 'On the Education of the Human Race,' after comparing the Jewish Bible to a primer, he refers to the captivity under Cyrus, when the Jews were first made conscious of the full meaning of their own Scriptures, and, through the influence of courtly fashion, first effectually taught sobriety:

"Revelation had guided their reason, and now, all at once, reason gave clearness to their revelation. The child, sent abroad, saw other children who knew more—who lived more becomingly,—and asked itself, in confusion, 'Why do I not know and do that too? Ought I not to have been taught and admonished of all this in my father's house?' Thereupon the child again sought its primer, which had long been thrown into a dark corner, in order to throw off the blame upon the primer. But, behold! it discovers that the blame does not rest upon the book: that the shame is solely its own, for not having long ago known this very thing, and lived in this very way."

So the Christian Church has been sent abroad into the realms of science, and it has there been taught a practical lesson of physiology and dietetics, which it would never adopt on mere principles of self-denial. Thereupon, partly in wonder, partly in doubt, and partly in opposition, it has begun to consult its primer, to confirm, to question, or to confute the truth of Science. We trust and hope, that when the investigation is completed, the shame will be confessed to be its own, for not having long ago known this very thing, and lived in this very way. 

F. R. L.
THE BOOKS

OF THE

OLD TESTAMENT.
Great pains were taken in the Preliminary Dissertation to state what we regard as the true relation of the Bible to the use of alcoholic drink, to anticipate mistakes of the issue, and to expose false principles and facts of interpretation. It seems, however, to be in vain, for one London paper (The Athenaeum) has, in its notice of the first edition of this book, grossly misrepresented the object of its being to prove that Bible wines were mainly unfermented—and a second paper (The Echo) has, in reference to the notes on Gen. i. sq., published a criticism which shows that the writer had not even read the second page of the Commentary! He says:—"Of course this ingenious argument depends upon the assumption that the benefits derived from the alcohol do not compensate the loss of the sugar—this is the whole point in dispute, and must be settled upon other than scriptural grounds." Yes, of course, and therefore the exposition proceeds to the facts which pertain to the principles. When an apostle says, 'Do good as you have opportunity'—it is reason applied to facts that must show whether the good consists—in other words, how to fulfill the law. When the Saviour says, 'Love your neighbor,' it is not the bare text that shows who is our neighbor; and hence the very need of the exposition and of the parable. The Echo argues that because scripture-law and words do not explain themselves, but want a commentary, therefore none should be given! As the law which says, 'Thou shalt do no murder,' is to be interpreted by the judge who determines its meaning: so the law which says for what purpose God gave fruit and grain to man, must be interpreted by the rational critic, and any system which the facts in evidence show to be inconsistent with that purpose, or with the welfare of mankind, must be condemned.
THE BOOK OF GENESIS.

CHAPTER I. VERSE 29.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

Every herb] Hebrew, kal aser. Aser, as full-grown herbage (including grain of all kinds), is distinguished from detheh, young and tender grass, and from LXX, ripe grass, fit for mowing. The LXX. renders aser by chorion, green plants of every species; but Aquila has chloes, young green corn or grass. The Vulgate reads herbam.

Every tree] Hebrew, kol hadays, i.e. every plant of woody fibre, in distinction from flexible sprouting plants. So the LXX. pan xulon, every kind of wood or timber; and the V. universalis ligna, all sorts of wood-growth.

To you it shall be for meat] Lahkem yihyeh lakahelah, "to you it shall be for eating."—that which is to be eaten. With this agrees the Targum of Onkelos, —ub-maihal. The LXX., Aquila, Symmachus, and Theodotion, all read eis kathi, —for eating. The V. has in escap, —for food.

This Divine saying is a Charter at once concise and all-comprehensive. Whatever produce of the earth is fit for food, it places at man’s disposal. From dust was the human body formed, and out of the dust comes its sustenance. He who fashioned and animated the one, freely bestows the other. The animals that are eaten derive from the vegetable world all that renders their flesh nutritious. Men are not bound to eat everything that grows, but they can eat and assimilate nothing which has not first grown up under the power of the Highest.

In regard to the food so bountifully provided, man’s duty comprehends—1, Thankfulness to his Divine Benefactor, which involves devotion; 2, Co-operation with the laws of Providence for the increase of this food, which involves industry; 3, Appropriation of this food to the end designed, the health and vigor of man, which involves frugality and temperance. All waste of food is condemnable; and waste occurs when more food is consumed than can be made use of in the body;—hence the glutton abuses both his body and the material fitted to nourish it. Waste equally accrues when food is deprived of any of its nutritious properties; still more palpably, when food becomes transformed into any substance charged with evil to mankind. Such waste is always and inevitably connected with the vinous fermentation which converts grape-sugar into alcohol and carbonic acid. Sugar, the good creature of God, and a real food, is destroyed, and, by new chemical affinities, its elements are broken up, and fresh substances formed, of which it cannot be truly
said, "they shall be to you for food." The assertion that alcohol is in sugar, or in any unfermented saccharine substance, can only be made in utter ignorance of the alphabet of chemical science.* This waste of food has become all the greater since—in order to produce intoxicating liquors in larger quantities than the fermented juice of grapes could yield—grain, to the extent of about fifty million bushels yearly, is employed in the United Kingdom alone for brewing and distillation. By the malting process the starch of corn is converted into sugar, and this again by fermentation into alcohol and carbonic acid. Distillation draws off the alcohol thus formed, and the spirit so deduced (not produced), being mixed with less water, more readily exerts its specific effects. The solid food thus wasted would supply a fair amount of aliment to some millions of persons every day all the year round. The plea that the alcoholic fermentation is "a natural process" cannot avail in extenuation of this waste, since it is no more natural than those other processes of decay against which food is assiduously guarded, nor would alcoholic liquors come "naturally" into existence at all, were they not deignedly manufactured by man himself.

"God made man upright; but he found out many inventions." As the sole end sought by this waste of food is the production of an alcoholic beverage, it devolves upon those who sanction the transformation to show that some compensating advantage is thereby secured. (1) That alcohol is itself a food is an hypothesis destitute of all scientific support; for being destitute of nitrogen, it cannot make blood or help to repair bodily waste. The theory at one time generally received, that its combustion produces animal heat, is now abandoned as being proofless, while a series of careful experiments by distinguished men of science in France and England have furnished evidence that alcohol is in course of ejection, unchanged, thirty hours after being swallowed. (2) Another theory, that alcohol serves as an equivalent for food by diminishing the metamorphosis of tissue, is without weight, for experiments have not justified the theory; and were it otherwise, the use of alcohol to diminish the normal waste of tissue would be open to censure, as a mischievous interference with one of the vital processes on which the renewal of corporeal strength depends. (3) Could it be shown that alcohol, when imbibed, is neutral as to any sensible effect, its manufacture at the expense of the staff of life would be a vast economic crime; but the probability is that its operation on the healthy organism is always in some degree deleterious, the measure of injury varying with the quantity, strength, and frequency of the amount imbibed. In all works on toxicology alcohol is classed among narcotic-acrid poisons, and like other poisons, its action when not fatal, is yet demonstrably pernicious. Some of its evil effects, though apparently trivial or even insensible at the moment—as, for example, in impairing the redness of the blood-globules and the structure of the blood-vessels—assume a serious importance when regarded as cumulative during a succession of years. (4) No dispute, indeed, can arise on the point that, as ordinarily consumed (for its exciting property), alcohol occasions a large amount of disease and premature death, apart altogether from the sin and misery of intoxication. (5) Along with these physical consequences due account should be taken of its influence on the moral, social, and religious life of the countries where it is com-

*The old chemical formula of sugar is oxygen 8, hydrogen 2, carbon 3; the new is oxygen 8, hydrogen 6, carbon 3; but in the decomposition of sugar these elements recombine so as to generate alcohol and carbonic acid; thus:

Old Alcohol . . . O H C
| Carboxylic acid | O H C

New Alcohol . . . O H C
| Carboxylic acid | O H C

Not only is the sugar of grain and fruit thus destroyed, but their albumen becomes converted into yeast, and thus ceases to be food.
monly consumed; and were this done, the stupendous folly of converting a nation's food into such an insinuating article would not fail to be recognized, deplored, and denounced by the Christian world. (6) The assertion that man has a natural predisposition or instinct for intoxicating articles, because he has always and everywhere been known to use them, is untrue from first to last. (a) The reason is not a correct statement of the facts, since many tribes have been discovered who were ignorant of all intoxicants, and others have made systematic regulations for their exclusion. (b) Any argument in favor of intoxicating drinks from their prevalent use would be equally available in favor of war, slavery, drunkenness itself, and vice of every description. (c) Natural instinct, so called, might be depraved instinct, the transmitted result of parental transgression of natural law. (d) But, in reality, natural instinct (save where the drunkard's appetite runs in the blood) is universally repugnant to the use of alcohol until it becomes perverted by persistent consumption of alcoholic compounds. (7) The final conclusion is, that the manufacture and use of alcoholic beverages are opposed to the Divine charter which assigns the produce of the earth to man for food. By the destruction of the saccharine and albuminous constituents of fruit and grain, ignorant or ungrateful man virtually declares, "To me they shall not be for meat," thus seeking to nullify and reverse the benevolent designs of his heavenly Father.

CHAPTER II. VERSES 16, 17.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

It has been contended that the Divine procedure, in creating the tree of the knowledge of good and evil, and permitting access to it by our first parents, is reason for allowing the use of intoxicating liquors and the traffic in them as beverages. Virtue, it is argued, is strengthened by exposure to temptation and resistance of it. But the danger of such reasoning is apparent on reflection, for, under the pretense of proving virtue and piety, and invigorating them by the opposition evoked, the darkest spirits of evil may claim to be recognized as angels of light and benefactors of our race. In like manner, the progress of holiness, both in the individual and in humanity, may be exalted as a misfortune, because diminishing the number and intensity of these trials of fidelity! What we are sure of as regards the Divine economy, in the Edenic as in every after age, is, that God has never put His creatures to any proof involving an inducement to evil doing, and that He has never needlessly exposed them to moral danger. "He cannot be tempted of evil, neither tempteth He any man;" but "His tender mercies are over all His works." Whatever is to be understood by the tree of knowledge, and whatever construction, literal or allegorical, is put upon the Mosaic narrative, we know that some external tests of men's spiritual obedience were unavoidable, and that in the period of his innocence these tests did not address themselves to any depraved proclivity or bias. To infer from thence that men may now tempt themselves by using articles that originate a diseased appetite, and that they may tempt others by engaging in a traffic in such articles, is surely a lamentable wresting of the Divine Word. Temptation is unavoidable under the present constitution of society, and when resisted, is, by Divine grace, converted into a means of holiness; but so far from therefore encouraging temptation, and
occasions of it, we are taught to pray, "Lead us not into temptation:" and we are warned that though 'offenses'—causes of stumbling—must needs come, through human wickedness, woe is it to the man by whom they purposely come; and we are solemnly warned against putting an occasion of falling in a brother's way. Even were there any reality in the analogy suggested, it would only lead to this conclusion—that strong drink may be manufactured and houses for its sale set up, but that all indulgence and traffic in it must be prohibited—the virtue of men being put to the proof in resisting the temptation to use and traffic in the prohibited liquor. Would those who descant on the value of temptation care to have drink and drinking-houses exhibited while all connection with them was put under moral and legal ban? Yet this is the only analogy to be gathered from this passage; the tree of knowledge of good and evil was, indeed, planted and placed within reach, but the command given was not to eat of it, and the recompense of disobedience was death!

CHAPTER III. VERSE 6.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

This verse sententiously describes the 'great transgression'; voluntarily committed, indeed, but occasioned, in no small measure, by the circumstances preceding it. Eve was standing on dangerous ground, near to the forbidden tree, which she should have avoided; she was found in dangerous company, that of the subtle serpent, which she should have shunned; and she was engaged in dangerous excercises which she should have disallowed, lending an ear to deceptive counsel, and fixing an eye on a seductive substance. Is it strange that, so situated and employed, she should have fallen? Would that her progeny had taken warning from her want of true wisdom!* How impressive the lesson—that, whenever possible, both the sphere and occasions of evil, as well as its actual operations, ought to be dreaded and excluded! Those who see no sin in using a little drink, or in occasional visits to the tavern, argue as Eve might have done the moment before "she took of the fruit, and did eat." Though Adam's apparently ready compliance with Eve's invitation to share the unhallowed feast is a mystery, it is certain that he was powerfully influenced by affection for his spouse; and thus his act becomes an example of the influence for good or evil, which women exercise on the other sex, and through them on the destiny of the world. When that influence is directed against the fashionable and fatal digetic use of intoxicating drinks, it will bless mankind beyond measure.

Much ingenious but useless speculation has been wasted on curious questions arising out of this text; such as the period which elapsed between Adam's creation and Eve's formation, and between their conjugal union and their common sin; the

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*The leading journal of Britain has said, that if our Temperance doctrines are correct, "Paradise was wrongly constructed"; but a calm review of the case will demonstrate the contrary. Eve fell, not because evil was prohibited, but because she willfully tampered with duty, and courted temptation. The fall was the result of the wickedness of the Tempter, and the weak self-confidence of the Tempted, teaching that we should not desire to be led into temptation, much less place ourselves within its charmed circle.

"Circumstance, that unspiritual God
And mischief, makes and helps along
Our coming evils with a crust-like rod."—Child's Harold, Canto iv.
nature of the serpent that acted the tempter's part; and the character of the tree
and the fruit "whose mortal taste brought death into the world, and all our woe.""
An opinion has even been hazarded that alcohol was the forbidden fruit, by which
is perhaps meant that its juice was of an alcoholic quality. This is of course a
mere conjecture, and the assumption that alcohol existed ready formed in Eden,
and not elsewhere, is wholly gratuitous. No doubt it is possible to trace a
resemblance between the fascination ascribed to the fruit of this tree, and that
which is produced by intoxicating drink; for to those who have become accustomed
to it, the latter is 'pleasant to the eyes,' and excites sensuous desire; tending,
when drunk, to create in its admirers a conceit of superior wisdom, that ends in
folly and sows the seeds of bitter disappointment. Ancient tradition has attributed
to the eating of the forbidden fruit effects analogous to those of inebriating liquor;
an idea which Milton, in his regal poem, has brought out with consummate skill.
He represents that Eve, on tasting 'those fair apples,' became the subject of an
unnatural appetite and exhilaration:—

"Greedily she engorged without restraint
And knew not eating death; satiate at length,
And heighten'd as with wine, jocund and boozed."

She thus describes her feelings to Adam:—

"Opener mine eyes,
Dissent, dilated spirits, simpler heart,
And growing up to godhead."

So she felt, yet the great poet exposes the delusion by an expressive touch:—

"But in her cheek distemper flushing shone.

Adam, however, yields, and when the hapless pair sin together,—

"As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them, breeding wings
Wherewith to scorn the earth; but that false fruit
For other operation first displayed,
Carnal desire inflaming."—Paradise Lost, ix.

In this poetical description no probability is violated by the supposition that the
effect of the forbidden fruit was to stimulate the sensual tendencies and undutiful
ambition attending the outward act of transgression. Then came the revulsion
and shame related by the sacred historian (Gen. iii. 7).

The conception that an intoxicating influence proceeded from the 'alluring
fruit' doubtless strengthened the belief that a continuance of man's original
innocence would have been accompanied by abstinence from all liquors capab"el
producing such 'distemper' of body and mind. That Milton entertained this
opinion is plain from his picture of the entertainment provided by Eve for
Raphael, when—

"Fruit of all kinds, in cost
Rough or smooth rind, or bearded husk, or shell,
She gathers tribute large, and on the board
Heaps with unsparing hand; for drink the grape
She crushes, inoffensive must, and meaths
From many a berry, and from sweet kernels press'd
She tempers dainty creamas."

It may be objected that the use of flesh-meat was as little sanctioned by primitive
man as the use of intoxicating liquors. But there is a radical distinction between
the cases. Animal food is composed of the same elements as other food; while
alcoholic liquors are distinguished from other beverages by qualities believed by
many to make them very valuable and desirable, if not necessary to human health

* The vulgar opinion that the fatal fruit was a species of apple originated in the twofold use
of the Latin *peronum* and *malum*, as signifying round fruit in general, and the apple-fruit in particular.
The apple being the best known of English orchard fruits, has gained a questionable distinction
which it is likely to retain for long.
and longevity. Were this estimate correct, their use would have been specially appropriate in the times of man’s innocence; and the moral danger now associated with their consumption would then have been reduced to its lowest point.

CHAPTER VI. VERSE 5.

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

The causes of this intense depravity of the antediluvians have been learnedly discussed by legions of theologians, but the silence of Scripture offers ground for nothing better than ingenious guesses. Whether it was associated with, and promoted by, the use of inebriating drinks, is also a branch of the same inquiry on which conjecture can cast but the faintest glimmer. If the fruits of the earth, were only eaten for food, or their juice drunk immediately after being expressed, the terrible secret of vinous fermentation may have been reserved for a later age. This happy ignorance—or the sagacious prudence which refused to apply the discovery—may have prevailed among the ‘sons of God,’ in their integrity and simplicity of heart. In his ‘World before the Flood,’ James Montgomery represents the wife of Enoch “‘midst fruits and flowers,” as engaged—

“Plucking the purple clusters from the vine
To crown the cup of unfermented wine.”—Canto 3.

As to the self-reprobated sinners on whom God’s mercy waited in vain, it is scarcely credible that they should have remained ignorant of the fermenting process, or that if acquainted with it, they should have denied themselves so agreeable a medium of adding a new zest to every vice, and depraving depravity itself. That they were ‘eating and drinking’ in a state of lawless revelry when the judgment of God overtook them appears to be indicated by the Saviour’s words (Luke xvii. 27); and it is difficult to imagine that the ‘insolence’ with which they were ‘flushed’ had not, like that of Sodom, wine to inflame it. If, on the other hand, it is thought more likely that that awful wickedness was not aggravated by the intoxicating bowl, this view of the depths of evil to which human nature can sink without the aid of alcohol, is an unanswerable reason why such an artificial and potent agent of demoralization should be utterly discarded from the Church and the world.

CHAPTER IX. VERSES 20—27.

30 And Noah began to be an husbandman, and he planted a vineyard: 31 And he drank of the wine, and was drunken; and he was uncovered within his tent. 32 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. 33 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness. 34 And Noah awoke from his wine, and knew what his younger son had done unto him. 35 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. 36 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. 37 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.
GENESIS, IX. 20—27.

V. 20. HUSBANDMAN.] Literally, 'a man of the earth' (or 'red-soil'—ad hmm.) The LXX. has georges gees—a cultivator of the earth. The V. agricola, 'field-cultivator.'

A VINEYARD] nkhdm, a Hebrew term signifying a cultivated piece of land set with fruit-trees. One of the principal of these was the vine, and hence kherem became generally applied to a vineyard—tilled land devoted chiefly but not exclusively to the culture of the vine. Noah's kherem probably included all kinds of fruit-bearing plants. Some of the Rabbins held that though the vine had been cultivated before, Noah was the first to conduct the cultivation methodically, and to set the vines together as a vineyard. The LXX. has kai ephurwem ampeia, and the Vulgate et plantavit vineam, both meaning 'and he planted a vineyard.' The Targum of Jonathan enlarges the Scripture narrative with a curious legend—"And Noah began to be a cultivator of the earth, and he lighted upon a vine which the flood had carried away out of the Garden of Eden, and he planted it in a vineyard, and in that very day it blossomed, and its grapes ripened, which he pressed out; and he drank from the wine, and was drunk.'

V. 21. AND HE DRANK OF THE WINE, AND WAS DRUNKEN] Hebrew, way-yawah min hay-yayin way-yiskharr, "And he drank from the yayin" (wine)—i. e. some of it—"and was filled (with it)." The Targum of Onkelos reads mishkhai min hhamrah urrui, "and he drank from the hhamrah (wine), and was drunk" (or drenched). The LXX. has kai epien ek tou oinoe, kai smethusthes, "and he drank from the wine, and was drunk" (or surcharged). The Vulgate, Biblicusque vinum inebriatus est, "and drinking the wine he was inebriated" (or saturated).

[On yayin, the generic term rendered 'Wine' in the A. V., see Pref. Dis.]

It can hardly be doubted that a name was given by the ancient Hebrews to the expressed juice of grapes, and if that name was not yayin, what was it? But that they should have selected a name having reference to the occult fermenting process is an hypothesis highly improbable, for such a specific discrimination would have peremptorily interdicted the application of the name to the juice of grapes in an unfermented state, whereas that it was so applied is absolutely certain. Let the generic meaning be sought for in the juice yielded by manual or mechanical pressure, and there will be no difficulty in accounting for the continued application of the name to the grape-juice under any change to which it was spontaneously exposed, or artificially subjected. It has been gravely alleged that yayin must always be taken to signify inebriating grape-juice, because such is its signification the first time it occurs, viz., in this verse—a conclusion as ridiculous as would be the statement that the Hebrew words ruakh, elohim, shahaim, and creot, invariably express, in all parts of Scripture, the meanings they respectively bear in the first verse of the first chapter of Genesis—viz., 'spirit,' 'the True God,' 'the visible firmament,' and 'the terraqueous earth.' It is notorious, on the contrary, that other and very different uses of these words are common in subsequent parts of the Old Testament. Generic terms, as is well known, are sometimes variously employed to convey opposite ideas; as from barak, 'to kneel,' come the derivative meanings of 'to bless' and 'to curse.' If it be asked how we know that the yayin used by Noah was intoxicating, we reply, Not so much by the ambiguous.

"*" Eluhim, literally one who has drunk his fill; drunk, intoxicated; in general, abundantly filled. Epylogistia dubiiou, usually derived from a and b, root of bibo, 'I drink.' Inebrius, to make drunk, inebriate; to saturate, fill full."—Dr Smith's Latin-Eng. Dict. Pliny, in treating of the vine, remarks (iv. 3), Conundur et est eum vicem, suntque vina un inebriantur; 'Grapes are preserved also in wine, and are themselves inebriated (soaked) in their own wine.'
word translated 'was drunken,' as by the condition into which the wine cast him. Where the context does not decide the special use of a generic term, the broad sense must be retained.

Vay-yishkar, 'and was drunken,' answers to the old English sense of the word 'filled with drink'—not necessarily with intoxicating drink. Shakh-har (whence comes yishkar) is rendered by Gesenius, 'to drink to the full,' with an implied reference to the saccharine quality of the liquid drunk.

V. 24. And Noah awoke from his wine] Hebrew, vay-yiqets Noakh miy-yayma, 'And Noah awoke from his wine'—leaving it, as it were, behind him.

[Yah-qats signifies to wake or rouse up.] With this agree the Hebrew-Samaritan text, the Samaritan Version, and the Targum of Onkelos. The LXX. is expressive—εξενεψεν de Noc από τον οίνον. 'And Noah became sober from the wine' [εξενεψεν comes from ἕκ in the sense of 'entirely,' and nephein 'not to drink'—meaning he became perfectly sober]—and figuratively 'recovered his senses,' 'came to himself'—a sense which the Arabic version preserves—'But when Noah had recovered himself from his drunkenness.'

Noah drinking copiously of grape-juice which had become fermented and intoxicating (of which some have supposed he was not aware), himself became intoxicated, and, as it would seem, so suddenly as to fall down uncovered in his tent; in that condition he is found by his son Ham, perhaps also by his grandson Canaan, who show their want of decency and filial piety by at once informing Shem and Japheth; if, indeed, we may not understand that they related the fact with mockery or glee. The latter at once proceed, with deliberate alacrity, to cover their father's shame, and when the patriarch recovers his consciousness he knows—by a peculiar intuition—what has transpired, and is supernaturally prompted to pronounce a curse on Canaan, and a blessing on Shem and Japheth. It has been supposed that the Yavin may have been purposely drugged by Ham or Canaan, but the form of the narrative gives no countenance to such an aggravation of his son and grandson's guilt. It is not probable that such an incident, if real, would have been unknown to Moses, or left unrecorded if known. Whether this was Noah's first and only act of intoxication is a question that may be reasonably answered in the affirmative: how it should have been committed at all is a question to which a plausible answer is more difficult. Can we suppose that he had lived for 600 years ignorant of the vine? or that he had never before expressed its juice?* or that he had never previously allowed it to ferment before drinking it? Can we suppose him ignorant to this time of the nature and use of fermented wine? or was he induced by some passing circumstance (of heat or thirst) to take a draft unusually large? On the whole it may be inferred, from the absence of Divine reproof, that his intoxication was neither intentional, nor the result of gratifying a morbid love of intoxicating liquor.

Observation 1. It is noticeable that the first time intoxicating liquor is named in Holy Writ it is associated with intemperance—a presage of the same connection from that period to the present. Caustically, but with saddest truth, does Butler, the author of 'Hudibras,' say of this 'pleasant poison,'

*Dr Pye Smith conjectures that the Vine, after the deluge, may have been finer and fuller of juice than before, and that this circumstance suggested the idea of expressing its juice, which would become intoxicating without the knowledge of the fact at first. The narrative, indeed, gives no intimation of surprise at the effect produced, which would surely have been felt had it been a novel state: but, on the other hand, it may be said that the burden of the reproof seems to rest upon the fact of revealing the nakedness of the Patriarch, which his son might attribute to another cause than the one assigned by the narrator.
GENESIS, XIV. 15, 18.

"Which since has overwhelmed and drowned
Far greater numbers on dry ground
Of wrecked mankind, one by one,
Than e'er the flood before had done."

2. A good man was the first victim of this alcoholic spell. If he was not cognizant of it, or was too confident of his ability to resist it, the warning is equally clear and strong. Whether the danger of using intoxicating drink is unsuspected or despised, it is imminent and real—even to the pious. The only recorded sin of the Antediluvian preacher of righteousness was the sin of one act of intoxication; but who shall reckon up the number of such sins, and of the sins to which this vice has led, which have befallen the noblest and purest natures by an addition to intoxicants? Abstinence alone is safe, and good for all.

3. The tendency of intemperance to entail, directly or indirectly, family misery and misfortune, is illustrated by the curse brought upon Canaan. Those who take pleasure in the intemperance of others, or delight in deriding it, are fitting themselves for a wretched future. By its immediate effects, and reflex associations, strong drink is a source of immeasurable woe. Fabricius relates as a Jewish legend, that when Noah planted the vine he killed a sheep, a lion, an ape, and a sow, and having mingled their blood, poured it upon the roots of the plant, so that the use of wine (not, however, the fresh, but the fermented blood of the grape) has since been attended, in succession, by the placidity of the sheep, the boldness of the lion, the nonsensical noisiness of the ape, and the filthy brutishness of the sow. The legend carries its moral on its face, but is only half the truth, since the domestic and social influences of inebriating drink yet remain to be symbolized.

CHAPTER XIV. VERSE 15.

And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

That Abraham, with a comparatively small array, should have defeated and scattered the hosts of the four confederate Assyrian kings, is not very surprising, even apart from the special aid of the Most High; their imaginary security laid them open to a successful night assault; and Josephus, who perhaps followed some local tradition, adds that while some were asleep in beds, others machethai de apo methoe en dunatoi, "were not able to fight on account of drunkenness." Amongst the spoils may have been some of the 'wine of Sodom,' by which the victors were themselves overcome. Secular history supplies parallel instances of similar indulgences and similar results.

CHAPTER XIV. VERSE 18.

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

The Hebrew reads lekhem vah-yayin—'bread and yayin'; with which agree the Hebrew-Samaritan Text and Samaritan version. Onkelos has lekhem va-khamer, 'bread and khamer.' The Lxx., artous kai oinon, 'loaves and wine.' The Vulgate, panem et vinum, 'bread and wine.' A question may arise, whether the yayin of this passage is not to be understood in the sense of grapes rather than their expressed juice [as in Jer. xl. 10—"Gather ye yayin and summer fruits"]—seeing that bread and grapes continue to be associated in the East as articles of daily food. If the
common acceptance of grape-juice is preferred, the juice may have been recently expressed. That it was fermented and intoxicating is a groundless conjecture. Even the knowledge that it was so would not demand or justify the common use of alcoholic liquors in the present day. Dr Kitto on this passage observes, that “in the language of Scripture, ‘bread and wine,’ as the chief articles of meat and drink, represent all kinds of food.” Kalisch remarks, “He brought out to Abraham bread and wine, not to refresh him or his men—for Abraham had, among the booty of his enemies, seized their large stores of provisions also,—but to perform a symbolical ceremony in which bread and wine have a typical meaning.”

CHAPTER XIX. VERSE 3.

And he made them a feast, and did bake unleavened bread, and they did eat.

A FEAST] Hebrew, mishich; Lxx., poton; Vulgate, convivium. Mishich is derived from shah-shah, ‘to drink.’ In hot climates cool and acid fluids form a desirable and important element in all social entertainments. The name would thence be naturally applied to all the provision on such occasions. The English Version properly renders it by ‘feast’ and ‘banquet.’

UNLEAVENED BREAD] Hebrew Matsoth, the plural of matzah, which is generally derived from matzats, ‘to suck,’ ‘to be sweet’—hence matzoth, ‘sweet things’—i.e. loaves or cakes not fermented; similar, no doubt, to the ‘cakes’ (uyoth—circles of kneaded dough) made ready by Abraham for the angels (Gen. xviii. 6). Dr A. Clarke assigns to matzats the secondary meaning of ‘to compress’—matsoth being the name given to cakes made of dough compressed—heavy, or ‘sad.’ Matsoth is contrasted with fermented matter (khakhmat) in Exod. xii. 15, 19, 20, 34, 39, etc. In the fermentation of dough, its saccharine property is reduced, because partially changed into alcohol, which is afterward expelled by the heat of baking. The notion that there is ‘spirit in bread’ is, therefore, a vulgar error. The Lxx. gives asumous, and the Vulgate asuma, ‘unleavened things.’

CHAPTER XIX. VERSES 30—35.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters. 31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. 33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. 34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father. 35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

Nakheq (twice), rendered ‘let us make drink,’ does not imply any compulsion, but simply ‘let us give to drink.’ Yeyin occurs four times in this passage,
and in each case is translated ‘wine.’ Onkelos puts *khamrak* as the equivalent. The LXX. reads—ποτίσομεν τὸν πατέρα ἡμῶν εἰνον, “Let us cause our father to drink wine.” The Vulgate is stronger—*inebriemus eum vine,” Let us inebriate him with wine.”

That this *yayin* was suffered to become intoxicating by fermentation is exceedingly probable, though some explain its potency by the supposition that, whether fermented or not, it had been mixed with powerful drugs. In the fourth book of the *Odyssey,* Helen is described as casting into the wine (*oinon*) prepared for Telemachus, a drug (*pharmakon*) said to be “grief-quieting, anger-allaying, and causing oblivion of all ills” (*naspentes t’sacholon ἀκόν ἐπισεθηκόν αἰσθήμον*). In the tenth book, Homer tells of the use made by Circe of ‘direful drugs’ (*pharmaka ἄγρυν*). Milton turns this legend to a noble allegorical account in his *Comus,* where the son of Bacchus and Circe is depicted, and his

“Beneath a cup
With many murmurs mixed, whose pleasing poison
The visage quite transforms of him that drinks.”

That Circean arts were known and practised in Sodom is highly probable, and that Lot’s daughters became acquainted with the method of preparing the ‘enchanted’ potion is very likely. It is certainly hard to understand how, under such solemn circumstances as those from which the righteous patriarch had just fled, he should so suddenly, and, as it were, with his eyes open, have sunk into such debasement. The Orientals, at the present day, have a knowledge of drugs, which they use for similarly profligate purposes. The objection that Lot’s daughters could not have procured the drugs in their seclusion is of no force, for the wine may have been brought from Sodom; and if not, the ingenuity which obtained the *yayin* would be equal to its adulteration for their impure purpose. The words of Moses (Deut. xxxii. 34, 35)—“Their vine is of the vine of Sodom, . . . their wine is the poison of dragons,” naturally construed, implies that the wine of Sodom had a traditional reputation for the qualities which drugs are known to impart. The silence of Scripture is not a strong objection; for the narratives of the Bible generally leave much to be inferred. What is positively affirmed is, that the juice of the grape was used; and that it had become corrupted and corrupting in some way, whether by fermentation or drugging, or both, is made certain by the effects.

Observation 1. It may be inferred that Lot was not accustomed to drink wine, or his daughters would not have plotted to entrap him into the partaking of it. These deviations from his habitual abstinence were the cause of grievous sin to the patriarch, who had kept himself pure in Sodom.

Where an article inherently dangerous is concerned, separation from it is the only security even for the best of men; and when perfect safety can be found, why should good men reject it?

2. The tendency of intoxicants to inflame sensual propensities is graphically pointed out in this transaction. Lot’s daughters knew the quality of the instrument they employed. The insensibility induced did not deprive the alcoholic wine of its lustful influence (Prov. xxiii. 33). The excitement of the animal passions is the first effect of all alcoholic liquors; hence they may be said to carry within them the germs of all the excess to which they give rise. If the daughters of Lot drank of the wine they pressed upon their father, they would do so from their acquaintance with its libidinous influence. Female chastity is never more imperilled than when plied with strong drink. For this and other reasons the ancient Romans enjoined strict abstinence upon their women. Can indulgence, however moderately, in such liquors, be an illustration of Christian temperance?
3. The evils of drunkenness cannot be too seriously pondered in order to warn against any connection with the drink by which it is caused. Excellent Matthew Henry says on this passage, "Drunkenness is not only a great sin itself, but the inlet of many sins; it may prove the inlet of the worst and most unnatural sins, which may be a perpetual wound and dishonor. A man may do that without reluctance, when drunken, which, when sober, he could not think of without horror. ... From the silence of Scripture concerning Lot, henceforward we may learn that drunkenness, as it makes men forgetful, so it makes them forgotten, and many a name, which otherwise might have been remembered with respect, is buried by it in contempt and oblivion."

CHAPTER XIX. VERSES 14, 15, 19.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed and wandered in the wilderness of Beer-sheba. 15 And the water was spent in the bottle, and she cast the child under one of the shrubs. 16 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

It is clear that Abraham was attached to Hagar, and did not consent to dismiss her except under a conviction that her safety and the boy's would be secured. He provided for their principal and more urgent wants by furnishing them with "bread and a bottle of water"—in the Hebrew, sekhem ovdakash main. Bread was to be their solid, water their liquid, sustenance. In most Western countries water is so abundant that the value placed upon it in the East seems exaggerated; but a visit to Eastern lands would show that no estimate of this value can be too great, and that in water is to be found the true elixir vita after which there has been so much ingenious and useless search. The Oriental mind is scarcely capable of the shameless ingratitude too common among us, and from which many professing Christians are not free—of despising the only fluid which is ESSENTIAL to animal existence and comfort.

CHAPTER XXI. VERSE 25.

And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.

To a sheik or pastoral chief like Abraham, the possession of a 'well' was exceedingly precious; and both the value of this property, and his natural resentment at the injustice committed, would dispose Abraham to remonstrate with a prince even so powerful as Abimelech, against the violent usurpation of which his servants were guilty.

CHAPTER XXVII. VERSES 22, 25, 28, 37.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of
Esau. . . . 25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. . . . 26 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

. . . . 37 And Isaac answered and said unto Esau, Behold, . . . with corn and wine have I sustained him.

V. 25. He brought him wine, and he drank.] The Hebrew is yayin, the Targumists give khamar, the Lxx. oinon, and the V. vinum. Whether the yayin was fermented or not is not said; nor, however prepared, would the incident form a rule of conduct to us. The Targum of Jonathan introduces into this part of the narrative a legend which shows that the Chaldee khamar was applicable to 'grape-juice' in the unfermented state. The passage runs thus:—"Neither had he (Jacob) wine with him, but an angel had prepared and brought to him some of the wine which had been in its grapes from the beginning of the world; and he gave it into Jacob's hand, and Jacob carried it to his father, who drank it." Of such wine (yayin or khamar) none need scruple to partake, even if some other than an angel were the purveyor.

V. 28. 'Corn and wine] The 'dew of heaven' included all kinds of moisture necessary to the 'fatness of the earth'; and this 'fatness' is partially defined by the concluding clause, "and (or even) plenty of corn and wine." The Hebrew is daghon vb-tirah — not corn made up into bread nor wine-fruit made into wine—but the actual growth of the field. [On TIROSH, see Prel. Dis.] It is sufficient to remark that the association here, and in many other passages, of tirah with corn, as a product of the soil, proves it to have been a solid substance, and not a liquid. Nor is this conclusion invalidated in the least by the fact that the Targumists translate it by khamar; that the Lxx. version is plethos sitou kai oinou, 'fullness of corn and wine'; that the V. has abundantiam frumenti et vini, 'abundance of corn and wine'; and that other versions treat it as the liquid produce of the vine. After passages will show, however, that the Lxx., Vulgate, and other versions give renderings of tirah that favor our argument, while the case of the Targumists simply proves that, for some reason unknown, they ignored a distinction very clearly drawn in the only authority, the Hebrew original. It is to be remarked, indeed, that in almost every case where tirah occurs in the Hebrew and Hebrew-Samaritan texts, and where the Targumists render it by khamar, the learned compilers of Bishop Walton's Polyglot give mustum (new, unfermented wine) as the equivalent; as likewise do all the Continental versions of the Bible—German, Italian, Spanish, French, etc.

V. 37. With corn and wine have I sustained him] The Hebrew is—daghon vb-tirah semiletiv—"Corn and Tirosi have I sustained him with." The Lxx. has—"with corn and wine I have supported him"—sitò kai oinò esteterita auton. The V. gives, "with corn and wine I have established him"—frumento et vino stabilitvi eun.

Ols. It is God who bestows the 'fatness of the earth,' that man's heart may be filled 'with food and gladness'; but enlightened piety will ever draw a distinction between the Divine gifts and the misuse to which they are put. To conclude that the two are identical, or that the first sanctifies the second, is an absurdity too gross
to deceive any, when plainly stated; yet the most ordinary form of objection to the Temperance Reform is based on this very absurdity;—as, for example, the inference generally advanced, that alcoholic wine and beer are God's good gifts, because the fruit and grain employed (and extensively destroyed) in making strong drink are Divine gifts! To honor and rightly use 'the fitness of the earth' is to consume it with as little alteration for the worse as possible. On the other hand, to convert Tikvah into an intoxicating liquid is not to appropriate the fitness of the vine as conferred by God, but is to abuse it in a manner that cannot be too soon repented of and abandoned.

Chapter XXXV. Verse 14.

And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

And he poured a drink-offering thereon] Hebrew, vay-yasák alehah meshach. 'And he poured upon it a pouring'—that which was poured. What liquid it was that was thus poured out is not stated. See Note on Exod. xxix. 40.

Chapter XL. Verses 9—13, 21.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 10 And in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: 11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. 12 And Joseph said unto him, This is the interpretation of it: The three branches are three days. 13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. . . . 14 And he [Pharaoh] restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand.

V. 9. The Chief Butler] The Hebrew is sar ham-mashqim, 'chief of the cup-bearers.' Mashqim is the plural of mashqeh, from shah-qah 'to drink,' the Hiphil conjugation of which takes the sense of giving-to-drink, as in the case of Lot's daughters; so that the mashqeh was one who gave drink to another.

A vine was before me] This is the first place in which the term 'vine' occurs. The Hebrew is gevhem, and denotes 'that which is bent—a twig'; hence 'a plant that has twigs,' and hence 'a vine,' which is its usual significance in the Old Testament. The Lxx. has amvlois, the Vulgate vitam.

V. 10. And it was as though it budded] Bishop Horsey proposes to read, 'And it was upon the point of putting forth its blossoms.'

And the clusters thereof brought forth ripe grapes] 'Clusters' is the translation of eshekeloth, which originally signified the 'stalks' of the vine. 'Ripe grapes' is the A.V. rendering of anahvim, the plural of anah, 'a cluster,' and
usually 'a cluster of grapes.' The connection between *tskhol* (a stalk) and *amahv* (a cluster) was thus very close, and not always distinguished; for the *tskhol* would easily come to signify the stalk with the grape-clusters attached. 'Ripe' is an addition of our translators, but is partially supported by Kalisch, who takes *tskholth* to signify 'ripe clusters'; and viewing *bakh-thal,* not as 'to bring forth,' but 'to cook' or 'ripen,' he reads the clause thus:—"Its unripe cluster matured into ripe grapes." The description is concise and vivid. As the chief cup-bearer slept he saw first the bare form of a vine, then the vine with its buds just sprouting, next the vine in full flower, and finally the stalks with their berries ripened into purpled clusters.

V. II. Pharaoh's Cup] The Hebrew of 'cup' is *hos,* supposed to be a contraction of *hones,* 'a receptacle,' from *bak-nas,* 'to collect.'

This narrative suggests several interesting questions:—

1. *Was the vine cultivated in Egypt?* The text undoubtedly implies that it was, and this is explicitly affirmed of the period of the Exodus. On the other hand, a passage in Herodotus (book ii., ch. 77) states that the Egyptians "use wine prepared from barley, because there are no vines in their country"—"οι δ' ἐκ κριθέον ζευγιομένη διασκέδασιν, οἱ γὰρ ἐσφίλεσαν ἐν τοις εὐρέως ἀμπελοῖς. Sir G. Wilkinson conjectures that Herodotus may refer only to the corn-growing districts, which were not well adapted to the growth of the vine. Whatever may be the explanation, and however credible the testimony of Herodotus as to the state of things in his own age, his words cannot apply to Egyptian agriculture ten centuries preceding his visit. The evidence of Scripture as to the cultivation of the vine in Egypt has been corroborated by the paintings on the tombs of Thebes, some of which, copied by Sir G. Wilkinson ('Ancient Egyptians,' vol. ii., pp. 141—151), strikingly show that the vine was extensively and scientifically cultivated by the ancient Egyptians. Hellanicus even mentions a report that the first cultivators of the vine were the settlers round about Plinithina, an Egyptian city on the Mediterranean. The time of vintage in Egypt was toward the end of June or commencement of July. In one painting boys are represented guarding the ripened clusters from the depredations of birds, and men are depicted plucking the grapes and carrying them away in wicker baskets. For wine-making the Egyptians sometimes used bags filled with grapes, which were squeezed by the turning of two poles in opposite directions. They also built raised platforms where men trod the clusters, whose juice flowed into a lower receptacle, and thence into vessels ready to receive it. Athenaeus, who died A.D. 195, describes, in his 'Deipnosophists,' various kinds of Egyptian wine, one of which—the Maronoi—he says, "does not affect the head"—σφαλέωσα καθισκομένασσα. Of the Tamiotic, he states that "it has such a degree of richness [σφαιρως; literally, 'fatness'], that when mixed with water it seems gradually to be diluted, much in the same way as Attic honey well mixed." Of another species he remarks, that it is so thin and digestible that "it can be given without harm to those suffering from fever"—άρ τὸν παρατωμένου διδομένου μηκέτι σκέφτεσθι. The sober would select such wines as these, while the dissolute would seek after strongly fermented or drugged wines, and feasting them, would drink to satiety of the less intoxicating sorts. The wall pictures prove that both men and women drank at feasts to intoxication, and some of the artists seem to have taken a sarcastic pleasure in holding up the intemperance of their contemporaries to ridicule. At a later period, and possibly in the earlier ages also, palm wine and beer were extensively drunk, the native name of
the beer appearing in the Greek writers as συλθος, but known also as 'barley wine'—οινος κριθίνος. Caution, however, is called for in pronouncing upon the nature of ancient liquors and the manners of the people. The pictured excesses may have been occasional, with long intervals of abstinence; and concerning the articles used, the words of Sir G. Wilkinson are entitled to much weight:—"Considering how persistent the custom was among the ancients of altering the qualities of wines by drugs and diverse processes, we may readily conceive the possibility of the effects ascribed to them, and thus it happened that opposite properties were frequently attributed to the same kinds."—(Anc. Egypt.' ii. pp. 162-3.)

2. How far is the chief butler's dream to be understood as illustrative of actual usage? Josephus's version of the butler's speech is as follows:—"He said ... that by the king's permission he pressed the grapes into a goblet, and having strained the sweet-wine, he gave it to the king to drink, and that he received it gracefully"—εις τον αυτος αποθήκην εις φιλαρεν ηυπεκοντος τον βασιλέα, διαθέθαις το ατλεκός δομων το βασιλει πιείς, διακρινον δεσσαθαι κοιναρισμεν. Josephus here uses γλυκός to designate the expressed juice of grapes before fermentation could possibly commence. Whether the dream of the chief cup-bearer represented his practice at court is doubted. The writer of the article 'Joseph,' in Smith's 'Dictionary of the Bible' (Ven. Arch. Lord Harvey, M.A.), denies that any inference can be drawn from the dream as to the kind of wine supplied to the kings of Egypt at this period, and he points out that all the events (the growth of the vine, etc.) are described as transpiring with unnatural rapidity; but it may be rejoined, that as the events were in themselves natural, the proper conclusion is, that it was the custom of the chief cup-bearer to prepare the king's wine by pressing the juice of grapes into a receiver, and offering it—not perhaps instantly, but after straining it, while it was yet fresh and free from fermentation—to the royal hands. That the style of the narration is calculated to convey this impression can hardly be denied by any candid mind. Matthew Henry, the prince of practical commentators, observes, "Probably it had been usual with them to press the full ripe grapes immediately into Pharaoh's cup, the simplicity of that age not being acquainted with the modern art of making the wine fine." Bishop Lowth (on Isa. v. 2) observes, "See Geon. xl. ii, by which it should seem that they (the Egyptians) drank only the fresh juice pressed from the grape, which was called οινος αμπελινος.—Herodotus, ii. 37." But in the opinion of some critics the phrase οινος αμπελινος, 'wine of the vineyard,' is used simply to distinguish, not one kind of grape-juice from another, but grape wine from palm wine, barley wine (beer), etc. Sir G. Wilkinson, however, has obviously an eye to vineyard wine freshly made, when he speaks of it as one of the offerings to the gods of Egypt, and as "one of the most delicious beverages of a hot climate, and one which is commonly used in Spain and other countries at the present day."—(Anc. Egypt.) v. p. 366.) As to palm wine, he remarks, "The modern name of it in Egypt is loubgoh. In flavor it resembled a very new light wine, and may have drunk in great quantity when taken from the tree," but as soon as fermentation has commenced its intoxicating qualities have a powerful and speedy effect."—(Ibid., iii. p. 375.)

Dr Adam Clarke, in his note, is very decided:—"From this we find that wine anciently was the mere expressed juice of the grape, without fermentation. The

*This recalls the lines in Thomson's 'Seasons' (Summer).—"

'Or stretched amid these orchards of the sun,
Give me to drain the coco's milky bowl,
And from the palm to draw its refreshing nectar,
More bounteous far than all the fragrant juice
That Bacchus pours.'"
sakey, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the yovyn of the Hebrews, the oinos of the Greeks, and the mostum of the ancient Latinists." In his tract on the Sacrament he says vinosum in place of mostum.

3. Were the ancient kings of Egypt permitted to drink wine? and if so, of what sort? Herodotus (B.C. 480), who traveled in Egypt, states that the kings, like the priestly class of which they were members, had a portion of wine allotted to them—a portion not large enough, indeed, to satisfy them all. To the same effect, Hecateus (B.C. 549) and Diodorus Siculus (B.C. 50)—whose history is in the main a compilation from more ancient works—state that king Bocchoris, who reigned B.C. 766, enacted "that the kings should take as much wine as would refresh but not inebriate." On the contrary, Eudoxus, a learned Greek who had visited Egypt, and who died B.C. 340, is cited by Plutarch as affirming, on the authority of the priests, that until the reign of Psammethicus (B.C. 640) the kings drank no wine. The priests may have meant that the ancient kings were forbidden to use wine of an intoxicating quality. Sir Gardner Wilkinson, who enters into this question in his 'Manners and Customs of the Ancient Egyptians,' and in his Notes to 'Rawlinson's Herodotus,' refers to this narrative in Genesis as evidence that "as early as the time of Joseph the Egyptian kings drank wine;" but a permission to use wine prepared according to the dream might well have co-existed with a prohibition to use such sorts as, according to Rosenmüller, contained aliquid pestiferum—something pestiferous.'

Dr Kalisch, in his 'Historical and Critical Commentary on the Old Testament,' after referring to the conjecture that the chief butler assumes the wine to have passed through the fermenting process, significantly adds, "But it is as probable that some temperate persons (as it was later ordained in the Koran)* abstained from fermented wine on account of its more intoxicating power, and that at some period the priests, who regulated the king's table as they controlled all his public and private affairs, prohibited to him the fermented juice of the grape." The suggestion is not without force that the injunction in Prov. xxxi. 4, 5, "It is not for kings to drink wine, nor for princes strong drink," was a recognition of 'the wisdom of Egypt,' and of the Egyptian kings. The king was the head of the priesthood; and as regards the priests and their temple rites, it seems, from Herodotus, that in his day they were allowed "portions of wine, and that wine was offered in the temples, and poured upon the altars." The sepulchral paintings confirm the latter statement; but Plutarch, in his 'Treatise on Osiris and Isis' (sec. 6), furnishes an interesting statement, which we quote entire:—"As to wine, they who wait upon the gods in the City of the Sun [the 'Aenus' of Genesis, where Joseph's father-in-law was a priest, and the 'Heliopolis' of the Greeks] carry absolutely none into the temple, as something not seemly to drink in daytime, the lord and king looking on; but the other priests use wine—a little, indeed—and they have many sacred solemnities free from wine (animali hagmeiai), when they spend the time in philosophizing, and in acquiring and imparting instruction on divine things. Even the kings themselves, being of the order of priests, have their wine given to them according to a certain measure as prescribed in the sacred books, as Hecateus informs us. They began to drink (wine) from the time of Psammethicus, previous to which they drank no

* The law of the Koran was undoubtedly borrowed by Mohammed from a pre-existing and traditional mormie and regimen. This idea of the possibility of the priests having been more strict at one period than another is illustrated by the fact that many of the ancient monastic institutions of Britain were founded (as their charters evince) on abstinence principles, from which, age by age, they departed—first through the hospital and medicinal use of wine, until 'good cheer' and inebriation became the rule. Hence an argument founded on the assumed uniformity of practice in different ages must be viewed with suspicion.
wine at all (промышр d'ouk épinon oinon); and if they made use of it in their liba-
tions to the gods, it was not because they looked upon it as in its own nature
acceptable, but as the blood of those enemies who formerly fought against them,
which, being mixed with the earth, produced the vine; and hence they think that
drinking wine in quantities (α wine) makes men silly and mad (εκθρωσ καὶ
parapleegous), being filled with the blood of their own ancestors. These things are
related by Eudoxus in the second book of the 'Tour, as he had them from the priests
themselves." The acknowledged fact that the use of wine was strictly forbidden to
priests during their more solemn purifications, is of no small significance when
compared with the similar interdict laid on the Jewish priests (Lev. x. 9).
In the Cambridge Essays (1858) there is a curious paper by Mr C. W. Good-
win, the Egyptologist, who furnishes translations of some writings of a supposed
very high antiquity. Several are believed to be as old as the time of Moses, and
in one of them, Amen-em-an, a steward of the royal house, writes to Pentaour, a
poet, in the language of reproof. Among other things he says, "If beer (bek—
which may signify palm wine, Mr Goodwin remarks) gets into a man it overcomes
the mind. Thou art like an oat started from its place, which is unmanageable
every way. Thou art like a shrine without its god; like a house without its pro-
visions, whose walls are found shaky. If thou wastest the rod of office (!), men
run away from thee. Thou knowest that wine is an abomination. Thou hast
taken an oath (pledge?) concerning strong drink, that thou wouldst not put it into
thee. Hast thou forgotten thy resolution?"

CHAPTER XLIII. VERSE II.

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry
down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds.

And a little honey] Hebrew, u-mbat dávash, 'and a little of honey.'
The LXX. reads (v. 10), kai tou melitos, 'and (a gift) of honey.' The V. has et
melitis, 'and (a little) of honey.'

It is the opinion of not a few scholars that the Hebrew dávash or dábash was
commonly if not exclusively used to represent the luscious substance formed by
boiling down grape-juice to a jelly-like state. The note of Dr Adam Clarke upon
this text is as follows:—"Most translate 'honey,' others 'date-juice'; but neither of
these can be meant, as Egypt abounds in the best honey, and is rich in palm dates.
The opinion of Shaw [Dr T. Shaw, F.R.S., the eminent traveler] is most proba-
ble, that the Hebrew débash means a juice of the consistency of honey, prepared
from dried grapes, and called by the Arabs dásh, the same name. This, in our
day, is produced only in a tract of land about Hebron, and yearly sent to Egypt to
the amount of three hundred camel-loads. Kempfer describes a similar juice. A
great part of the grapes is reduced by boiling to a syrup, which upon the tables of
the poor supplies the place of butter, and, with abstemious persons, of wine, being
mixed with water." Gesenius, in his lexicon, derives dábash from a supposed verb
dábash—Greek dépso, 'to work up a mass;' hence débash, "so called as being
soft like a kneaded mass;" and having referred to several passages where he con-
siders 'the honey of bees' is intended, he observes, "(2) Honey of grapes, i. e.
must or new wine boiled down to a third or half (Greek krapseuma; Latin, sapo,
And they [the brethren] drank and were merry with him [Joseph].

The Hebrew runs, vay-yishku vay-yiskhru immo, "And they drank and were well-filled with him." Yiskhru is from shak-har, 'to drink to the fill,' of shaker, 'sweet drink,' extracted from the palm, etc.; though shaker was sometimes used of any sweet or pleasant drink, such as the juice of ripe grapes. Where the 'sweet drink' had been allowed to stand for a time and become fermented, copious draughts would intoxicate; but intoxication cannot logically be inferred unless the circumstances (as in the case of Noah) indicate such a condition. The Hebrew term ranak-har also signifies 'to drink largely,' 'to be filled with drink,' but it has no allusion to the 'sweetness' of the draught. The Samaritan version gives, 'And they were heavy.' The Targums have v'ronov, which, like shak-har, might include repletion or inebriation; and Jonathan, in his Targum, adds by way of excuse or explanation, the curious declaration, "Because, from the day in which they were separated, they had not drunk wine (khemrak), neither he nor they, until that day."

The LXX. reads, "Now they drank and were well-filled with him"—eisian de, kai enethustheesen met' auton; though met'ko, like shak-har, may be applied to both an innocent and an evil drinking. The Vulgate seems to adopt the more damaging alternative, 'And they drank and were inebriated with him'—liberuntque et inebriati sunt cum eo,—unless inebriari is employed to express simple 'repletion.' The English version, 'were merry,' is evidently designed to prevent the shock that would be given to the devout reader by a statement implicating Joseph in an act of excess and intemperance. Professor Stuart, of Andover, considers that what the patriarchs drank was "not a fermented liquor, but the simple juice of the grape (such as is described Gen. xi. 11);" and he adds, "That Joseph and his brethren were merry," then, was not because they were intoxicated; and even if this were the case, as their example is not spoken of with any approbation, we could not deduce from it the conclusion that it is commended to our imitation." In truth, however, there is no good reason for concluding that such a sin was committed by them, or that it was approved and promoted by the pious Joseph.

"Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

The Hebrew-Samaritan text reads as follows:—"His citizens being bound to a vine, and the sons of his strength to a vine-branch, he washed his vestment in wine, and his garment in the blood of grapes. He made him glad as to his eyes from wine, and white as to his teeth from milk." With this the Samaritan version coincides. The LXX. Vatican Codex runs, "Binding to a vine his foal, and to the helix [or vine-shoot] the foal of his ass, he shall wash in wine his robe, and in the
blood of grapes his garment. Cheering are his eyes above wine, and white are his teeth [more] than milk."—Descendit pros amplexa ton pōlon auton, kai tei heliki ton pōlon tew enou auton, deunei en einōi ton stolēn auton, kai en haimati staphaleus ton peribleu auton. Charopoioi o εφθαλμει auton huper oinon, kai leuchoi oi odoites auton ex gala.

The Vulgate renders, "Binding to a vine his foal, and to a vine-branch, oh! my son, his ass, he shall wash in wine his robe, and in the blood of grapes his cloak. More beautiful are his eyes than wine, and whiter are his teeth than milk."—Ligans ad vinaem pulлимium suum, et ad vienum, ô fili mi, asiam suum, lavabit in vine stolam suam et in sanguine vino pulлимium suum. Pulcliories sunt ocui ejus vina, et dentes ejus lacte candidiores.

The Syriac gives, "He will bind his colt to a vine, and the foal of his ass to a vine-branch. He will cleanse his vestment in wine, and his garment in the blood of grapes. His eyes are of a darker red than wine, and whiter are his teeth than milk." So in substance read the Arabic and Persian versions. The Targums, subsequently quoted, are too periphrastic to be cited here as translations.

V. 11. THE CHOICE VINE.] The Hebrew is la-sorēgah—the feminine form of sorēg, 'a shoot' or 'tendril,' or 'a collection of branches,' from sorēq, 'to interweave.' Bishop Patrick understands a reference to the vine of the valley of Sorek, adjoining Esbaol; and Bishop Lowth (Isa. v. 2), regarding 'Sorek' as a proper name, proposes to read 'to his own Sorek.' The Sorek vine might possibly retain that name when transplanted. One conjecture identifies it with a species known in Morocco as the sobki, which yields a small but very sweet grape, highly prized. In Fuerst's Hebrew and Chaldee Concordance, SORAG is defined to be a vine laden with grapes 'filled with a red and superior wine'—vinum rubro ac praestanti impleitum. As to Sorek, comp. Judg. xvi. 4; Isa. v. 2; xvi. 8; Jer. ii. 21.

He washed his garments in wine, and his clothes in the blood of grapes.] This is a striking example of the parallelism which formed one of the features and beauties of Hebrew poetry—the two clauses differing in language but corresponding in sense—'garments' answering to 'clothes,' and 'wine' (yayin) to 'the blood of grapes' (dam anakhvim). 'Blood' is a poetical name for 'juice,' and is evidence of the ancient signification of yayin as 'the juice of the grape,' prior to fermentation. This juice, squeezed out, is yayin, and hence the juice in the grape, and even the grape itself, might, by a natural figure, bear the same name. [Compare Anacreon's poetical reference to oinon as 'confined in fruit upon the branches'—πεπεδεικτην τοποροης ἐπί κληματισμ (Ode 49), and the description of the vintage-treaders 'letting loose the vine'—πεσουσ ἐνον.] Whether dam anakhvin (blood of grapes) involves a reference to the color of blood is uncertain. If it does, and if sorag yielded a red juice, the allusion to that kind of vine heightens the poetical force of the passage. Grapes, purple as well as white, generally yield a colorless juice; but the skins of the purple sort dye the juice when trodden in the vat; and in this way, if in no other, the similitude would be sustained. [But as to 'blood of grapes,' see note on Isa. lixii. 2, 3.]

V. 12. HIS EYES SHALL BE RED WITH WINE.] This short clause has given rise to much diversity of interpretation; and it will be necessary, for proper consideration, to divide it into parts:

1. 'His eyes shall be red.' The Hebrew is kakhili aniain, 'red (as to his) eyes.' But what is the meaning of kakhili? The Targums use it descriptively of the appearance of wine. The LXX. (Codices A and B) has charopoioi, 'cheering,' or 'gladdening'; but Origen, in his 'Hexapla,' notices that copies of that version were extant in his day (third century) with other meanings, viz., kaiharoi, 'pure';
thermōi, 'glowing'; disapūri, 'flaming'; and phobōri, 'terrible.' Aquila's version gives katharovi, 'satiated,' i.e. with color = 'deep-colored.' In the parallel passage (Prov. xxiii. 29) the LXX. rendering of khakhiloth is petidnōi, 'dark blue.' Symmachus there reads charopoi, 'gladsome'; and Aquila, katharovi, 'pure'; unless (which is not impossible) the transcriber substituted for an unusual word, such as katharovi, one which he thought analogous and better understood. The Vulgate has pulchriores, 'more beautiful.' Gesenius has an elaborate but undecided note upon the word, which he inclines to render 'being dim,' without, however, rejecting the idea of something bright and flashing. One scholar finds in it the origin of ak-Kaḥal, the powder used by Eastern women to darken their eyebrows and deepen their beauty, this name of 'akkaḥal' being supposed to be the same which the Arabian alchemists gave to the spirit they distilled from wine, the 'alcohol' of modern science. To the same root are traced the Greek aklūs, 'to darken,' and aklēs, 'darkness.' Professor Lee prefers 'refreshed.' Unless some color is indicated no parallelism with the 'white' of the next clause is presented; it is also clear that the color has some relation to 'wine'; but to determine this relation requires an examination of the last two words.

2. 'With wine'—Hebrew, miy-yayin. The Hebrew min is a preposition, with a very comprehensive range of use. Radically it implies separation, as in the text before explained, 'Noah drank of the wine'—min hay-yayin; i.e. he drank some of the yayin, which, by the act of drinking, was separated from the rest. Thus arises the sense of 'out of,' 'from,' and causatively, 'by means of.' This is the sense assigned to min in this passage by the English translators, who consider that the 'eyes of Judah were to be red with wine,' i.e. by means of wine. In the Targums on this passage, as will be seen below, min is several times employed with this significance. On the other hand, min may be used as a term of comparison, in the sense of 'out of,' 'beyond,' 'more than'; and so construed the clause would read, "His eyes are red (or bright) above wine," i.e. are of deeper color and glow. It is curious to mark that Codex A, Lxx., reads, ego einov, 'from wine,' which partakes of the ambiguity of the Hebrew min; while Codex B (quoted above) has kuper einom, 'above wine,' and versions generally exhibit this reading. The renderings of Aquila, Theodotion, and Symmachus are lost. The external evidence, so far as it has come down to us in ancient translations, is rather in favor of giving a comparative power to min, "red [or dark] above wine, white above milk;" but the internal evidence preponderates in favor of the causative sense, "red [dark] with wine, white with milk." The 11th verse predicts an abundance of grape-juice, in which (speaking figuratively) the children of Judah should wash their clothes, and we are naturally prepared for an allusion in the 12th verse to some effect of that abundance, such as is indicated by the words, "His eyes shall be red with wine." The other rendering introduces a contrast not in harmony with the context, and which raises the question, Why should his eyes be described as redder (or darker) than wine, and his teeth as whiter than milk? It may be answered, indeed, that joy from the profusion of Divine mercies would cause the eyes to sparkle; but this answer eliminates from khakhilī the idea of color (for the eye is neither red nor dark because it sparkles), and it fails to explain why the teeth are said to be whiter than milk. Accepting, then, the English version as correctly rendering min by 'with,' we have to inquire, What is intended by this redness or darkness of eyes from an abundance of yayin? Some critics have sanctioned the interpretation which connects this prophecy with the inflammatory redness or darkness of eye produced by excessive drinking; 'red,' as indicating the fierce flashing glances excited by alcoholic wine, or 'dark,' as denoting the dull,
lack-lustre expression of the inebriate’s eye. It is true that ‘redness of eyes’ is one feature in Solomon’s portraiture of the drunkard; but this fact illustrates the proposition that ‘the letter,’ even of Scripture, may kill, if the spirit be overlooked. Piety revolts at the suggestion that Jacob promised as a blessing that which Solomon portrays as a curse. Professor Lee justly denounces this immoral exegesis; but when he substitutes for it the brightness of the eye ‘refreshed’ by moderate draughts of wine, he lays himself open to a triad of objections: First, that he excludes from kakhili the idea of color; secondly, that he makes this kakhili to depend on a limitation of wine, and not, as the passage itself implies, on its profusion; and thirdly, that the ‘refreshing’ effect he associates with the moderate use of wine is, physiologically, different in degree only from that which he condemns. When the eyes are lighted up with wine, can the brain be said to be perfectly sober? Has not the drinker then reached a stage of winiosity when he may regard himself as ‘elevated,’ but when calmer observers must look upon him as perceptibly lowered in his rational and moral standing?

These expositions may all be considered faulty, as based on the assumption that the phrase ‘red as to his eyes’ has regard to an appearance of the organ of vision itself; whereas nothing more may be intended than a dark red or deep-colored appearance round about the eyes, such as would be produced by contact with ‘the blood of the grape.’ Those who washed their very clothes in the flowing juice might be appropriately described as carrying the marks of it on their faces; or if allusion is made to the crowded wine-press and the ‘crushing swains,’ what is more natural than to suppose the juice dashing and coloring with its spray the eyes of the gleeful treadsers? The same usus loquendi is seen in 2 Kings ix. 30, ‘And she [Jezebel] painted her face’—wattassem hâp-puk aimihâ; literally, ‘And she put into painting [or pigment] her eyes.’ So Ezek. xxiii. 40, ‘Thou paintedst thy eyes’—kakhalti aimiḥā. Pliny says of the Roman ladies, that they were given to self-decoration, ‘that their eyes must be painted’ (or dyed)—ut tinguantur oculi quoque. In these and other instances the reference is not to the organ of sight itself, but to the eyelid, eyebrow, or other parts of the face. The English idiom furnishes parallel examples. In the familiar phrase, ‘eyes red with weeping,’ it is the border of the eyes, the cheek contiguous, which is meant; and in the ‘blackened eye’ some adjacent part. We conclude that kakhili indicates the color of the expressed juice of the grape, which (unless the juice were itself red) would take a purple hue from the coloring matter of the skin; and this purple, being a rich deep color, forms the best possible contrast to the whiteness of milk. The 12th verse may, therefore, be rendered, ‘Empurpled are his eyes with grape-juice, and white are his teeth with milk.’ Schumann explains the last clause, ‘as if milk distilled from his teeth.’ The description is redolent of the field and the fold, at once poetical and prefigurative, but yielding no approval, direct or indirect, to the use of intoxicating drinks.

In these verses what is said of Judah is, in reality, predicted of his descendants, whose future territory in the Promised Land was to be so prolific in vines, strong and of the finest quality, that young animals could be everywhere tied to them; while the vines should be so fruitful that, besides the quantities of grapes consumed as solid fruit, the clusters should yield enough juice to form streams like water, in which, if needful, the garments of the people could be bathed. The grape-treaders would be stained with wine up to their eyes; and being blessed with pastoral as well as agricultural wealth, their teeth would seem as if made white by the milk they should consume. This promised abundance of vine-fruit and milk may be under-
stood as indicating the fertility of Judah’s soil, and the fecundity of his flocks and herds. Whether a typical allusion to Messianic times is included under this description the reader must judge for himself. ‘Judah’ has been regarded as representative of the Redeemer, and also as collectively symbolizing the Christian church. The Targumists connect these verses with the 18th verse, and construe them exclusively of the Messiah and His warlike achievements. Even Onkelos, who is generally concise, and keeps close to the Hebrew, here becomes diffuse, though he is outdone both by Jonathan and the Jerusalem interpreter. Their three paraphrases are translated in a foot-note, and prove how little the cultivated Jewish mind could, of itself, and even with the aid of the prophets, have developed that idea of suffering yet triumphant Goodness, which the Gospels supply in the life of our Lord and Saviour Jesus Christ.

6 The Targum of Onkelos reads—“Israel shall dwell in his city; the people shall build his temple, and they shall be righteous in his city, and doers of the law according to his doctrine. The finest crimson shall be his clothing, and his apparel shall be of silk dyed with scarlet and diverse colors. His mountains shall be red with vineyards, and his hills shall flow with wine (ba-khasarav); his fields shall be white with corn and flocks of sheep.”

The Targum of Jonathan reads—“How beautiful is king Messiah, about to spring forth from the house of Judah! He shall gird His loins and descend to make ready the battle array against His enemies, slaying kings with their nobles; nor is there a king or noble who shall stand before Him who reddens the mountains with the blood of the slain, and whose blood-stained clothes resemble the skin of grapes. Beautiful as wine (ba-khasarav) are the eyes of king Messiah, nor is He able to look upon impure connections and the effusion of innocent blood; His teeth are pure from milk, so that they shall not eat the spoil of rapine and violence; and therefore His mountains and vineyards shall be red with wine (mea khasarav), and His hills shall be white with (mea) corn and the wool of sheep.”

The Jerusalem Targum is pitched in the same allegorical strain—“How beautiful is king Messiah, about to spring forth from the house of Judah! He binds up his loins, and goes forth in battle array against those who hate Him, slaughtering kings with their nobles; He dyes the vines red with the blood of their slain, and turns the hills white with the fat of their mighty men. His garments are stained with blood, and He resembles one employed in treading grapes. How beautiful in their appearance are the eyes of king Messiah from wine! (mea khasarav), so that He cannot behold impure connections and the shedding of innocent blood. His teeth are rather employed in sacred rites than in eating the prey of robbery and violence; His mountains are red with (mea) vines, and His vinepresses with His wine (khasarav); His hills are white with the abundance of corn and flocks of sheep.”
THE BOOK OF EXODUS.

CHAPTER III. VERSE 8.

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey.

FLOWING WITH MILK AND HONEY] Hebrew, sakwath khaθawv u-d’vash. ‘Milk and honey’ are used for the general produce of the land, and ‘flowing with’ is a striking figure of abundance. Concerning debash, see note on Gen. xliii. 11. The phrase ‘flowing with milk and honey’ has a proverbial iteration in the Pentateuch. Besides the above passage, it occurs in Exod. iii. 17; xiii. 5; xxxiii. 3; Lev. xx. 24; Numb. xiii. 27; xiv. 8; xvi. 13, 14; Deut. vi. 3; xi. 9; xxvi. 9, 15; xxvii. 3; xxxi. 20. Also in Josh. v. 6; Jer. xi. 5; xxxii. 22; Ezek. xx. 6, 15.

CHAPTER VII. VERSE 24.

And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

The Nile was emphatically the river of Egypt—its only river,—and, as rain seldom fell, the main source of its water supply for irrigation and potable use. The deliciousness of the Nile water passed into a proverb, and it was considered so fattening that (according to a tradition preserved by Plutarch) the sacred bull Apis was not allowed to drink of it. The modern Turks are said to excite their thirst for it by the use of salt. That the water of their beloved river, to which they paid divine honors, should have been made loathsome to them, was one of the severest trials possible to the Egyptians, and one of the most forcible evidences which the God of Israel could exhibit of His supremacy over the deities in which they trusted.

CHAPTER XII. VERSES 8, 15, 17—20, 34, 39.

And they shall eat the flesh in that night, roasted with fire, and unleavened bread; and with bitter herbs they shall eat it. . . . 15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. . . . 18 And ye shall observe the feast of unleavened bread. . . . 18 In the first month, on the fourteenth day of the month at
even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 15 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 16 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. 24 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders. 29 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

V. 8, 15, 17, 18, 20, 39. Unleavened Bread} The Hebrew is matzoth, 'sweet things,' in all these passages. [On Matzoth, see Note on Gen. xix. 3.] In ver. 8 the Lxx. reads asuma, 'unleavened things,' and the Vulgate asymos panes, 'unleavened loaves.' In ver. 15 the Lxx. has asuma, the Vulgate asyma. In ver. 17 a singular variation occurs. The Hebrew-Samaritan version, which is followed by the Samaritan version, has matzoth, 'precept,' instead of matzoth; so that instead of 'And ye shall observe [or attend to] the unleavened things,' it represents as the true reading. 'And ye shall observe the precept.' This reading is followed by the Lxx., which has teim en toioiwn tautein, 'this command.' But the Vulgate follows our present Hebrew text, and reads asyma, 'unleavened things'; and the same reading was evidently in the MSS. used by the Targumists. Several Jewish rabbis regard the words as a command to watch the unleavened cakes, lest they became accidentally leavened; and one rabbi draws the spiritual inference that care should be taken to keep the true doctrine from becoming corrupted by error. In ver. 18, 20, the Lxx. has asuma, the Vulgate asyma. In v. 39, ugot matzoth, rendered in the A. V. 'unleavened cakes,' is literally 'cakes—unfermented ones;' in the Lxx. it is asumous, 'unleavened!' [urtous, loaves, being understood]; and in the Vulgate panes asymos, 'loaves unleavened.'

V. 15, 19. Leaven} The Hebrew is sear, Lxx. symae, Vulgate fermentum. Seor is supposed to be a derivative of sear, an unused root, related to shor and sir, 'to boil up,' 'bubble up.' Zodi, from which comes the Greek syma, and fervero, the root of the Latin fermentum, have similar significations. Seor may be regarded as any substance capable of producing fermentation,—all yeasty or decaying albuminous matter. Such a substance tenaciously adheres to vessels containing fermented fluids, however carefully racked; and among a people possessed of imperfect refining contrivances, the command to put away all seor out of their houses and accustomed quarters during the passover feast, could never have been rigidly carried out if fermented liquors had been retained upon their premises. Seor occurs only in three other places—Exod. xiii. 7; Lev. ii. 11; and Deut. xxvi. 4,—where it is rendered 'leavened bread.' Seor is supposed by some critics to enter into the composition of nishebeth [being changed into x], rendered in the plural 'kneading-troughs' (ver. 34). The word also occurs Exod. viii. 3, and Deut. xxviii. 5, 17. Others prefer to derive it from shah-ar, 'to be left' or 'remain,' and understand by nishebeth the remains of the dough left over from a

* This recalls Paul's comparison in 1 Cor. v. 6—8.
EXODUS, XII. 8, 15, 17—20, 34, 39.

previous baking; and to this construction the LXX., Vulgate, and Targums incline: but that the reference is to some portable vessels used in the preparation of dough seems certain from the context in each of the places where the word occurs. *Sewr* is related to the word *sowr*—being, in fact, the 'sourer,'—and hence contrasts with *matsaḥ*, 'the sweet,' or 'fresh,' unpollut.

V. 15. Leavened Bread] Hebrew, *khakhāmāh*; LXX., *summeen*; Vulgate *fermentatum*. *Khakhāmāh* is generically any fermented substance—anything which has been subject to the action of *sowr*. It might seem superfluous to raise the question whether *khakhāmāh* includes liquids as well as solids, since it is equivalent to asking whether fermentation is itself or something different. The modern Jews differ in their view of this question; for though they generally include under *khakhāmāh* fermented fluids made from corn, the majority of them do not include under it fermented wine. This inconsistency is defended by a theory of the medieval Rabbins, "that the juices of fruits, including grape-juice, do not ferment." Now it must have been patent to all careful observers, first, that the juice of crushed grapes did ferment—'boil up' or 'bubble'—when left exposed to the air for some hours, and without the adoption of preventive measures; and secondly, that the cause of this fermentation was the prior fermentation of something (gluten) in the grape, which had thus become a powerful ferment, i. e. a *sowr*. This *sowr* decomposes the sugar of the grape-juice (glucose), the elements of which, entering into a new chemical relation, are changed into alcohol and carbonic acid gas. [See Note on Gen. 29.]

V. 19. That which is leavened] In ver. 19 the Hebrew *kal okhl makhmeteth* is literally "every one eating [or consuming] a fermented thing,"—from *khakhāmāh* as above. In ver. 19 and 20 the LXX. has *sumōtōn*, the Vulgate *fermentatum*. In ver. 20, "Ye shall eat nothing leavened," the Hebrew stands *kal makhmeteth lo tokala*, "everything fermented ye shall not eat."

V. 34. Before it was leavened] The Hebrew is *terem yekhmatsa*; the LXX., *pro tou sumōthēmai*; the Vulgate, *antequam fermentaretur.*


The substance of this decree may be succinctly stated. From the 14th day of the month Nisan, nothing that could cause fermentation, or that had undergone fermentation, was to be found in the houses, or to be used as articles of food by the Jewish people. The decree was strict, absolute, and universal, admitting of no exception as to place or person during the period named. To guard against a possible violation, the Rabbins afterward included the 14th day in the prohibited term—so far, at least, as to make a diligent search that every particle of the proscribed substance might be put away. The loss of civil and religious privileges was to follow disobedience to this statute—that is, as we may suppose, where the violation arose from willful carelessness or contempt, and not from involuntary oversight. The rigor of the law was, doubtless, mitigated in its administration by a regard to extenuating circumstances.

Observation 1. The prohibition against the presence of ferment and the use of all fermented articles is very explicit and emphatic, and the penalty for disobedience reads exceedingly severe. That a capital penalty was intended is, however, too probable, though some sentence resembling outlawry is involved.

2. That a prohibition so strongly declared and supported was not arbitrary in its origin is unquestionable, unless the divine legation of Moses is wholly rejected.
A perpetuated remembrance of the embittered condition of their forefathers was one object to be secured. But the principal reason must be sought in that association of ideas by which ferment and fermented things were regarded as symbolical of moral corruption and disorder. [See Notes on Matt. xvi. 6, 11, 12; 1 Cor. v. 7, 8.] Plutarch, in his 'Roman Questions' (109), and Gellius, in his 'Attic Nights,' remark that the priests of Jupiter were not permitted to touch leaven, because it was the product and producer of corruption.

3. No plea that would exempt fermented liquors from the sweep of this prohibition can be sustained, without ignorantly assuming a difference that does not exist, and ascribing the same ignorance to the lawgiver of Israel. The practice of the modern Jews is not uniform, some using fermented wine during the passover, and others an unfermented wine prepared from the maceration of raisins. But were their practice uniformly in favor of fermented wine, it would but furnish another and quite superfluous evidence of the Jewish tendency to "make void the law of God by their traditions."

CHAPTER XIII. VERSES 6, 7.

6 Seven days thou shalt eat unleavened bread, and in the seventh shall be a feast to the Lord. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

V. 6. UNLEAVENED BREAD] Hebrew, matot; Lxx., asuma; Vulgate, asymis and asyna.

V. 7. LEAVENED BREAD] Hebrew, khamas ; 'what is fermented'; Lxx., sumolos; Vulgate, aliquid fermentatum.

LEAVEN] Hebrew, seer; Lxx., seme. The Vulgate is without a word, 'fermentatum' or 'fermentum' having to be supplied by the reader.

THY QUARTERS] That is, all their accustomed places, such as dwelling-rooms, cellars, etc. The ferment was doubtless carried out from these to outhouses or caves.

CHAPTER XVII. VERSES 3, 5, 6.

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children, and our cattle, with thirst? . . . 5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smostest the river, take in thine hand, and go. 4 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

The murmuring of the Israelites for water, and for no other beverage, while it was a sad evidence of their unbelief, showed that while in Egypt they had little, if any, acquaintance with other drinks. Had they formed an attachment to other liquids, discontent at their absence would certainly have been expressed, as it was at the absence of the familiar fish, fowl, onions, and leeks. To satisfy their reason-
able desire for water (though unreasonably and irreverently manifested) the rock in Horeb gave forth the stream which followed them in their subsequent desert wanderings. No stronger draughts, for health and strength, were required by them, their wives, and little ones, contrary to the opinion still prevalent which associates intoxicating liquor with necessary diet and refreshment. On this point ancient facts upset modern theory.

CHAPTER XXI. Verses 28, 29.

If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

This Mosaic regulation was designed to impress the Jewish mind with the value of human life, and the duty of preventing whatever might endanger it. The passage plainly teaches—the lesson is world-wide and for all time—that in the Divine sight men are responsible for consequences which they may prevent, but do not; and it is no justification to plead that the consequences were not inevitable, nor designed, nor foreseen. Who can plead ignorance that the tendency of strong drink is to create a diseased craving for itself, or that the common sale of it actually and extensively produces habits of intemperance? And when these tendencies and results are clearly declared and well understood, the personal duty of abstinence from intoxicating liquor, and the national duty of legislative prohibition of traffic in it, become abundantly plain. Such a duty may be described as ‘expediency,’ but it is at any rate an expediency the neglect of which places the neglecters in no enviable position. Ignorance and error may be innocent, but not when they result from a voluntary rejection of knowledge. The existence of Temperance Societies thus increases the responsibility of all classes.

CHAPTER XXII. Verse 5.

If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man’s field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

VINEYARD] Hebrew, kerem. To ‘cause a field or vineyard to be eaten,’ is an elliptical mode of expression. Bāhār signifies to eat or consume, and is here used in the Piel conjugation to express the devastation which loose cattle would make in a field or vineyard. That the owner of the cattle should compensate in kind for the injury done was an equitable regulation. The Samaritan and Lxx. versions extend the verse by inserting after ‘man’s field’ the following:—“he shall make restitution according to his produce; but if he has destroyed the whole field [of another], of the best,” etc.

CHAPTER XXII. Verse 29.

Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors.
EXODUS, XXIII. 11, 15, 18.

The first of thy ripe fruits] The Hebrew is a single word, meladiqkah, literally 'thy fulness,' or 'abundance,' here used to signify the first fruits due to the Giver of all good, and serving to remind the people that they were called upon to render to His service out of the abundance of His beneficence to them. "Freely ye have received, freely give."

And of thy liquors] Hebrew, vb-dimakah, 'and of thy tear'; from dima, 'a tear,' an expressive metaphor of the gums and rich juices of trees and fruits that spontaneously drop from them. The same idiom is presented in the Greek ἀκροτιαντὸν ἀντριον, and the Latin arborum lacrima, 'tears of trees.' In Spain a wine called lagrima is made from the droppings of muscatel grapes, which, "melting with ripeness, are suspended in bunches" (Redding on Wines, p. 58); and the famous Tokay wine, or Tokay Ausbruch, i.e. flowing forth, derives its name from the juice which drops form the unpressed grapes grown in a single Hungarian vineyard. These droppings form the 'essence of Tokay,' which, when mixed with the juice of the vat in the proportion of 67 parts to 84 of the latter, compose the 'Tokay Ausbruch.' Quite different from these droppings are the 'tears of the vine,' a limpid distillation of the sap at the time the plant is budding (Redding, p. 50).

The LXX. renders the passage ἐχαριστάς ἐλινας καὶ λευκοῦ σου, "the fruits of the threshing-floor and thy wine-press." The Vulgate reads, decimas tuas et primitias tuas, 'thy tenths and thy firstfruits.' Rosenmüller states, "Some understand by dima the best and choicest part of anything, since the liquor or sweetness which flows spontaneously from trees, vines, and shrubs, is their choicest produce." Kalisch renders "from the abundance of thy corn and the choicest of thy wine."

Chapter XXIII. Verse 11.

In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

With thy vineyard] Lk-karmakah. The soil was to be tilled and sown for six years in succession; on the seventh it was to lie fallow, and what it spontaneously produced was to be for the use, first of the poor, and then of the 'beasts of the field.' This humane law was applicable both to vineyards and oliveyards.

Chapter XXIII. Verses 15, 18.

Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty.) . . . Thou shalt not offer the blood of my sacrifices with leavened bread.

V. 15. The feast of unleavened bread] Hebrew, ἑτ ἥγα χαμ-ματσοθ, 'the festival of unfermented things.' [See Note on Exod. xii.] Lxx., asuma; Vulgate, asymorum.

The month Abib] Abib is the same as Nisan, the first month of the ecclesiastical year, and seventh of the civil year, the commencement of the Syrian spring-time, corresponding to part of our March and April.
CHAPTER XXIX. VERSE 2.

And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; of wheaten flour shalt thou make them.

UNLEAVENED BREAD] Hebrew, ῥήκης ματσῶθ, 'bread of unfermented materials,' i. e. a loaf made of unfermented dough.

AND CAKES UNLEAVENED] Hebrew, φθαλήθ ματσῶθ, 'and perforated cakes of unfermented materials.'

AND WAFERS UNLEAVENED] Hebrew, υγιεινοί ματσῶθ, 'and thin-cakes of unfermented materials.'

CHAPTER XXIX. VERSE 23.

And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of unleavened bread that is before the LORD.

UNLEAVENED BREAD] Hebrew, ἑμοὶ ματσῶθ, 'the unfermented articles,' i. e. those enumerated in ver. 2.

CHAPTER XXIX. VERSE 40.

And the fourth part of an hin of wine for a drink-offering.

A HIN OF WINE] Hebrew, ἡ ἁμιγνωσία, 'the hin of yawn.' According to Josephus, it was equal to two Attic choes, each choe equal to six English pints; so that the hin was twelve pints, and the fourth part was three pints, English.

FOR A DRINK-OFFERING] Hebrew, νίκαι αἰδαρία, 'and (as) a libation,' from μακάρι, 'to pour out.' The A. V. tends to convey the mistaken idea of μακαρί as an offering to be drunk. The LXX. reads, καὶ αἰδαρία τῷ τετράτῳ τοῦ εἰνοῦν, 'and for a libation the fourth part of a hin of wine.' The Vulgate has et vinum ad libandum ejusdem mensurae, 'and wine of the same measure for pouring out.'

It may be asked, How could this command be carried out in the wilderness?

Of course, obedience to all or any of the Levitical ordinances was dependent on the possession of adequate resources. Many of the prescriptions could not be completely complied with till after the arrival of Israel in the promised land. Some wine, however, was procurable during the desert sojourn, as appears from Lev. x. 9. For one explanation, see the legend of the Targum, quoted in the Note on Cant. i. 14.

CHAPTER XXX. VERSE 9.

Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

DRINK-OFFERING] See Note above on chap. xxix. 40.
CHAPTER XXXIV. VERSE 18.

The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

UNLEAVENED BREAD] Hebrew, matzoth, 'unfermented cakes.'

CHAPTER XXXIV. VERSE 25.

Thou shalt not offer the blood of my sacrifice with leaven.

WITH LEAVEN] Hebrew, al-khakhmât, 'with what is fermented'; LXX, επὶ σαμωμ, 'with leaven'; Vulgate, super fermento, 'upon leaven.'
THE BOOK OF LEVITICUS.

CHAPTER II. VERSE 4.

And if thou bring an oblation of a meat offering laken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

UNLEAVENED CAKES] Hebrew, kholloth matsoth, 'perforated cakes, unfermented.' [See Note on Exod. xxix. 2.]

AND UNLEAVENED WAFERS] Hebrew, urqiqui matsoth, 'and thin cakes unfermented.'

CHAPTER II. VERSE 5.

And if thy oblation be a meat offering baked in a pan, it shall be of fine flour unleavened, mingled with oil.

UNLEAVENED] Hebrew, matsoh, 'sweet' or 'fresh.' Observe that the conventional word 'unleavened' does not express the wide meaning of unfermented.

CHAPTER II. VERSE 11.

No meat offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

SHALL BE MADE WITH LEAVEN] Hebrew, ta-ashek khamdts, 'shall be made with a fermented-substance.'

FOR YE SHALL BURN NO LEAVEN, NOR ANY HONEY] Hebrew, ki kahl-seor ukahl-devast la tashum, "for every [=any] ferment and every [=any] honey ye shall not burn." No seor (yeast, or fermenting substance) was to be present. The extension of this prohibition to honey (dehash) has been referred to the readiness with which honey ferments in contact with ferment. Others suppose that honey was excluded because commonly used in heathen worship. Some find allegorical reasons for the prohibition, as Baal Hatturim:—"Honey is forbidden because the evil concupiscence is as sweet unto a man as honey." The question whether by dehash was here intended the honey of bees or of dates, or grape-juice reduced to a honeyed consistence by boiling, or whether it included all kinds, cannot be satisfactorily settled. As in the next verse 'honey' is associated with the oblation of
firstfruits, there may be reason for the note of Rabbi Solomon Jarchi, who understands by it 'the firstfruits of figs and dates.'

Chapter VI. Verse 16.
And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

Unleavened Bread] Hebrew, matzoth, 'unfermented-cakes.'

Chapter VI. Verse 17.
It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin-offering, and as the trespass-offering.

Leaven] Hebrew, khahmats, 'fermented-matter.'

Chapter VII. Verse 12.
If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

Unleavened Cakes] Hebrew, khoi loth matzoth, 'perforated unleavened-cakes.'
And unleavened Wafers] Hebrew, u-riqiqai matzoth, 'and thin unleavened-cakes.'

Chapter VII. Verse 13.
Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

Leavened Bread] Hebrew, lekhem khahmats, 'bread fermented.'

Chapter VIII. Verse 2.
Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread.

Unleavened Bread] Hebrew, matzoth, 'unfermented-cakes.'

Chapter VIII. Verse 26.
And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder.
Chapter X. Verses 8—11.

Do not drink wine nor strong drink] Hebrew, yayin ve-shakar al-tashh, 'wine and shakar thou shalt not drink.' The Lxx. gives oinon kai sikera ou pistevo, 'wine and sikera ye shall not drink.' The V. has vinum et omne quod inebriare potest non bibitis, 'wine and whatever is able to inebriate ye shall not drink.' On Shakar, which here occurs for the first time as a noun, see Preliminary Dissertation. Whether the noun was derived from the verb—which signifies 'to drink freely of the sweet,'—or whether the verb was formed from the noun (the name of the thing—'sweet juice'—being borrowed to describe its copious consumption, i. e. to shakahisa, to drink largely of shakar), there is nothing that necessarily connects the word, as verb or noun, with intoxicating qualities. Shakar may have originally denoted sweet juice of all kinds; but when distinguished from yayin (as here), may be regarded as geneically referable to any sweet juice except the juice of the grape; just as yayin geneically included the juice of the grape, however expressed or prepared. When shakar in its fresh state was mixed, either by accident or design, with a ferment, or time was allowed for its own albumen to decay, it would itself become fermented, and if then freely drunk, would intoxicate the drinker. But it is contrary to evidence and probability to suppose that shakar was drunk in that state only, and that 'to shakahisa' was always tantamount to excessive indulgence in a fermented liquor.

The Lxx. in this place merely gives shakar a Greek garb—sikera; yet sikera was never a word current among classical Greek writers, or even in Hellenistic Greek,—i. e. the language as modified by the idiom of the Jews who wrote and spoke it. When, therefore, the lexicographers say that sikera signified 'all intoxicating liquors except wine,' they mean that shakar had that signification; but such a definition is intrinsically defective. Judea was celebrated for its palms; and palm-juice got by tapping the tree, or squeezing the date-fruit, may have first given occasion to the name, which would extend its reference as the sweet juices of other plants came into frequent use. Probably related to shakar was the Greek sakcharon, applied to the juice of the sugar-cane; from this sprang the Latin saccharum, from which the English household word 'sugar' is circuitously derived. The rendering of the Vulgate is periphrastic, and at the same time incorrect, if designed (as it doubtless was by St Jerome) to cover the whole meaning of the Hebrew shakar. The Targumists Onkelos and Jonathan in this place (and in this alone) render shakar by the Chaldee marvai and m'rovai, derived from ravah, 'to drink largely,' 'to drench,' and 'to make drunk' where the drink consumed was intoxicating,—
thus taking a similar extension of meaning to shakar, except that in w'rasuoi the
idea of sweetness in the article used was not distinctly conveyed.

Observe—1. The matters of the prohibition—yayin and shakar.—If it be asked
why all kinds of yayin (grape-juice) and of shakar (sweet juice in general) were
prohibited, when the spirit of the interdict was limited to intoxicating species of
both, it may be replied either (1) that the avoidance of all juices of the grape and
other fruit when expressed was desirable in order to guard against mistake, where
mistake would be so baneful; or (2) that the command was left to be interpreted
by its spirit, just as a prohibition in the present day against ‘drink’ or ‘liquor’
would be universally understood as not extending to all drink and all liquor, but
as applicable only to that of an intoxicating quality. The former view is confirmed
by the extension of the Nazarites’ vow of abstinence even to vine-fruit. The Rev.
John Wesley, in his New Testament Notes, observes on the prohibition, “Nor
cut grapes—forbidden him for greater caution, to keep him at the further distance
from wine.”

2. The occasion of the prohibition.—The Jewish rabbis, and most Christian com-
mentators, connect it with the sin of Nadab and Abihu, described in ver. 1; and
the ground of this connection they find in the supposed commission of their
sacrilege while under the influence of intoxicating drink. The Targum of Jonathan
contains the clause, “As did thy sons, who died by the burning of fire.” Keil and
Delitzsch think that the only connection lay in the rashness of Aaron’s sons, and
the tendency of strong drink to induce a similar disposition; but this will not
account for the issue of such a prohibition immediately after such a sin. More
to the purpose is the language of Rev. J. J. Blunt, B.D. (in his ‘Undesigned
Coincidences of Scripture’):—“Thus far, at least, it is clear that a grievous and
thoughtless insult is offered to God by two of His priests, for which they are cut
off; that without any direct allusion to their case, but still very shortly after it had
happened, a law is issued forbidding the priests the use of wine when about to
minister. I conclude, therefore, that there was a relation (though it is not asserted)
between the specific offense and the general law; the more so because the sin
against which that law is directed is just of a kind to have produced the rash and
inconsiderate act of which Aaron’s sons were guilty.” Sad thought! that while
the people generally, at that time, neither used nor craved for any intoxicating
drink, two of Aaron’s sons and assistants should have indulged in it till they fell
into heinous guilt, and ‘brought upon themselves swift destruction.’ Thus early
had the priests begun to err through wine, and through strong drink to wander
from the way of obedience and safety.

3. The extent of the prohibition.—It had respect to all priests, through all
generations, during all the period of their sacred ministrations. It is a remarkable
proof of the tendency of the Rabbinical mind to make void the law of God, that
some of the Jewish doctors of the post-Christian period (such as Maimonides)
held that this statute was not broken if a small quantity was drunk, with a pause
of time between, or if mixed with water, etc. Ainsworth rejects these equivoca-
tions. To infer that the use of intoxicating liquor was sanctioned at other times,
or among other classes, is to overlook,—

4. The object of the prohibition.—This was to secure the sober, serious, and
effectual performance of the priestly offices,—those that related to God (the
discrimination of clean from unclean), and those which regarded the people
(their instruction in the divine law). “This is a strong reason,” observes Dr
A. Clarke, “why they should drink no inebriating liquor.”
5. The solemnity of the prohibition—'lest ye die.'—The meaning is either "Do not drink, lest ye die as the result of disobedience;" or, "Do not drink, lest ye die by imitating Nadab and Abihu’s sin, and so incurring their capital penalty." This proscription proclaims the concern of the Most High for His own glory, for the purity of His worship, the integrity of His ministers, and the welfare of His people.

As legitimate inferences from the whole passage, we may conclude (1) that God regards the use of intoxicating liquor as pregnant with danger to His servants, whatever their rank and attainments; (2) that the avoidance of this danger, by means of abstinence from such drink, having been a rule of His appointment, is still a course worthy of general imitation; (3) that the adoption of this abstinence as a habit of life is specially approved by Him in the case of those who are required as 'a holy priesthood to offer up without ceasing "spiritual sacrifices, acceptable to him by Jesus Christ."' [See Note on Ezek. xliv. 21, where the continuance of this rule is affirmed, and its application to Christian times demanded, unless a revival of the Aaronic priesthood and the Levitical service is to be expected.] Philo Judaeus, the celebrated Alexandrian Jew and Platonist, who was contemporary with Christ, says in his treatise On Drunkenness (sect. 32) in reference to this text, "It is almost the only occupation of the priests and ministers of God to offer abstemious sacrifices, abstaining in the firmness of their minds from wine and from every other cause of folly. But Aaron is the priest, and the interpretation of his name is 'mountainous'; reasoning occupying itself with sublime and lofty objects. And no one who is so disposed will ever voluntarily touch unmixed wine or any other drug (pharmakon) of folly." [See also a quotation from Philo in the Note on Ezek. xliv. 21.] Some such impression St Jerome appears desirous of conveying in a passage in his letter to Nepotian concerning the life to be led by the clergy and monks (de voto clericorum et monachorum). In the section on 'feasts to be avoided' (convivia fugienda) he writes:—"The apostle condemns, and the old law forbids, winebibbing priests (Lev. x.). Those who serve at the altar may not drink wine and sacerum. . . . Whatsoever inebriates and throws the mind off its balance, fly, in like manner as if it were wine. Nor do I say this in order that a creature of God should be condemned by us [Jerome, like many later theologians, confounds the corruption of the creature with the creature as formed by God], since, indeed, the Lord is called a wine-drinker (Matt. xiv.), and a small portion of wine was allowed to Timothy when suffering as to his stomach (1 Tim. v.); but in drinking we strictly require that there should be a measure according to the age, and the state of the health, and of the bodily members. So that if without wine I possess the glow of youth, and my blood affords sufficient warmth, and my system is vigorous and well strung, cheerfully will I abstain from the cup which is suspected to contain a poison.''

If St Jerome, who flourished at the close of the fourth century, reflects in this passage the fallacy which attributes salutary, or at least marked medicinal properties, to intoxicating liquor; he no less clearly reflects the profound conviction of the purest minds, that the influence of such drink is dangerous to the moral and

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*Vin連結atios soceerstes Apostolus dum non est aediscum.*

*Quod sequitur subtrahas: virtutis et virtutem est iniquus. Eaque similiter ut vinum. Nee voces evadat Dii a nis creatori duxstaur. Squirem et Dominus vina plerum est aediscum, et Timothaeus ducento stachorum medicina vin ambo sani et salubris est, sed medium pro amore et voluntatis et corporum qualitatis exiguum in potandum. Quod si absque vinam arbori us credecere, et inflamare calorem sanguinis, et succinere sibi aequatem sum corpus liberiter curato puclo in quo suscipior venenum est.*
religious well-being even of those who fill the most sacred offices in the church.  
(4) Finally, if God in His wisdom enforced abstinence and prohibition as His prophylactic against intemperance within the circle of the priesthood, who can regard those measures as needless or extreme remedies for the same evil in general society at the present day?

CHAPTER X. VERSE 12.

And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the meat offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it is most holy.

Without leaven] Hebrew, matsoth, 'unfermented cakes.' 'Eat it with sweet [fresh] cakes' is therefore the proper translation of this clause; 'unleavened,' by inference, as opposed to that which had fermented or corrupted.

CHAPTER XIX. VERSE 10.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

The literal translation of the first two clauses is—'And thy vineyard [vâ-kor-sômâh] thou shalt not glean, and the scattering of [x-pheret] thy vineyard [kor-sômâh] thou shalt not gather.' The grapes left after the first plucking or cutting, whether left on the vine or scattered on the ground, should be for the gleanings of the poor. [See Note on Deut. xxiv. 21.]

CHAPTER XXIII. VERSE 6.

And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

Unleavened bread, twice] Hebrew, matsoth, 'unfermented-cakes.'

CHAPTER XXIII. VERSE 13.

And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savor: and the drink offering thereof shall be of wine, the fourth part of an hin.

See Note on Exod. xxix. 40.

CHAPTER XXIII. VERSE 17.

Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the LORD.

Leaven] Hebrew, khahmâts, 'fermented matter.'
CHAPTER XXV. VERSE 3.

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.

**THY VINEYARD**] Hebrew, karmehak, ‘thy vineyard.’

CHAPTER XXV. VERSE 4.

But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard.

**THY VINEYARD**] Hebrew, karmehak, ‘thy vineyard.’

CHAPTER XXV. VERSE 5.

That which growth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

**THE GRAPES OF THY VINE UNDRESSED**] Hebrew, w-weth-impai metsirekha le shivtaer, ‘and the grapes of thy separated thou shalt not gather.’ The vine is here called masir (separated or consecrated) because during the seventh year it was not to be pruned or plucked.

CHAPTER XXV. VERSE 11.

A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed.

**NOR GATHER THE GRAPES IN IT OF THY VINE UNDRESSED**] Neither ‘grapes’ nor ‘vine’ is in the original Hebrew, which reads, ’eb-lo shivtseru eth-metsirak, ‘and thou shalt not gather (or cut off) thy separated.’ Each fiftieth year was to be like every seventh—a year separated from the ordinary cultivation of the soil, and this idea of separation from toil, and consecration to rest, was naturally assigned to the whole produce of the land on these septennial and jubilee festivals.

CHAPTER XXVI. VERSE 5.

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

**THE VINTAGE, twice**] Hebrew, hatsir, ‘the cutting off,’ from bah-tsir, ‘to cut off,’ a name transferred to the season when the grapes were gathered, which was generally done by cutting them away with a sharp instrument [masmib’ra, pruning-hook], in order to avoid injury to the vine.
THE BOOK OF NUMBERS.

CHAPTER VI. VERSES 1—4.

1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: 3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. 4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

V. 2. A NAZARITE] The Hebrew naksir (from naksar, 'to separate one's self') has been retained in the English A. V. The LXX. reads, "Man or woman, whoever shall specially vow a vow to separate or purify himself with purity to the Lord (aner et gunee hos ean megalos enxestai eucheen aphagniasithai hagneian kuriou)."

V. 3. HE SHALL SEPARATE HIMSELF FROM WINE AND STRONG DRINK] The Hebrew is miy-yayin ve-shakar yathir, 'from yayin and shakar he shall separate himself.' The LXX. has apo oinou kai sikera hagnistherestai, 'from wine and sikera he shall purify himself (or purely abstain). The V. is a vino et omni quod inebriare potest abstinebunt, 'from wine and whatever is inebriating they shall abstain.' The T. of Onkelos has makhmar khdath v-atiq yivvur, 'from wine, new and old, he shall be separated.' Onkelos thus gives yayin the sense of 'new wine,' and shakar that of 'old wine,' which makes their difference to consist, not in a difference of the juice, but in a difference of age between portions of the same kind of juice,—that of the grape. A rabbinical tradition is mentioned by Maimonides, that strong drink made of dates, or such like, was lawful for the Nazarite, the kind forbidden here being strong drink made with mixture of wine! Another of these traditions went so far as to state that "if a little wine be mingled with honey, or the like, so that there be no taste of the wine, it is lawful for the Nazarite to drink it." What law could survive such unprincipled glosses and elastic interpretations?

AND SHALL DRINK NO VINEGAR OF WINE, OR VINEGAR OF STRONG DRINK] The Hebrew is khomets yayin ve-khomets shakar lo yiskleh, 'fermented-liquor of wine and fermented-liquor of shakar he shall not drink.' The LXX. reads, kai oixw ex oixw kai oixw ex sikera ex pieita, 'and vinegar (fermented liquor) from wine, and vinegar from sikera, he shall not drink.' The T. of Onkelos gives "the vinegar (khol) of wine new, and the vinegar of wine old." The V. has acutum ex vino et
ex qualibet alia potione non bibent, 'vinegar from wine and from any other liquor they shall not drink.' That the V. should have rendered shakar in this clause by qualibet alia potio is worthy of note. The English A. V. renders khometz by 'vinegar' in the six places where it occurs in the Old Testament, according to the Masorite pointing,—Num. vi. 3 (twice); Ruth ii. 14; Ps. lxix. 21; Prov. x. 26; xxv. 20. The Greek versions of Aquila, Symmachus, and Theodotion, of this passage are lost, but in Ps. lxix. 21 and Prov. x. 26 they supply omphax, 'an unripe (or sour) grape,' which is defended by Michaelis. Dr A. Clarke observes, "Khometz signifies fermented wine, and is probably used here to signify wine of a strong body, or any highly intoxicating liquor." As the ancients did not scientifically distinguish between the alcoholic and acaceous fermentations, the generic word signifying 'fermented' was used to describe both. In a hot climate, when yayin and shakar passed into the alcoholic fermentation, it was difficult to prevent the acaceous following. It is the general complaint of winemakers on the Continent that they cannot keep their wines, or transport them to any distance, without mixing them with brandy—a contrivance not available to the ancients.

Neither shall he drink any liquor of grapes] Hebrew, vb-kahl-mishrath anahvim lo yiskheth, 'and every (any) maceration of grapes he shall not drink.' Mishrath, from sharak, 'to loosen' or 'macerate,' signifies 'drink made of steeped grapes.' (So Gesenius.) Bishop Patrick understands "secondary wine, which was made by maceration of grapes in water, after the juice had been pressed out to make wine." The LXX. has kai hosa katergazei ek staphuleus ou pietai, 'and whatever is concocted (or elaborated) from the grape he shall not drink.' Aquila and Symmachus have passan apobrexin staphuleus, 'every infusion of the grape'; the V., et quidquid de uva exprimitur non bibent, 'and whatever from the grape is expressed they shall not drink.' The Syriac gives 'maceration of grapes.'

Nor eat moist grapes, or dried] Hebrew, va-anahvim lakkhim vivedkhim lo yobil, 'and grapes moist (fresh) and dried he shall not eat.' The LXX. kai staphuleon prophateon kai staphida on phagetai, 'and the grape newly plucked, and the raisin, he shall not eat.' The V. has uvas recentes siccoaque non comendet, 'grapes fresh and dried they shall not eat.' Oukelos has rativin, 'green.'

V. 4. Of the vine tree] Hebrew, mig-gephen ha-yayin, 'of (or from) the vine of the wine,' a phrase intended to mark definitely the nature of gephen, which might otherwise be taken to include every kind of flexible, twig-bearing tree. Gephen ha-yayin is equivalent to 'wine-yielding plant,' a mode of expression implying that yayin is the immediate produce of the vine, and that grape-juice does not become yayin by a subsequent fermentation. The LXX. gives ex ampeleou oinov, 'from the vine wine.'* The V. has ex vinea, 'what concerns the production of wine,' a vineyard, or the vine generally considered.

From the kernels even to the husks] Hebrew, madharananim vb-ad sag, 'from the grapestones to the skin.' The LXX. has apo sternphloum heis gigarion, 'from the grapestones unto the husk.' The Vulgate reads, ab uva passa usque ad acinum, 'from the dried grape to the berry-stone.' Dr Gill remarks, "The Jews are divided about the two words here used, which of them signifies the outer-

*The punctuation in Maias's splendid edition of Codex B makes the LXX. to stand ex ampeleou oinov apo sternphloum heis gigarion, 'from the vine wine from the grapestones to the husk.' This pointing would make oinov identical with the grape or cluster. But oinov may be a copyist's mistake for oinon. In the parallel case (Judg. xiii. 14) the LXX. has ex ampeleou ton oineu, 'from the wine of the vine.'
most part of the grape and which the innermost. Von Gersom agrees with us, but
it matters not much who are in the right since both are forbidden."

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Chapter VI. Verses 13—20.

13 And this is the law of the Nazarite, when the days of his
separation are fulfilled: he shall be brought unto the door of the
tabernacle of the congregation: 14 And he shall offer his offering
unto the LORD, one he-lamb of the first year without blemish for a
burnt-offering, and one ewe-lamb of the first year without blemish for a
sin-offering, and one ram without blemish for peace-offerings,
15 And a basket of unleavened bread, cakes of fine flour mingled
with oil, and wafers of unleavened bread anointed with oil, and their
meat-offering, and their drink-offerings. 16 And the priest shall bring
them before the LORD, and shall offer his sin-offering, and his burnt-
offering: 17 And he shall offer the ram for a sacrifice of peace-offer-
ings unto the LORD, with the basket of unleavened bread: the priest
shall offer also his meat-offering, and his drink-offering. 18 And the
Nazarite shall shave the head of his separation at the door of the
tabernacle of the congregation, and shall take the hair of the head
of his separation, and put it in the fire which is under the sacrifice of the
peace-offerings. 19 And the priest shall take the sodden shoulder
of the ram, and one unleavened cake out of the basket, and one
unleavened wafer, and shall put them upon the hands of the Nazarite
after the hair of his separation is shaven: 20 And the priest shall
wave them for a wave-offering before the LORD: this is holy for the
priest, with the wave-breast and heave-shoulder: and after that the
Nazarite may drink wine.

V. 15. A basket of unleavened bread] Hebrew, vodef matsoth, ‘and a
wicker-basket of unfermented-cakes.’

Wafers of unleavened bread] Hebrew, u-ryiq matsoth, ‘and thin unfer-
mented-cakes.’

And their drink-offerings] Hebrew, v-z-niskalehem, ‘and their libations.’
[See Note on Exod. xxix. 40.]

V. 17. With a basket of unleavened bread] Hebrew, al sal ham-matsoth,
‘with a basket of the unfermented-cakes.’

And his drink-offering] Hebrew, v-d-th nisgo, ‘and his libation.’

V. 19. One unleavened cake] Hebrew, v-klkoth matsoh akkoth, ‘and
one perforated unfermented-cake.’

And one unleavened wafer] Hebrew, u-ryiq matsoh bkkad, ‘and one thin
unfermented-cake.’

V. 20. And after that the Nazarite may drink wine] Hebrew,
v$b\$-akhar yistoh ham-Nakir yayin, ‘and afterward the Nazarite may drink yayin.’
The ceremony of terminating the vow having been fulfilled, the principal condition
of Nazaritism would also cease, and with it all the other conditions. Ceasing to
be a Nazarite, the evidences of a Nazarite would no longer be binding; but no
obligation was imposed to drink yayin of any kind, much less was a sanction given
to the use of inebriating drinks.
Observation 1. The rules of Nazaritism as explained in this chapter comprise the three negatives—1, not to consume any produce of the vine; 2, not to cut the hair; 3, not to touch any dead body. Many speculations have been put forth as to the reasons for these prohibitions. That each and all were suitably associated with their vow cannot be questioned, for to impute an irrational arbitrariness to these regulations would be to impeach the divine wisdom. A Nazarite was, by his voluntary vow, so consecrated to the divine service as to be separated from the ordinary pursuits of men. This separation was according to the nature of the vow; and if the vow was for life, so was the separation—not otherwise. It is a Jewish tradition that the vow could not be taken for less than thirty days. The Nazarite was not to touch any dead body, which was typical of his separation from things corruptible. He was not to cut his hair, the length of which signified his subjection (1 Cor. xi. 5) and visibly testified to his fidelity, and presented the symbol of strength and abundant vitality. He was not to take the produce of the vine, either liquid or solid, for this was an effectual safeguard not only against danger from the use of intoxicating drinks, but also against temptation or mistake should the inebriating article be substituted for the innocuous. "They were to eat nothing that came of the vine, to teach us with the utmost care and caution to avoid sin and everything that borders on it and leads to it, or may be a temptation to us."—Matthew Henry. "Everything which might have even a tendency," says Professor Moses Stuart, "to inspire them with a taste for inebriating liquor was to be most carefully avoided." That this abstinence was prescribed as a means of moral protection is also clear from the conduct of those who gave them wine to drink, 'and so,' says Matthew Henry, 'did the tempter's work.' (Amos ii. 12.) Ainsworth remarks, "By this prohibition God taught the Nazarites sanctification in mortifying the lusts of the flesh, for the drinking of these endangereth men to 'forget the love of God,' to mock and to rage." No value can be attached to the rabbinical notion, adopted by Lightfoot, that the vine was forbidden to the Nazarites because it had been the forbidden tree in Paradise. The leper, according to Lightfoot, was an emblem of the wretched state of man since the fall, and the Nazarite the emblem of man in his state of innocence. Some Jewish writers, with whom Dr Gill coincides, think that there is a meaning in the law of the Nazarite following the law of ordeal concerning women suspected of conjugal infidelity, "and as wine leads to adultery, as Jarchi observes, abstinence from it, which the Nazarites were obliged to, and forbearance of trimming and dressing the hair, and a being more strictly and closely devoted to the service of God, were very likely means of preserving from unchastity and any suspicion of it."

2. Ancient Nazaritism was more comprehensive than teetotalism, so that no argument against the latter can be founded upon the contrast between Jesus and the Baptist [see Note on Matt. xi. 18, 19]; whereas the remarkable health and vigor of the Nazarites (1 Sam. iv. 7) was a standing refutation of the still prevalent superstition which connects those physical blessings with some use of intoxicating liquor.

3. The essential spirit of Nazaritism—self-consecration to God, religious williness—i.e. incorporated with Christianity and identified with its highest developments of liberty and excellence. Abstinence from intoxicating liquors is, therefore, not less needful than in ancient times as a moral safeguard, unless it can be shown that those liquors have ceased to exert the fourfold influence of stimulating the animal propensities, weakening the reason, dulling the moral sensibilities, and diminishing the will-power. In moderate drinking these influences may be only
NUMBERS, XIII. 17, 20, 23.  

slightly felt, but the <i>tendency</i> cannot be mistaken; and as the capacity of correctly estimating the danger and warding it off is lowered in proportion to the effect of the liquor consumed, the drinker is commonly the victim of self-deception until some palpable transgression covers him with shame, or until habit has fostered an appetite that eats into the soul as a canker. Both as a sanitary regimen and a spiritual auxiliary, abstinence is commended to universal Christian adoption by the conjoint statute and experience of the Nazarites. [Concerning Nazarites and Nazaritism, see Notes on Judg. xiii. 5, 7; Lam. iv. 7; Amos ii. 11, 12; Luke i. 15.]

CHAPTER IX. VERSE 11.

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

WITH UNLEAVENED BREAD AND BITTER HERBS] Hebrew, <i>al-matsath um’morim</i>, 'with unfermented-cakes and bitter-herbs.'

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CHAPTER XIII. Verses 17, 20.

v. 17, And Moses sent them to spy out the land of Canaan. ... * = (Now the time was the time of the first-ripe grapes.)

V. 20. FIRST-Ripe GRAPES] Hebrew, <i>bikurai anahvim</i>, 'the firstfruits of grape-clusters.' The LXX. has <i>proaromei staphules</i>, 'the forerunners of the grape.' The V. gives <i>quando jam praeecessa una vero possent</i>, 'when now the premature (= earliest) grapes may be eaten.' This season was early in August.

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CHAPTER XIII. VERSE 23.

And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

THE BROOK OF ESHCOL] Hebrew, <i>nakhal eshkol</i>. The marginal rendering in the A. V. is 'valley,' and the exact meaning of <i>nakhal</i> in this passage is doubtful, since <i>nakhal</i>, though undoubtedly signifying a stream or torrent, was applied to a watercourse which in summer would be perfectly dry. The LXX. has <i>hebr pharanos botrus</i>, 'to the ravine of a grape-cluster'; but the V. (with which most of the ancient versions agree) gives <i>ad torrentem botri</i>, 'to the torrent of a grape-cluster.' It will be observed that the A. V. differs from the LXX. and V. in treating the Hebrew <i>eshkol</i> as a proper name; and as the district was the same as that where Abraham dwelt with Mamre, Eshcol, and Aner (Gen. xiv. 13), it is not improbable that the Israelites were accidentally reviving the name it had formerly borne.

A BRANCH WITH ONE CLUSTER OF GRAPES] Hebrew, <i>semorah və-eshkol anahvim akhad</i>, 'a branch (= vine-branch), even a stalk of grape-clusters.' [As to Eshkol, see Note on Gen. xi. 10.] On this branch grew one immense bunch of
grapes, so heavy that it required to be suspended on a staff and carried by two men. Clusters weighing from twenty to forty pounds and upwards are still seen in various parts of Syria." The LXX. has κλεμα και βοτρυν σταφυλες κενα επισεν, "a branch, and one bunch of grapes with it." The V. reads, palmetem cum una sua, "a young branch with its own grape."

CHAPTER XIII. VERSE 24.

The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

So famous a grape-producing district might well receive an appropriate description. [See Note on xii. 23.] The T. of Jonathan adds that wine (ḥamrēk) ran from the branch as a torrent! Jonathan, however, does not go so far as some modern rabbins, and affirm that the wine was fermented!

CHAPTER XV. VERSES 5, 7, 10.

5 And the fourth part of an hin of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

7 And for a drink-offering thou shalt offer the third part of an hin of wine, for a sweet savor unto the LORD.

10 And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire, of a sweet savor unto the LORD.

See Note on Exod. xxix. 40. In each verse the Hebrew for 'wine' is yayīn; the LXX. has overflow, and the V. vinum.

CHAPTER XVI. VERSE 14.

Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

AND VINEYARDS] Hebrew, vāh-kahrem, 'and a vineyard.'

CHAPTER XVIII. VERSE 12.

All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.

"The grapes themselves must have been very large, if any inference can be drawn from the size of those which modern travelers have observed in the country. Naundorff (p. 459) that he saw, in the neighborhood of Hebron, grapes as large as one's thumb. Dandini, although an Italian, was astonished at the large size to which grapes attained in Lebanon, being, he says (p. 79), as large as prune. Mariti (p. 134) affirms that in different parts of Syria he had seen grapes of such extraordinary size that a bunch of them would be a sufficient burden for one man. Neubuhler states he could say with truth that in the mountains of Israel he saw, and had eaten from, bunches of grapes that were half an ell long, and the grapes two joints of a finger in length. Even in our own country a bunch of Syrian grapes was, some years ago, produced at Walbeck, and sent as a present from the Duke of Portland to the Marquis of Kockingham, which weighed nineteen pounds. It was conveyed to its destination—more than twenty miles distant—on a staff by four laborers, two of whom bore it in rotation; thus affording a striking illustration of the proceeding of the Israelites. The greatest diameter of this cluster was nineteen inches and a half, its circumference four feet and a half, and its length nearly twenty-three inches."—Tirwh Le Yevia (1841).
And all the best of the wine] Hebrew, וּבַカテゴְלִּים, "and all the best (or choice part) of the wine-fruit." Tīrūḥ is here again grouped with yīṯḥār (olive and orchard fruit), and with ḏāḥgān (corn of all kinds), the trio forming an ascending scale—yīṯḥār, tīrūḥ, ḏāḥgān—of the most valuable natural products of the 'goodly land.' If any uncertainty existed as to these terms denoting the fruits of the soil in their solid state, it would be removed by the expression 'the first-fruits' (rūṣiḥāSIM), and by the language of verse 13, "Whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine: every one that is clean in thine house shall eat of it." The Lxx. has kai ἡ πρώτα ἀπορρέων, kai ἡ πρώτα ἀπορρέων εἰς τὸν, 'and all the firsts of oil, and all the firsts of wine, of corn.' The V. gives omne meliullam olei, et vini, ac frumenti, 'and all the choice part of oil, of wine, and of corn.' The Samaritan Version, instead of 'all the best of wine and corn,' has the strange reading of 'every liquor of dry or old.' The T. of Onkelos for tīrūḥ has ḫāmar. Jonathan gives 'every good of the wine of the grapes'—խǎmar ինբահ. In Walton's Polyglot translation tīrūḥ is rendered by musti, 'of unfermented wine.' With this also agrees the Arabic Version, which commonly translates tīrūḥ by էչէր. This is a case, as a reference to the original will evince, in which the Jews of the Captivity seem to have lost the true and certain sense of the words tīrūḥ and yīṯḥār (wine and orchard fruit), and to have narrowed their meaning down to that of a liquid prepared by man, and at the same time to have confused tīrūḥ with a species of yayin (as ḥēṣis or ḥēmar), and yīṯḥār with ḥēmen, the conventional and specific word for oil. [See Prel. Dis.] The modern versions all follow in the traditional rut.

Chapter XVIII. Verse 27.

And this your heave-offering shall be reckoned unto you as though it were the corn of the threshing-floor, and as the fullness of the wine-press.

And as the fullness of the wine-press] Hebrew, וּבַקטוֹתִם ַּ syslog, "and like the abundance of the wine-vat." Ḥaqqēr, as the vat or reservoir into which the juice flowed, is distinguished by some critics from gath, the receptacle of the grapes, where they were trodden, = the wine-press; but the soundness of this distinction is doubtful. The Lxx. has ἀφαίρεμα ἀπό λεύκου, 'and produce from the wine-press.' In the V. the whole sentence runs—Ut repletur vobis in oblacionem primitivorum tum de areis quam de torcularibus, 'that it may be reckoned to you as an oblation of firstfruits, as well from the threshing-floors, as from the wine-presses.' Ts. Onkelos and Jonathan have 'wine of fullness from the wine-press.' The Arabic Version has 'the expressed juice (负责同志) from the wine-press.'

Chapter XVIII. Verse 30.

Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the fullness of the wine-press.

And as the increase of the wine-press] Hebrew, וּבַקטוֹת אֶלֶת, 'and as the produce of the wine-vat.' The Lxx. reads, ἡς γενεαὶ ἀπὸ λεύκου,
and as produce from the wine-press.' The Aldine edition of the LXX. has σφαίραμα απὸ λέμου, 'produce of the press.' The V. rendering is quasi de aere et terraeus deditis primitias, 'as if yielding the firsts of the floor and the wine-press.' Onkelos gives 'as fruit of the wine-press.'

Chapter XX. Verse 5.

And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.

Or Vines] Hebrew, שְׁפַרְפֶּה, 'and vine.' This makes it clear that the Israelites were accustomed to see, and probably to eat, the fruit of the vine, in Egypt. In regard to liquors, it is not the absence of wine of which they complain, but the want of water, and to supply this real necessity the miracle of the smitten rock is performed (verse 11).

Chapter XX. Verse 17.

Let us pass, I pray thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand, nor to the left, until we have passed thy borders.

Or through the Vineyards] Hebrew, שָׁפַרְפֶּה, 'and through (or into) a vineyard,' — land set with vines and fruit-trees.

Chapter XXI. Verses 16—18.

16 And from thence they went to Beer: that is the well whereof of the Lord spake unto Moses, Gather the people together, and I will give them water. 17 Then Israel sang this song, Spring up, O well; sing ye unto it: 18 The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves.

To Beer] Beer (or Baer) signifies well,' an etymology which throws light upon this passage. The Song of the Tribes is a beautiful tribute to the priceless value of water, an element most appreciated in 'a dry and thirsty land,' where running streams are absent. How strange that 'a good creature of God' like this should be despised by those who bestow the title emphatically on the products of misapplied ingenuity! —and, stranger still, that they should regard this preference and characterization as a mark of superior wisdom.

Chapter XXI. Verse 22.

Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders.

Or into the Vineyards] Hebrew, שָׁפַרְפֶּה, 'and into (or through) a vineyard.'
CHAPTER XXI. VERSE 29.

Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

CHEMOSH] Hebrew, K'emoth. "Some," says Rosenmüller, "think this the same with the Greek Comus, the god of feasting (or guzzling), drinking, and all lasciviousness and wantonness. Others think the word the same with kemus, the Arabic for 'lice,' and that it was the image of one made with astrologic art to extirpate lice. So the Acaronites worshipped Baal-sebul, "the fly god."") Gesenius considers it to signify 'subduer,' 'conqueror.'

CHAPTER XXII. VERSE 24.

But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

IN A PATH OF THE VINEYARDS] Hebrew, bâ-mishol ha'ramim, "in a narrow path of the vineyards,"'—a road running through a district set with vines. These paths were exceedingly narrow, and sometimes flanked, as in this case, with walls made of the stones taken from the land.

CHAPTER XXVIII. VERSE 7.

And the drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

DRINK-OFFERING] Hebrew, mesech, 'a libation,'—that which is poured out.

AN HIN] Hebrew, hin. See Note on Exod. xxix. 40.

THE STRONG WINE] Hebrew, shakar, 'sweet drink.' The LXX. has sikera; the V. vini, 'of wine.' The T. of Onkelos has 'a libation of old wine' (dakhmar attig). The Jerusalem T. renders khamar behkir, 'a choice wine.' Jonathan agrees with Onkelos, but adds, 'If old wine cannot be found, let wine of forty days be poured out before the Lord.' This is the only place where the A. V. gives to shakar the rendering of 'strong wine'; probably to make the passage agree with verse 14, and with Exod. xxix. 40, where wine (yayin) alone is mentioned. Shakar may here be taken in its most comprehensive sense, as including all sweet drinks, even yayin in its sweet condition; or the injunction may be read as a permission to use either shakar or yayin, as might be most convenient. [See Note on Cant. viii. 2.]

It is not necessary to quote at length the other passages in this chapter where the word mesech, 'drink-offering,' or better, 'libation,' occurs. A reference will suffice to verses 9, 10, 14, 15, 24, 31.

CHAPTER XXVIII. VERSE 14.

And their drink-offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an
hin unto a lamb: this is the burnt-offering of every month throughout the months of the year.

Of wine] Hebrew, yeyin, 'wine'; the Lxx. eisou, and V. vini, 'of wine.'

Chapter XXVIII. Verse 17.
And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

Unleavened bread] Hebrew, matzoth, 'unfermented-cakes'; the Lxx., aasoma, 'unfermented-things'; the V., azymis, 'with unfermented things.'

Chapter XXXII. Verse 9.
For when they went up unto the valley of Eschol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

Unto the valley of Eschol] Hebrew, ad nakhel Eschol, 'to the valley of Eschol.' [See Note on Numb. xiii. 23.]
THE BOOK OF DEUTERONOMY.

CHAPTER I. VERSE 24.
And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

*THE VALLEY OF ESCHOL.* See Notes on Numb. xiii. 23, 24.

CHAPTER II. VERSE 6.
Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

The value attached to water in the East is here brought strikingly before us; also the justice which characterized the policy of the Jewish lawgiver. The Edomites were in possession of the wells, and the fluid of life must be paid for, if money would be accepted.

CHAPTER VI. VERSE 11.
And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full.

*VINEYARDS.* Hebrew, kerahmim, 'vineyards.'

CHAPTER VII. VERSE 13.
And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

*AND THE FRUIT OF THY LAND.* Hebrew, u-phri odmahikhah, 'and the fruit of thy soil.' Phri, 'fruit,' is derived from pahrah, 'to bear,' and is here used comprehensively of the three principal productions of the Holy Land, dahgan, tirukh, gishar—corn, vine-fruit, and orchard-fruit.

*THY WINE.* The Hebrew is we-tirahkah, 'and thy wine-fruit.' Onkelos has 'lamrakah, 'and thy wine'; the LXX., los ouinou sou, 'of thy wine.' So the
Syriac. The Arabic has ‘thy expressed juice.’ The V., *aigue vindemia*, ‘and of (thy) vintage’—showing that St. Jerome recognized the solid character of the substance denoted by *tirash*. We have here the advantage of consulting a fragment of the Greek version of Aquila, which was held in high repute for its literal renderings. He gives *oforirion sou*, ‘thy autuminal fruit,’ = the vine-fruit in its maturity. This agrees with the various senses of ‘to occupy,’ or ‘possess,’ or ‘to expel,’ borne by *yakhrash* (the root of *tirash*).

Chapter VII. Verse 25.

The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

The sin of idolatry was so heinous, and the danger of incurring it so great, that not only were the objects of heathen worship to be burnt, but the idol ornaments were to perish with them, lest their possession should be a snare. This command clearly embodies the principle, that things intrinsically harmless, and even useful, are to be put away when their association with things evil has made them a source of moral peril. What intelligent reader can fail to discern the force with which this principle applies, not only to the use of strong drinks, but also to every custom encouraging their use? Not merely should the alcoholic idols of Britain be forsaken, but whatever tends to popularize and recommend them is to be studiously renounced.

Chapter VIII. Verses 7, 8.

> For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey.

The profusion of water in Canaan, supplied by rain, springs, and watercourses, formed a striking contrast with the state of Egypt, where rain seldom fell, and where the almost exclusive water supply was derived from the river Nile.

Chapter XI. Verse 14.

That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

That thou mayest gather in] Hebrew, *vd-aksaphlah*, from *aksaph*, ‘to scrape together,’ pointing to the collecting of the solid fruits of the earth.
And thy wine] Hebrew, *vd-tirushkah*, ‘and thy vine-fruit.’ The LXX. gives *kai ton einon sou*, ‘and thy wine’; the V. *et vinum*, ‘and wine.’ The Targum of Onkelos has *v’khamrah*, ‘and thy wine’; Jonathan’s, *khamraion*, ‘your wines.’ The Syriac has ‘wine,’ and the Arabic ‘expressed juice’ (*esser*).
THOU MAYEST NOT EAT WITHIN THY GATES THE TITHE OF THY CORN, OR OF THY WINE, OR OF THY OIL, OR THE FIRSTLING OF THY HERDS OR OF THY FLOCKS, NOR ANY OF THY VOWS WHICH THOU VOVEST, NOR THY FREEWILL OFFERINGS, OR HEAVE-OFFERING OF THINE HAND.

Again we have tirokh as the second member of the triad (corn, vine-fruit, and orchard-fruit). The LXX. keeps to einon; the V. returns to vinum. Walton’s Polyglot Version gives, as usual, mustum (new, unfermented wine) as the Latin equivalent of the Hebrew and Hebrew-Samaritan text; and with this the Arabic Version agrees (etsur). The word ‘eat’ (akhab), applied to the natural triad, confirms the theory of their solid character; for though we may speak of ‘eating’ a meal of which liquids form an unnamed part, we should never speak of ‘eating’ three things, only one of which was a solid. Even ‘eating’ toast-and-water would be an absurd phrase.

AND THOU SHALT EAT BEFORE THE LORD THY GOD, IN THE PLACE WHERE HE SHALL CHOOSE TO PLACE HIS NAME THERE, THE TITHE OF THY CORN, OF THY WINE, AND OF THINE OIL, AND THE FIRSTLING OF THY HERDS AND OF THY FLOCKS; THAT THOU MAYEST LEARN TO FEAR THE LORD THY GOD ALWAYS.

The triad here recurs, and tirokh again occupies the second place. The LXX. repeats its einon, which anciently, however, had a wider sense than mere fluid wine. (See Note on Jer. xi. 10, 12.) The V. follows with its vinum.

AND THOU SHALT BESTOW THAT MONEY FOR WHATSOEVER THOU SOUL LUSTETH AFTER, FOR OXEN, OR FOR SHEEP, OR FOR WINE, OR FOR STRONG DRINK, OR FOR WHATSOEVER THOU SOUL DESIRETH: AND THOU SHALT EAT THERE BEFORE THE LORD THY GOD, AND THOU SHALT REJOICE, THOU, AND THINE HOUSEHOLD.

OR FOR WINE OR FOR STRONG DRINK] Hebrew, u-vay-yayin, u-vash-shakar, ‘and for wine, and for sweet drink’; the LXX., ec epi oinoû, ec epi sikera, ‘or for wine, or for sicera.’ The V. has vinum quoque et sicera, ‘wine also and sicera.’ The Targums of Onkelos and Jonathan read, uba-khamar khadath v’attiq, ‘for wine, new and old.’ The Syriac has ‘for wine and sicera.’ The Arabic has ‘for wine and expressed juice’ (etsur). Aquila’s rendering of shakar is the only part of the verse preserved—methusmati, which some render ‘for an intoxicating drink,’ but he may have used methusma in the strict and original sense of its root methud, ‘to drink largely of what is sweet.’ [On Shakar, see Prel. Dis., and Note on Lev. x. 8—15.]

AND THOU SHALT EAT THEM] Hebrew, v’dakalla, ‘and thou shalt eat.’ ‘Them’ is supplied by the English translators, being absent from the text, which reads, ‘and thou shalt eat there.’ The V. has simply ‘and thou shalt eat.’

Devout Israelites with their families going up from a distance to the House of God would find it burdensome or impossible to take with them in substance the
tithes of the corn-field, the vineyard, and the orchard, and the firstlings of herd and fold. They were, therefore, permitted to convert these tithes into money, and on their arrival at the sacred capital to purchase with this money things corresponding to those they could not conveniently convey from their homes. Instead of *tirush* and *yišḥar*, they might buy *yayin* (the juice of *tirush*) and *shahar* (the juice of other fruits), or 'whatever their soul lusted after' (i.e. if desired in a good, not in an evil sense, for this is here the meaning of *avah*), or whatever their soul 'desired,'—literally, 'asked from itself,' which is the marginal reading.* This comprehensive permission was implicitly limited by two conditions,—1st, that the things so purchased were good in themselves; 2d, that they were not prohibited by the Levitical law. It has been held by some that this regulation sanctioned the use of intoxicating drinks; but,—

(1) Nothing is said of the inebriating quality of the drinks named; and the permission would have been fully observed by the use of unfermented *yayin* and *shahar*.

(2) It is true that the purchase and consumption of fermented *yayin* and *shahar* are not prohibited; but, on the other hand, nothing is said against buying and drinking them in an impure and drugged condition. It may surely be presumed that the divine intention had respect to these liquids in their most innocent and well-known nutritious state; and any departure from the spirit of this arrangement—any abuse of the privilege—could not be chargeable on the Supreme Lawgiver, but on the people themselves.

(3) The question why the use of intoxicating liquors was permitted, opens up another and distinct line of inquiry, and is similar to many other questions; such as why polygamy, facility of divorce, slavery, etc., were allowed, and even made the subjects of positive legislation. The words of the Lord (Matt. v. 31, 32; xix. 7, 8) supply the general answer. The evil 'suffered' was not sanctioned, 'commanded,' or blessed by God; and in regard to intoxicating drinks, intimations were frequently given, by example and precept, from which the discerning might profit, making clear the physical and moral benefits to be secured by abstinence.

(4) The vulgar notion that this verse embodies a divine prescription to the Israelites to drink freely of intoxicating liquors, along with their households, till their money was expended, though often faithfully carried out, is a dangerous handling of the word of God. Such an interpretation, acted upon by the Jews, must have converted these festivals into scenes of debauch. No man of ordinary prudence and benevolence would now issue such an unguarded order. Who can picture, without a strong moral revulsion, fathers, mothers, and children, of both sexes and all ages, 'rejoicing' together over flagons of intoxicating fluids? The Athenians eulogized Amphictyon, one of their kings who raised an altar to the Upright Bacchus, because he taught them to mix their wine with water, and thus diminished the vice of drunkenness; but it is reserved for the modern advocates of alcoholic liquor to affix to a merciful regulation, designed for the comfort of pious Jews, a meaning which, if carried out, must have resulted in wide-spread dissipation and demoralization, converting a sacred feast into a sottish revel. It

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*On this text Calvin observes,—"A certain sect of heretics, called Manicheans, that scorned God's law and the prophets, alleged this present text (Deut. xiv. 26), and similar ones, to show that the God of the Old Testament, as they blasphemously termed Him, was a God of disorder, and such a one as kept no good rule. For, said they, He laid the bride upon His people's neck; and bade them eat whatsoever they liked, and so He intended was to make them drunkards and gluttons, by encouraging them to eat and drink after that fashion."

**It is a foul shame to allude this text as a placard for the setting of all lusts at liberty. The words liking, longings, or lusting, ought rather to be restrained to the things that are lawful, and which God had given them leave to deal with."—Sermons on Deuteronomy.
DEUTERONOMY, XVI. 3, 4, 8, 13. 55

is possible that the permission was abused by some sensual or thoughtless persons (as in later ages was the case with the feast of Purim, or lots); but they could not plead that any abuse arose naturally and directly out of a compliance with the spirit or letter of the law. If they used 'wine and strong drink' like that which afterward made priests and prophets to err, the blunder and blame were theirs, and theirs alone.

CHAPTER XV. VERSE 14.

Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him.

AND OUT OF THY WINEPRESS] The Hebrew is w-miy-yighabhah, 'and from thy winepress' (or vat). Cod. A of the LXX. has aπo tεξ telecommunications σου, 'from thy press'; but Cod. B reads, aπo του τινων σου, 'from thy wine.' The Arabic has 'from thy expressed juice' (ether). The V. has et torculari tuo, 'and from thy press.' The spirit of this command was 'Freely ye have received, freely give.'

CHAPTER XVI. VERSE 3.

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction (for thou camest forth out of the land of Egypt in haste); that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

LEAVENED BREAD] Hebrew, ḥamats, literally, 'fermented thing.' The LXX. has suseen, 'ferment'; the V. panem fermentatum, 'bread fermented.'

UNLEAVENED BREAD] Hebrew, matsoth, 'unfermented cakes.' The LXX. has asume, 'unleavened things'; the V., comedes absque fermento, 'thou shalt eat without a ferment.'

CHAPTER XVI. VERSE 4, first clause.

And there shall be no leavened bread seen with thee in all thy coast seven days.

LEAVENED BREAD] Hebrew, seor, 'ferment' (or leaven); the LXX., suseen, 'ferment'; the V., fermentum, 'ferment.'

CHAPTER XVI. VERSE 8.

Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.

UNLEAVENED BREAD] Hebrew, matsoth, 'fresh' or 'unfermented cakes'; the LXX. and V., asume, 'unfermented things.'

CHAPTER XVI. VERSE 13.

Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.
AFTER THAT THOU HAST GATHERED IN THY CORN AND THY WINE] The Hebrew is בּ-אָשֶׁר-כָּה mig-garnekah u-miy-yiqvekah, "in thy gathering from thy level [threshing] floor, and from thy hollow place" [where grapes are trodden]. The LXX. has εν τῷ συναγερμῷ σε ὃκ τῶν καλλίστων σου ἢ τῶς τεσσάρων σου, "in thy gathering from thy threshing-floor, and from thy press;" the V., quando collegeris de area et torculari fruges tueas, "when thou shalt gather thy fruits from the floor and the press.

CHAPTER XVI. VERSE 16.

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

IN THE FEAST OF UNLEAVENED BREAD] Hebrew, בּ-חָגָה ham-matsaath, 'in the feast of the unfermented-cakes.' The LXX. reads θείαν αἰσθήμα, the V. axymorum, 'of unfermented things.'

CHAPTER XVIII. VERSE 4.

The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

OF THY WINE] Hebrew, תֶּרֶשׁ-כָּה, 'thy vine-fruit.' The triad is here repeated,—corn, vine-fruit, orchard-fruit. The LXX. has σίτων, σινών, σίλιων, 'of corn, wine, oil'; the V., frumenti, vini, olei, 'of corn, wine, oil.'

CHAPTER XX. VERSE 6.

And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

A VINEYARD] Hebrew, הֵרֶם; LXX. ἀμπέλωνα; V., vineam. AND HATH NOT YET EATEN OF IT] Hebrew, νῦν κηλεύου, 'and has not appropriated it' (for common purposes)

CHAPTER XX. VERSES 19, 20.

19 When thou-shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: 20 Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down.

Our interpretation of the primeval law of food is strongly confirmed by this passage, and the essential wickedness of destroying the sources of human sustenance and comfort. The idea is that the tree which God planted is for all the children of men who pass by or dwell near, and need its fruit for food—a permanent supply,
which no temporary exigency must be suffered to destroy. The Mohammedans to this day observe this law; and a curious story is related of the Arabian prophet, that when on one occasion in the siege of a fortress, prolonged by the access of the besieged during night to the date palms outside its walls, he ordered some of his personal followers secretly to cut down these palm trees, his soldiers next morning remonstrated, so that Mohammed had to invent a special commission for the work, which, however, he never afterwards repeated.

CHAPTER XXI. VERSES 20, 21.

"And they shall say unto the elders of his city, This our son is stubborn and rebellious; he will not obey our voice; he is a glutton, and a drunkard. "And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

A GLUTTON, AND A DRUNKARD] The Hebrew is zolal ו-סונא, 'a profligate and toper.' Zolal is from sahal, 'to shake,' 'to shake out'; hence one who lavishes and wastes what should be husbanded with care. Sona, from sah-sah, 'to suck up,' signifies one who soaks or topes. Though the drink (sohe) would not be necessarily intoxicating, dissolute men might be expected to prefer such kinds of sohe as would stimulate their baser nature. The LXX. has συμπελαργον oinothlugrei, 'frequenting feasts he is wine-flooded'; but in Codex B the copyist first wrote oinothlugrei, 'wine-parched.' The V. reads, commissationibus vocat, et luxurias, atque convivios, 'he devotes himself to parties, and to luxury, and to feasts.' Onkelos and Jonathan give 'he is a devourer of flesh and a bibber of wine.' Aquila has sumpiosatei, 'he goes drinking with others.' The Syriac has 'he is immoderate and drunken'; the Arabic, 'he is intemperate and devoted to illicit courses.' Dr Gill notes that "according to the Mismah a glutton and a drunkard is one that eats half a pound of flesh and drinks half a log of Italian wine—a quarter of a pint, —which would be at this day reckoned very little by our grandsons of Bacchus, as Schickard observes, but in an age of severer discipline, in the tender candidates of temperance it was reckoned too much. The Jews seem to refer to this when they charged Christ with being a glutton and a winebibber."

The laws of some ancient nations—as, for example, the Romans—gave to the father the power of life and death over his children; but the Mosaic law, as detailed above and in verses 18 and 19, gave the parent the right of simply subjecting a reprobate son to trial for a capital offense, after all ordinary plans of reclamation had been tried in vain. As to this law—designed to prevent dishonor to parents and the spread of dissoluteness in society—we have no means of knowing whether it was often, or even ever, enforced. Its operation would certainly be restricted to extreme cases of filial impiety and vice. Matthew Henry's note on verses 20 and 21 is instructive:—"He (the impious son) is particularly supposed to be a glutton or a drunkard. This intimates either (1) that his parents did in a particular manner warn him against these sins, and therefore in these instances there was plain evidence he did not obey their voice. Lemuel had this charge from his mother, Prov. xxxi. 4. Note, in the education of children great care should be taken to suppress all inclinations to drunkenness, and to keep them out of the way of temptations to them; in order hereunto they should be possessed betimes with a
dread and detestation of these beastly sins, and taught betimes to deny themselves. Or (2) that being a glutton and a drunkard was the cause of his insolence and obstinacy to his parents. Note, nothing draws men into all manner of wickedness, and hardens them to it, more certainly and fatally than drunkenness does. When men take to drink they forget the law (Prov. xxxi. 5), even that fundamental law of honoring parents." As Kell and Delitzsch remark, "those last accusations show the reason for the unmanageableness and refractoriness."

CHAPTER XXII. VERSE 4.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

A truly benevolent ordinance; and a man is better (by how much who can calculate?) than an ass or ox. Even to help a brother to regain the services of his beast is a small thing compared with helping him to regain his health and good name—perhaps his very soul; and whoever helps the Temperance reformation is thus assisting to rescue thousands fallen by the way, and ready to perish.

CHAPTER XXII. VERSE 8.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

The battlement was to be erected, not because any person was sure to fall over an unparapeted roof, but in order that the danger of this misfortune should be averted. It was a provision against a form of accident that would otherwise have been possible to all, probable to many, though absolutely certain to none. Such a personal, domestic, and social battlement is the Temperance rule (of which 'the pledge' is the simple definition and verbal expression), and in the complete security it imparts against the disease, vice, sin, and crime of intemperance lies its incomparable excellence over every other substitute proposed by the wit of man.

CHAPTER XXII. VERSE 9.

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.

THY VINEYARD] Hebrew, karmekah, 'thy cultivated plot.'
WITH DIVERS SEEDS] Hebrew, kilaim, 'two separated things,' two things of diverse sorts.
The fruit of thy seed] Hebrew, hamiolah has-sera, 'the fulness of the seed.'

That kerem is employed in this passage to designate any distinct portion of cultivated land is apparent from the context. One kind of plant or grain, and one only, was to grow in each kerem,—a prohibition designed to act as a practical parable—a sermon in seeds—towards dissuading the Jewish people from those adulterous connections that would expose them to the divine displeasure.
CHAPTER XXIII. VERSE 24.

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

Grapes] Hebrew, anakvim, 'grape-clusters.'

The common road often passed through a vineyard or corn-field, and it was mercifully permitted to the wayfarer that he might pluck and eat of the hanging cluster or heavy ear of corn; while, to guard against serious loss to the owner, a sickle for cutting, and a 'vessel' (heil) for carrying away, the fruit of the field, were expressly disallowed. Nevertheless the claim of present and pressing hunger to relief was acknowledged.

CHAPTER XXIV. VERSE 21.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow.

When thou gatherest the grapes of thy vineyard] Hebrew, ki thithmor bamehak, 'when thou cuttest off thy vineyard,' referring to the custom of cutting away the grapes from the vines and placing them in baskets at the time of vintage.

The benignity of this provision is upon the surface. After a proprietor had cut off such clusters as he thought fit to take away, any he had allowed to remain, or had overlooked, instead of being gleaned by him or his servants, were to be reserved for the stranger, the fatherless, and the widow. To 'remember the poor' was a lesson legibly inscribed upon the Mosaic economy, though Christianity has given to it a breadth and depth of application unknown before.

CHAPTER XXVIII. VERSE 30, last clause.

Thou shalt plant a vineyard, and shalt not gather the grapes thereof.

A vineyard] Hebrew, karem; Lxx., ampelōna; V., vīcem. The 'grapes' are words interpolated by the English translators, the literal rendering being, 'A vineyard thou shalt plant, and shall not appropriate it,' i.e. use its produce.

CHAPTER XXVIII. VERSE 39.

Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

Vineyards] Hebrew, kerahimim, 'vineyards.' The Lxx. has ampelōna, the V. vīcem, both signifying 'a vineyard.'

But shalt neither drink of the wine] Hebrew, wā-yayin lō thīshēh, 'and the yayin thou shalt not drink.' The Lxx. reads kai oimon ou pītai, the V. et vinum non bīces, 'and wine thou shalt not drink.'
Deuteronomy, XXIX. 6, 19.

Nor gather the grapes] Hebrew, vb-lo thalghor, 'and shalt not gather.' The A. V. supplies the word 'grapes,' but the construction shows that 'it,' i. e. yeyin, ought to have been the word employed to complete the translation. By an easy figure, as some suppose, the expressed juice (yeyin) is put for the vine-fruit itself; if, indeed, it had not originally to that inclusive literal sense, like Cato's vinum, or the command of Gedaliah, 'Gather ye yeyin' (Jer. xl. 10); so alien from the Hebrew mind was the modern notion that grape-juice should not be called yeyin until fermented! The LXX offers a different reading, ovde euphranthesse ex axion, 'nor be gladdened by it,' i. e. the wine (vinon). The V. has meq colleges ex ea quippam, 'nor shalt thou gather aught from it,' i. e. (vinon, 'vineyard,' understood).

For the worms shall eat them] Hebrew, hat-tolathoth; Lxx. shkolox; V., wormibus, 'by worms.' There is a species of worms peculiarly destructive to vines, called by the Greeks ipo or ix, and by the Romans convolvuli and volutes.

Chapter XXVIII. Verse 51.
And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

The triad recurs—daqgan, tirosh, yitskar, corn, vine-fruit, olive-and-orchard fruit. These products of the soil were all to be swept away by the invaders. For tirosh, the Targums, Lxx., and V. have, as usual, respectively, khamrah, oinon, vinum.

Chapter XXIX. Verse 6.
Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the Lord your God.

Neither have ye drunk wine or strong drink] The Hebrew, vb-yeyin, vb-shakar le sheththim. The LXX. reads, oinon kai sihros ouk eipte; the V., vinum et siceram non bibistis. Aquila renders shakar by methusma, 'strong drink.' The T. of Onkelos reads, 'wine, new and old, ye did not drink'; but Jonathan's gives 'wine and neat (undiluted wine), khamar u-marath, ye drank not.'

From this verse we learn that during their desert journeyings of forty years the people of Israel abstained from all kinds of yeyin and shakar, unfermented and fermented, innocent and inebriating. Hence those 'do greatly err, not knowing the Scriptures,' who either deride abstinence as a novelty, or condemn it as an impracticable or dangerous habit of life.

Chapter XXIX. Verse 19.
And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.

To add] Hebrew, lenakh sepheth, 'with the intention to add,' denoting the reckless purpose of the sensualist.
DRUNKENNESS TO THIRST] Hebrew, kah-rakwah eth-hatim-mishahk, 'the drunken (or satiated) one with the thirsty.' So the margin of A. V. Bishop Patrick and others prefer 'the thirsty with the drunken.' The V. reads, absumat thoria satiumtem, 'the drunken may consume the thirsty'; but absumat is a correction of assumat, 'add to,' of the earlier editions. The LXX. makes God to interfere, kina meta sunapoleseis ho hamartolos ton anamartetem, "in order that the sinner may not destroy the non-transgressor with him."

Taking these renderings in their order, (1) the meaning of the A. V. would be that the profligate designs to indulge in drink in spite of, or perhaps in order to allay, the thirst which previous debauches have induced, according to the proverb, 'Ever drunk, ever dry,' and then drink afresh because of the dryness—'I will seek it yet again.' (2) Of the two literal translations the first implies that the sinner, though drenched with liquor, would join himself to any one who was thirsting after it; the second translation, 'The thirsty with the drunken,' expresses an intention to connect the thirsty with the intemperate—to lead the sober astray. (3) The Vulgate version implies that the tippler vaunts that he shall consume all thirst; "or it may be referred to the root of bitterness spoken of before, which, being drunken with sin, may attract, and by that means consume such as thirst after the like evils;" or it may refer to the seduction successfully practised by the evil on the good. [See the Douay Version, with Notes by Drs Haydock and Husenbeth.] (4) The LXX. differs widely from all these renderings, and, without any allusion to intemperance, intimates that the impious boaster should be the subject of Divine punishment in order to prevent him involving the innocent in his own destruction. The Jewish expositors give the passage a spiritual application.

CHAPTER XXXII. VERSE 14.

Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

AND THOU DIDST DRINK THE PURE BLOOD OF THE GRAPE] The Hebrew is 'a-dam anakvi tikkh ashamer, "and the blood of the grape-cluster thou shalt drink—khamer (foaming)." [See Prael. Dis.] As the verb khamer signifies 'to foam;' or 'boil,' khamer, in this passage, describes the foaming appearance of the juice as it rushes, before fermentation, from the trodden clusters; so the cognate Chaldee, khamar and khamarah—a sense perfectly consistent with the application of the same word to the turbid and foaming liquot during fermentation. Names do not change with the deterioration of things. The LXX. rendering is kai aima staphhules epion eion, 'and blood of grape he drank—wine.' The Complutian Edition gives epinon, 'they drank.' The V. is et sanguinum uva biberet meracissimum, 'and he might drink the purest blood of the grape.' Aquila translates khamer by anisteron, 'rough.' The T. of Onkelos is metaphorical—'The blood of their mightiest was poured out like water'; that of Jonathan is hyperbolical "They shall draw out one kow [seventy-five gallons] of red wine (khamar sumag) from one grape-cluster." The Jerusalem T. is more moderate—"They shall drink a cup (kow) of wine from one grape-cluster."

Among the blessings of the good land that the Israelites were 'to go up and possess' was the blood of the grape, which in its unfermented, uncorrupted state
is proved, by chemical analysis, to constitute one of the most perfect of alimentary substances—to be really food and drink in one, and therefore well worthy to rank with the "butter of kine, milk of sheep, fat of lambs, and the fat of kidneys of wheat."

CHAPTER XXXII. VERSES 32, 33.

32 For their wine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: 33 Their wine is the poison of dragons, and the cruel venom of asps.

The Hebrew reads, ki mig-gephem Sodom gaphnahm, umish-shadmoth 'Amorah; anakifim inoai rosh; aishkoloth meroroth lakmo; khamat yonim yeynahm. v'ra'ash petkhnim eka: "for of the vine of Sodom (is) their vine, and of the fields of Gomorrah; their grape-bunches (are) grape-bunches of gall; (their) clustered-branches (are) bitter to them; the inflaming-heat of serpents (is) their wine, and the virulent gall of vipers." The LXX. is as follows:—ek gar aqelou Sodomein heq amelos auton, hae ke kremaitis auton ek Gomorrhai. [Hee (Codex A)] staphulon staphulon staphulon staphulon choleis, botrois phobrias autos. Thumes drakonion ko oimos auton, hae thumes aspidon anialos: "for from the vine of Sodom (is) their vine, and their vine-branch from Gomorrah. Their grape (is) a grape of gall, a cluster of bitterness theirs. Their wine (is) fierceness of dragons, and the incurable fierceness of asps."

The versions of Symmachus and Theodotion have been lost, and all that remains of Aquila's are the concluding words, hae kephale basiliskon asplanchnos—'and the un pitying head of basilisks' [a venomous species of reptile]. The V. runs thus:—De vinea Sodomerorum vinea eorum et de suburbis Gomorrhae; sua eorum suafellis, et botri amorissimi. Fid draconom vinum eorum et venenum aspidum insanabile—"Of the vineyard of Sodom is their vineyard, and of the district of Gomorrah; their grape (is) the grape of gall, and (their) clusters (are) most bitter. The gall of dragons (is) their wine, and the incurable poison of asps." All the Targumists give to the passage a figurative coloring. Onkelos has "even as the punishments of the people of Sodom will be their punishments, and their overthrow as (that) of the people of Gomorrah. Their torments (shall be) most grievous as the heads of adders, and the retribution of their works as poison. As the gall of dragons (shall be) the end of their revenge, and as the head of cruel asps." Jonathan reads, "Because the works of this people are like the works of the people of Sodom, and their counsels like the counsels of the people of Gomorrah—their thoughts are as evil as the heads of basilisks,—therefore their retribution shall be desolating, and with bitterness afflicting them. Behold, as the venom of serpents when they go forth from their wine; such shall be the bitter cup of malediction which they shall drink in the day of their vengeance, and as the heads of cruel basilisks." The Jerusalem T. reads, "Since the works of that people are like to the works of the people of Sodom, and their thoughts like to the thoughts of the people of Gomorrah, their works shall be made desolate, and with bitterness shall they afflict them. Since the poison of that people is like to the poison of serpents in the time when they drink wine, and their wrath is like the heads of cruel asps." To understand the Targumists' versions we must recollect that according to an ancient belief serpents were very fond of wine, the drinking of which rendered their poison more intense.
DEUTERONOMY, XXXII. 32, 33.

V. 32. THEIR VINE IS OF THE VINE OF SODOM] The margin of the A. V. reads, 'or worse than the vine of Sodom'; and the Hebrew min readily takes either the conjunctive sense 'of'—'their vine is of [derived from] the wine of Sodom,'—or the disjunctive sense 'away from'—'their vine is away from [i.e. worse than] the vine of Sodom.' The former rendering seems more accordant with the succeeding clause, —

AND OF THE FIELDS OF GOMORRAH] The Hebrew shekhemah (plural shekhemoth) signifies land sown or planted. The rendering of the Lxx. kilema, 'offshoot' or 'vine-branch,' does not well agree with the context in most other passages—e.g. Kings xxix. 16; xxxii. 4; Isa. xvi. 8; xxxvii. 27; Jer. xxxi. 40; Hab. iii. 17.

GRAPES OF GALLO] The Hebrew rosh is translated in the Lxx. and V. by words denoting, specifically, 'gall,' and generically, 'poison.' Gesenius thinks it meant the poppy, but the connection implies some poisonous berry of a bitter taste.

V. 33. THEIR WINE IS THE POISON OF DRAGONS] The Hebrew khamak, 'heat,' obtains the force of 'poison, or that which burns the bowels' (Gesenius). See Notes on Psal. lviii. 5, and Hos. vii. 5. Figuratively, khamak designates ardent passion, such as 'rage,' 'fury,' 'wrath,' and is so applied in Gen. xxvii. 44; Job xxi. 20; Isa. li. 17; Jer. vi. 11, and xxv. 15. Tannanim, rendered 'dragons' in the A. V., signifies any very lengthy animals — monsters, and here refers to huge venomous reptiles common in arid countries.

THE CRUEL VENOM OF ASPS] Hebrew, rošh petkhahnim aškar. It is hard to say why rošh, in verse 32, should have been translated 'gall,' and in verse 33 'venom'; perhaps it was in deference to the same inconsistency in the Lxx., which gives both cholos (gall) and sthmos (fierceness or rage); and in the Lxx., which has both fei (gall) and venenum (venom). What is more curious in authorities is (as the reader may see by looking back), that Aquila and the Targumists understood by rošh, in this place, not 'poison' at all, but 'head'—a translation which by no means imparts clearness to their versions. Probably the poisonous substance here called rošh received its name from the head (rošh) of the berry containing it; or (as some think) because the poison of the serpent is secreted in its head. By 'asps' are meant some species of deadly adder or viper, whose poison, because quickly fatal, is described as aškar, 'fierce,' or 'virulent.' The Lxx. antiator, and V. innamabilis, 'incurable,' represent the effect rather than the quality of the poison. The A. V. 'cruel' is emphatic, but too expressively moral to be applied to a physical poison.

On the phrases 'vine of Sodom,' 'their vine,' and 'their wine,' it may be remarked,—

1. There is no historical record concerning the kind of vine cultivated around Sodom and Gomorrah, but growing in such a bituminous soil it would probably possess peculiar qualities, the memory of which was handed down by tradition for ages. The vine of Sodom may even have survived the overthrow of the cities of the plain.

Some commentators suppose a designed reference to the plant which bore the fruit known as 'apples of Sodom,' and described by Josephus as of a beautiful appearance, but crumbling to dust when plucked. Fruit of this sort, the inside of which an insect (leptomidas) reduces to dust, leaving the outside skin fair and attractive, has been found by modern travelers near the Dead Sea.
2. It is obvious that Moses, under the similitude of a Sodom-like vine, grapes of
gall, bitter clusters, wine like serpent-poison and deadly adder's gall, furnishes a
moral portraiture of Israel's rebellious state. The vine of Sodom marks their
degenerate character, its bitter and poisonous fruit their vicious tempers, and its
venomous wine their injurious conduct toward the saints and prophets of God; but
it is extremely unlikely that such images would have been borrowed from merely
traditional or fictitious objects. The entire passage appears to glance retrospectively
at the manufacture and use of powerfully intoxicating compounds familiar to the
people of Sodom, the knowledge of which may have been transmitted to much
later times. The figures themselves are a tacit but striking warning against inflaming drinks; no innocent substances, no good (dieteric) creatures, could have
furnished such symbols to the poet-prophet of Israel. As the passage is part of a
Hebrew poem, we may be permitted to convert it into English verse:

Their vine from Sodom draws its birth,
 vezared in Gomorrah's patriarch earth;
Their clustered grapes are bought but gall,
Their stalks are bitterness to all;
Their wine hogs-reptiles' poison makes,
And fiery gall of hooded snakes.

CHAPTER XXXII. VERSES 37, 38.

37. And he shall say, Where are their gods, their rock in whom they
trusted; 38. Which did eat the fat of their sacrifices, and drank the
wine of their drink-offerings? let them rise up and help you, and be
your protection.

AND DRANK THE WINE OF THEIR DRINK-OFFERINGS] Hebrew, yiwhu yayn
mesikahom, 'and drank the wine of their libations.' So LXX. and V.

The wine poured out before the heathen idols was figuratively supposed to be
drunk by them; and Jehovah is represented as asking His faithless people what
had become of those gods who had eaten and drunk (i. e. accepted) their offerings,
and then deserted them in the hour of their need.

CHAPTER XXXII. VERSE 42.

I will make mine arrows drunk with blood, and my sword shall
devour flesh; and that with the blood of the slain and of the captives
from the beginning of revenges upon the enemy.

The Hebrew reads, askkir khitsai mid-dahm, 'I will satiate (drench) my arrows
from blood'; the LXX. methudo ta beles mon agakhaiamatos truumaflh, 'I will
drench my darts from the blood of the wounded'; the V., inebrabdo sagittas
meas sanguine, 'I will inebriate my arrows with blood.' The T. of Jonathan
gives 'I will drench my arrows in the blood of their slain.' The Hebrew askkir
comes from shakar, 'to drink freely' of any sweet drink, and hence to be in-
toxicated if the drink is fermented. In this passage the figure is confined to the
idea of repletion, the Divine arrows being described as made to drink till they are
soaked with the blood of those who fell under them, so great should be the slaughter
of the guilty.
DEUTERONOMY, XXXIII. 28.

CHAPTER XXXIII. VERSE 28.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

THE FOUNTAIN OF JACOB] Hebrew, sin Yaqov, 'the fountain (or eye) of Jacob.' As the same Hebrew word signifies 'eye' and 'fountain,' the versions differ. The Targumists take it in the sense of overflowing 'benediction.'

UPON A LAND OF CORN AND WINE] Hebrew, el-rett daqga va-broux. This and the previous clause are rendered by the LXX. epi geus Iakob, epi sjo kai oino, 'upon the land of Jacob, upon corn and wine.' The V. has aculus 'Jacob in terra frumenti et vini, 'the eye Jacob in a land of corn and wine.' The Syriac gives the usual triad—'the fountain Jacob in a land of corn, and wine, and oil.' The Arabic reads, 'of expressed juice' (etser). By 'fountain' many commentators understand 'offspring'—his posterity spread like the waters of a fountain. If we read 'eye,' then it is a figure of the patriarch gazing with delight on the fruitful land prophetically stretched out before him.
THE BOOK OF JOSHUA.

CHAPTER V. VERSE 11.

And they did eat of the old corn of the land on the morrow
after the passover, unleavened cakes, and parched corn in the self-
same day.

Unleavened cakes] Hebrew, matzoth, 'unfermented cakes.'

The phrase 'selvesame day' seems to indicate the eagerness with which the people,
sick of the manna, desired to eat the fruits of this long-promised land. It is
added, 'And the manna ceased'; teaching us that miracles of feeding are not works
of supererogation, but disappear when the ordinary supplies of Providence are
available. For the right use of these natural supplies men are as responsible as
for the miraculous gifts, and for their abuse (by changing them) as sinful as the
discontented Jews who loathed 'the bread from heaven.'

CHAPTER IX. VERSE 4.

They did work wilily, and went and made as if they had been
ambassadors, and took old sacks upon their asses, and wine bottles,
old, and rent, and bound up.

And wine bottles] Hebrew, va-nodoth yayin, 'and bottles of wine'; LXX.,
askous oinou, 'skin bottles of wine'; V., utres vinarios, 'wine-bags.'

CHAPTER IX. VERSE 13.

And these bottles of wine, which we filled, were new; and, behold,
they be rent: and these our garments and our shoes are become old
by reason of the very long journey.

And these bottles of wine] Hebrew, va-allah nodoth hay-yayin, and these
bottles of the wine'; the LXX., kai ounoi oi askoi tou oinou, 'and these skin bottles
of the wine'; the V., utres vini, 'bags of wine.'
And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel: and the goings out of the border were at the sea.

Shicron] Hebrew, שיכרון, 'drinking' or 'drunkenness.' Shicron was a town on the northern border of Judah. The reason of its name can only be conjectured. It may have had some relation to the abundance of ṣakah, 'sweet drink,' obtained from neighboring palm trees, or from the indulgence of the people in ṣakah, when not always safe to be drunk [see Note on John iv. 5], or, possibly, some famous drinker may have founded the city, whose name became a memorial of his intemperance.

And I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

The Hebrew, הָרָעָם וֶ-רָעָתִים, signifies 'vineyards and olive trees.' The LXX. has ὀμπεῦνας καὶ έλαιόνας; the V., vineas et olivetas.
THE BOOK OF JUDGES.

CHAPTER IV. VERSE 19.

And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

CHAPTER V. VERSE 25.

He asked water, and she gave him milk; she brought forth butter in a lordly dish.

Milk] Hebrew, khelahv, 'milk'; the Lxx., gala; the V., lac.
Butter] Hebrew, khemah, 'butter-milk'; the Lxx., bouturon; the V., butyrum.

It was the kind of milk best suited to assuage the warrior's thirst. Some critics read 'cream,' or milk from which the cream was not separated. Some think that both a fluid and a more solid form of milk were given to Sisera. Butter was not used by the ancients, nor is it used by the Orientals of the present day except medicinally. Utterly unsupported is the notion that Jael gave Sisera camel's milk which had fermented, in order that he might be thrown into an intoxicated stupor. J. D. Michaelis, who had referred to Niebuhr as a witness for the intoxicating property of camel's milk, is contradicted by Rosenmüller, who observes, "Dicit potius Niebuhrius lac camelinum Arabibus, salubre et refrigerans haberi" (Niebuhr rather says that the milk of the Arabs' camel is healthy and refreshing). It is not always that an erring Michaelis has a critical Rosenmüller on his track. It is not certain, or even probable, that Jael resolved upon Sisera's death till he had fallen asleep. His request for no beverage but water, 'for I am thirsty,' is an example by which modern soldiers might profit. "Some think," says Dr. Gill, "he did not ask for wine because he knew the Kenites did not drink any, and so of course kept none in their tents; but though this was the custom of the Rechabites, who were the same with the Kenites (Jer. xxxv. 8), yet it is very probable the custom had not obtained among them, since it was enjoined by Jonadab their father, who lived in the time of Jotham (2 Kings x. 15): 'She opened a bottle of milk, and gave him to drink,' which she did rather out of courtesy, being a better liquor, or with design to throw him into a sleep, which milk inclines to, making heavy, as all the Jewish commentators observe; though Josephus has no authority to say, as he does, that the milk she gave him was bad and corrupt." Dr. Gill is too hard on Josephus, who states that the milk (gala) was diephthoros ecce, which Rosenmüller considers to mean 'acid already,' but not therefore bad to drink.
CHAPTER VI. VERSE 19.

And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

Unleavened cakes] Hebrew, motseeth, 'unfermented cakes.' [The same word occurs in verse 20, and twice in verse 21, and is correctly translated in each case 'unleavened cakes,' and not 'unleavened bread,' as in most other places of the A.V.]

CHAPTER VII. VERSE 25.

And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

At the winepress of Zeeb] Hebrew, vb-yevev Zeb, 'in (or at) the wine-press of Zeeb.' He may have taken refuge inside the press, hoping to be concealed till the pursuit was relinquished.

CHAPTER VIII. VERSE 2.

And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

The gleaning of the grapes of Ephraim] Hebrew, oholoth Ephraim, 'the gleanings of Ephraim.' The words 'of the grapes' in the A.V. are not in the Hebrew, but the sense is the same.

The vintage of Abi-ezer] Hebrew, batsir Abi-ezer. Batsir, 'vintage,' from bahatsar, 'to cut away'; hence the cutting off of grapes when ripe = the vintage.

The country of Ephraim was so prolific in grapes, that gleaning them after the regular grape-gathering was more profitable than to pluck the vineyards possessed, by the descendants of Abi-ezer. This fact passed into a proverb to illustrate the superiority of some men's small actions over the greatest actions of others.

CHAPTER IX. Verses 12, 13.

Then said the trees unto the vine, Come thou, and reign over us. 13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

V. 12. Unto the vine] Hebrew, bag-gephnon, 'to the vine.'
V. 13. And the vine said unto them] Hebrew, vat-tomer lakhem bag-gephnon, 'said to them the vine.'

Should I leave my wine, which cheereth God and man] Hebrew, dekhadalit eth-tiroshi kamsammadakh elohim va-anahshim, 'should I leave my
tiruch (fruit), which gladdens gods and men?' The LXX has mec apoleiptasa ten oinion mou ten euphrosyneta theon kai anthropous, 'should I not be forsaking my wine, which rejoices God and men?' The Aldine and Complutensian editions of the LXX. read, ten oinion [the Compl. ed., by a singular clerical error, has oikon, 'house'] mou ten euphrosyneta, mou theou kai mou anthropon, 'my wine the joy of God and of men.' Codex A has aphrise ten oinion mou teou euphrosyneta mou para mou theou kai mou anthropon, 'leaving my wine the joy of those with God and men.' The V. has numquid possum discerri visum meum quod satisficat Deum et homines, 'how can I forsake my wine, which delights God and men?' The Syriac and Arabic versions translate tiruch, 'my fruit.' Jonathan has 'How should I forsake my wine (akhur), from which the princes make their libations before the Lord, and in which they take delight?'

GOD AND MAN] The Hebrew elohim and anakahim are both in the plural, and it has been thought that as Jotham related the parable to idolaters he intended by elohim the gods they worshiped. Others have suggested that by elohim and anakahim a contrast is designed between men of rank and the common people, so that the clause would then read, 'which cheers the high and low.'

In this parable, the most ancient on record, the vine is represented as refusing to become king over the other trees; and, as in the case of the olive and the fig tree, the refusal is based on the impropriety of renouncing its own natural produce and function for the sake of mere supremacy and honor.

Better be useful than ambitious, is the moral of this apologue. The vine speaks of what appertains to itself—its tiruch,—just as the olive had spoken of its 'fatness,' and the fig tree of its 'sweetness.' From a Temperance point of view it is immaterial whether by tiruch be understood the solid fruit of the vine, or the delicious juice contained in the ripening clusters,—the 'imprisoned wine' ('he oinos peptistemos'), as Anacreon styles it. For reasons already assigned, 'wine-fruit' is the best English equivalent. The vulgar opinion that an intoxicating liquor is spoken of because it is said to 'cheer God and man,' does violence to the passage. God can only be pleased by the fruit of the vine as the work of His power and the gift of His goodness; and man is cheered, first by the sight, and afterwards by the use of it as a part of his daily food. The supposition that nothing can 'cheer' except it be of an intoxicating quality is not more sensible than it is absurd. The very word employed in this passage, talmakh, translated 'to cheer,' occurs as a noun in Psa. iv. 7—'Thou hast put gladness (simakh) into my heart more than in the time when their corn (deghanam) and their wine (tiraham) increased.' This verse at once refutes the alcoholic gloss, and throws light upon the parable itself. The increase of corn and tiruch cheers the husbandman, but the favor of God gives greater cheer to the humble and trustful soul.

CHAPTER IX. VERSE 27.

And they went out into the fields; and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

AND GATHERED THEIR VINEYARDS] Hebrew, way-yivotreu sth-haraihem, 'and cut off (stripped) their vineyards,' i.e. cut off the fruit from the vines.
AND TRODE THE GRAPE] Hebrew, vay-yidrekhu, ‘and they trode’—the A. V. properly printing the words ‘the grapes’ in italics to denote that they are added to complete the sense.

AND MADE MERRY] Hebrew, va-yadasu hillelum, ‘and they made songs’ (so the margin of the A. V.), i. e. sang vintage songs. Gesenius suggests ‘offered public thanksgivings.’ The Lxx. transfers the Hebrew word, hai epikestem Ellollem, ‘and they made Elloleum.’ The V. has et factis cantantibus choris, ‘and companies of singers having been formed.’

AND DID EAT AND DRINK, AND CURSED ABIMELECH] Hebrew, vay-yoheleu vay-yisselu vay-yiquellu shel Abimelech, ‘and they ate and drank, and cursed Abimelech.’ It is not distinctly intimated that this feasting was conducive to the cursing in which the Shechemites indulged, but the rendering of the V. is peculiar,—et inter opulas et pecula maledicentant Abimelech, ‘and between their feasting and cups they cursed Abimelech.’ Probably excited by inebriating liquor, they rioted and boasted with a foolish freedom that cost them dear.

CHAPTER XIII. Verses 2—7, 13, 14, 24, 25.

2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. 3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. 4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: 5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: 7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. 8 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. 9 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe. 10 And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. 11 And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

V. 4. DRINK NOT WINE NOR STRONG DRINK] Hebrew, vd-al-tiskhi yayin vd-shakar, ‘and thou shalt not drink wine and sweet drink.’ So also in verses 7 and 14. The Lxx., Codex A, has oinon hai sikera in each place, but Codex B has oinon hai methusma, ‘wine and strong drink.’ The Complutensian edition has sikera. In each place the V. has vinum et sicram. The Targumists, as before, render yayin by ‘new wine,’ and shakar by ‘old wine.’
V. 14. Of any thing that cometh of the vine] Hebrew, mik-bel esher yatsa mig-yophen hay-yayin, 'from all (anything) that comes forth from the vine of the wine,' i. e. the wine-tree. The Lxx. has ex ampeletou tou oinoou, 'from the vine of the wine.' The V. has simply ex oinoen, 'from the vineyard.'

SAMSON] Hebrew, Shimshon, 'sun-like.' Josephus incorrectly interprets this name by ischuros, 'strong.' The Lxx. gives Sampsion as the spelling, which has been extensively followed.

1. The partial Nazaritism enjoined by the celestial messenger, with so much emphasis and solemnity, upon the mother of Samson, 'Now therefore beware, I pray thee' (ver. 4); 'Of all that I said unto the woman let her beware' (ver. 13), is exceedingly noteworthy; for, passing by the other peculiarities of the Nazarite code, the prohibitive injunction was limited to yayin, iskhoar, and the produce of the vine, and to things unclean. Rejecting the idea of an elaborate whim, can it be doubted that reasons of a physiological nature dictated this command? Unless on the hypothesis of some benefit to her babe, it is inexplicable that she should have been subjected to the dietetic rule of the Nazarites. Modern medical inquiries have made clear the fact, surmised by some ancient philosophers, of the powerful influence of maternal regimen on the uterine condition and future health of children. It seems, therefore, legitimate to conclude that the mother of Samson was stringently guarded against all possible use of intoxicating liquors in order that her heroic son might gain the full benefit, not of his own abstinence only, but of hers, from the period of his conception to his birth. That indulgence in the use of strong drink by expectant mothers would be injurious to their offspring, was known to the learned and wise among the ancients. Plato, Aristotle, Plutarch, etc., have noticed the hereditary transmission of intemperate propensities, and the legislation that imposed abstinence upon women had unquestionably in view the greater vigor of offspring—the mens sana in corpore sano (healthy mind in a healthy body),—one of the choicest inheritances of the human race. Matthew Henry aptly remarks, "Women with child ought conscientiously to avoid whatever they have reason to think will be in any way prejudicial to the health or good constitution of the fruit of their body. And perhaps Samson's mother was to refrain from wine and strong drink, not only because he was designed for a Nazarite, but because he was designed for a man of strength, which his mother's temperance would contribute to."

2. The Nazaritism of Samson was to be complete and lifelong. Nor is there reason to doubt his fidelity to this part of his vow. In chapter xv. 18, 19, we have an account of one great triumph at the close of which "he was sore thirst, and called on the Lord," who "clav a hollow place that was in the jaw [or, in Lehi], and there came water thereout; and when he had drank, his spirit came again and he revived." [See Note upon this verse.] Would that lesser heroes had been content to 'revive their spirits' as innocently as did this scourge of the Philistines! It is not pretended by any advocate of Temperance that Samson's abstinence was the cause of his stupendous strength: that was supernatural; yet it may be legitimately inferred that this abstinence would not have been enjoined had intoxicating liquors possessed that invigorating property which has been ascribed to them. The Note in Bagster's 'Treasury Bible' (partially quoted under Numb. vi. 3) has this reference:—"It may be here observed that when God intended to raise up Samson by his strength of body to scourge the enemies of Israel, He ordered that from his infancy he should drink no wine, but live by the rule of the Nazarites,
because that would greatly contribute to make him strong and healthy, intending, after Nature had done her utmost to form this extraordinary instrument of His providence, to supply her defects by His own supernatural power." It is incredible that the Most High should have deprived His 'chosen vessel' of the class of articles necessary, or peculiarly conducive, to the highest development of his constitution; and an intelligent perusal of this passage would have sufficed to nip in the bud that most pestiferous of physical superstitions, which has associated human energy, vitality, and longevity, with some use of alcoholic liquors. Classical literature is not deficient in passages that may compare with the one under consideration. The reader of the 'Iliad' will remember that Homer represents Hecuba as saying to her son Hector, 'to a weary man wine imparts great strength'—andri de hakhmerevi menos megas voinas axrei; but the hero, wiser on this point than the anxious mother, answers, 'Bringing me not, honored mother, the wine, sweet as honey to the soul, lest thou shouldst weaken my limbs, and I should be forgetful of both strength and courage,'—

\[\text{Hecuba, Iliad, Book VI., v. 365-6.}\]

Pope's note on these lines is striking:—"This maxim of Hector's concerning wine has a great deal of truth in it. It is a vulgar mistake to imagine the use of wine either rousses the spirits or increases strength. The best physicians agree with Homer on this point, whatever modern soldiers may object to this old heroic regimen. We may take notice that Samson as well as Hector was a water-drinker, for he was a Nazarite by vow, and as such was forbid the use of wine,—to which Milton alludes in his 'Samson Agonistes.'" Pope proceeds to quote the reply of Samson to the chorus; but it is better to cite the whole of the lines relating to Samson's abstinence, as they appear in Milton's noble drama.

Speaking to himself, the hero says,—

"Abstemious I grew up, and thrived again."

The chorus speaks:—

"Desire of wine, and all delicious drinks,
Which many a famous warrior overtures,
Their could not repress: nor did the dancing ruby
Sparkling, outpoured, the flavor, or the smell,
Or taste that cheers the hearts of gods and men,
Allure thee from the cool crystalline stream."

To which Samson replies,—

"Wherever fountain, or fresh current flowed
Against the Eastern ray, translucent, pure,
With touch ethereal of heaven's fiery red,
I drank, from the clear milky jales allaying
Thirst, and refreshed; nor carried them the grape
Whose heads that turbulent liquor fills with fumes."

The chorus then responds,—

"O madness! to think use of strongest wines
And strongest drinks our chief support of health,
When God, with these forbidden, made choice to rear
His mighty champion strong above compare,
Whose drink was only from the liquid brook." *

3. On verses 24 and 25 Matthew Henry remarks:—"Strong men think themselves greatly animated by wine (Psa. lxxviii. 65), but Samson drank no wine, and yet excelled in strength and courage, and everything bold and brave, for he had

* Milton used 'liquid' in the Latin sense of liquidus, clear, limpid.
the Spirit of God moving him; therefore, 'be not drunk with wine, but be filled with the Spirit,' who will come to those that are sober and temperate.' That Samson's life was not perfect in a moral and spiritual sense is apparent from the historic notices preserved to us. This fact, however, gives no support to the popular plea that abstinence is no benefit, since Sepoys, Mohammedans, and other abstainers, are both cruel and impure; for man being so prone to evil from nature (the inference is inevitably suggested), the greater is the reason why he should sedulously guard against further perversion, by renouncing that which, in disturbing his brain, augments his depravity. In spite of his abstinence from 'turbulent liquors,' not because of it, Samson was beguiled; and while the value of abstinence is not, on that account, lessened, we have clearly impressed upon us the necessity of divine guidance and personal watchfulness in all things, to the well ordering of the Christian life and the growth of the 'inner man' in all the graces and virtues of the Spirit.

CHAPTER XIV. VERSE 5.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

TO THE VINEYARDS OF TIMNATH] Hebrew, ad karmai Thimmathah, 'to the cultivated grounds of Timnath.'

CHAPTER XV. VERSE 5.

And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

WITH THE VINEYARDS AND OLIVES] Hebrew, vb-ad karem saith, 'and to the karem of the olive tree.' Here karem is applied, not to a vineyard merely, but generically to 'cultivated land'; and the meaning is that the fire kindled by the foxes or jackals sent by Samson into the fields of standing corn, spread beyond the limits of the corn district, and seized upon the plot devoted to the cultivation of the olive.

CHAPTER XV. VERSES 18, 19.

18 And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised? 19 But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day.

It is not necessary to believe that water came from a hollow place made in the va’s jaw. The marginal reading is 'in Lehi'; and as the place where the victory was gained was called Lehi [Lebhi, jaw-bone], the historian intimates that out of a
small rocky hollow God caused a spring to burst forth, by whose pure water the
spirit of Israel's 'mighty champion' was revived.

CHAPTER XVI. VERSE 4.

And it came to pass afterward, that he loved a woman in the valley
of Sorek, whose name was Delilah.

IN THE VALLEY OF SOREK] Hebrew, ḫnakhai Sorah, 'in the ravine of Sokeh.'
The margin of A. V. has 'by the brook of Sorek'; and, as before noticed, many of
the ravines of Palestine, which are dry in summer, become the beds of deep torrents
in the rainy season. The ravine of Sorek was situated near the ravine of Eshcol,
both famous for the size and luscious quality of their grapes. The fame of this
valley is thought to have given a name to some particular kind of wine, or to a
wine of special excellence, as early as the days of Jacob. [See Notes on Gen.
xlix. 11; Isa. v. 2; Jer. ii. 21.]

CHAPTER XVI. VERSE 25.

And it came to pass, when their hearts were merry, that they
said, Call for Samson, that he may make us sport. And they called
for Samson out of the prison house; and he made them sport: and
they set him between the pillars.

WHEN THEIR HEARTS WERE MERRY] Hebrew, ḫyktw līḥām, 'when it was
good to their hearts'—when their hearts felt light or cheerful. This is an idiomatic
expression, quite different from the phrase used of Joseph and his brethren (Gen.
xliii. 34), and from the other used of the Shechemites (Judg. ix. 27), and rendered
'merry.' That the mirth of the Philistines, however, on the occasion was stimu-
lated by indulgence in strong drink is highly probable. They had come 'to offer a
great sacrifice to Dagon,' and revelry was the general concomitant of idolatrous
rites. The expression here employed is in other places distinctly associated with
strong drink and drinking excesses. (See Notes on 1 Sam. xxv. 36; 2 Sam. xiii.
28; Est. i. 10.) Hence Milton may be acquitted of injustice to this Philistian
gathering when he puts into the mouth of the messenger the words,—

"The feast and noon grew high, and sacrifice
Had filled their hearts with mirth, high cheer, and wine,
When to their sports they turned."

To which the semichorus adds that they were—

"Drunk with idolatry, drunk with wine."

CHAPTER XIX. VERSE 19.

Yet there is both straw and provender for our asses; and there is
bread and wine also for me, and for thy handmaid, and for the young
man which is with thy servants: there is no want of any thing.
Bread and wine] Hebrew, ikkhem va-yayin. The LXX. has ψεύδη καὶ στίχλα, ‘loaves and wine;’ the V., panem ac vinum, ‘bread and wine.’

Chapter XXI. Verses 19—21.

19 Then they said, Behold, there is a feast of the Lord in Shiloh yearly in a place which is on the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah. Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards; and see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

V. 19. A feast of the Lord] Hebrew, ḫag-耶和華, ‘a festival of Jehovah,’ = a festival in honor of Jehovah. This word feast, as distinguished from mishteh, is derived from ḫalqeg, ‘to move in a circle,’ and signifies the sacred dance performed at appointed times. [For the use of ḫalqeg in reference to excess, see Note on Psa. cvi. 27.]


V. 21. Out of the vineyards] Hebrew, min-ḳalqemim, ‘from the vineyards.’ Note the use of min as ‘out’ or ‘from.’
THE BOOK OF RUTH.

CHAPTER II. VERSES 8, 9, 14.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: 9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.

V. 9. DRINK OF THAT WHICH THE YOUNG MEN HAVE DRAWN] The Hebrew for 'have drawn' is yišhabnu from šakah, 'to draw water.' The LXX. has kai πιστῇ ὕδη μικρά τοι παίδαρία, 'and drink of that which the youths shall have drawn of water.' The V. is et bibi aquas de quibus et pueri bibunt, 'and drink the waters from which also the youths drink.' This wealthy Bethlehemite supplied his reapers with water, and probably found his harvest work despatched more quickly, and certainly more soberly, than the farmers of England get theirs executed on cider and beer.

V. 14. IN THE VINEGAR] Hebrew, ba-khamets, 'in the fermented drink'—probably sour wine (vin-aigre = vinegar), similar to the pasca served out to the Roman legionaries. The Syriac adds she 'dipped the bread in milk,' and the Arabic has 'she poured milk upon it' (the bread). Dr Gill remarks, "Vinegar was used because of the heat of the season, as Jarchi and Aben Ezra remark, for cooling and refreshment; and such virtues Pliny ascribes to vinegar as being refreshing to the spirits, binding and bracing the nerves, and very corroborating and strengthening; and it is at this day used in Italy, it is said, in harvest-time, when it is hot, where they also used wine mixed with vinegar and water, as Lavater says; and who from a learned physician observes, that reapers instead of wine use vinegar mixed with a great deal of water, which they call 'household wine,' allayed with water; to which if oil and bread be put it makes a cooling meal, good for workmen and travelers in the heat of the sun; and the Targum calls it potage boiled in vinegar. The Romans had an ambamma or sauce made of vinegar, in which they dipped their food, and Theocritus makes mention of vinegar as used by reapers."
CHAPTER III. VERSE 7.

And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

AND HIS HEART WAS MERRY] Hebrew, 'and he was good as to his heart.' [See Note on Judg. xvi. 25.] It is not said what Boaz ate and drank, but that he might be merry without partaking of intoxicants is well known to those who have made the experiment.
THE FIRST BOOK OF SAMUEL.

CHAPTER I. VERSES 9—17.

9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of the temple of the Lord:) 10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore. 11 And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. 12 And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. 13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. 14 And Eli said unto her, How long wilt thou be drunken: put away thy wine from thee. 15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink: but have poured out my soul before the Lord. 16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. 17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

V. 9. AFTER THEY HAD DRUNK] The LXX. has μετὰ τὸν θυρεοῦμεν αὐτός, 'after they had eaten,' adding the words, not in our Hebrew text, 'and she stood before the Lord.' Codex A and the Complutian edition give also, 'and after they had drunk,' and the Complut. ed. omits 'and she stood before the Lord.' The V. has postquam consederat et biberat, 'after she had eaten and drunk.' So reads the Targum of Jonathan Ben Uzziel.

V. 11. I WILL GIVE HIM UNTO THE LORD ALL THE DAYS OF HIS LIFE] This was in effect a dedication of her wished-for son to a life-long Nazaritism. The LXX. has a clause not found in the Hebrew text or V. version—καὶ οἶνον καὶ μεθυσμα ποιεῖται, 'and of wine and strong drink he shall not drink.' Philo quotes this clause, and pointedly refers to Samuel as 'chief of kings and prophets,' and as a Nazarite for life.

V. 13. THEREFORE ELI THOUGHT SHE HAD BEEN DRUNKEN] Hebrew, ἠθικοῦρ, 'for a drunken woman.' So the LXX., εἰς μεθυσμόν; and the V., temulentiam (from temetum, the old Latin word for intoxicating wine).

*Put away thy wine from thee.* Hebrew, *haheiri etik-yynak maahlaik;* the LXX., *perieclou ton oinen sou [Codex A adds apo sou] hai pournou ek prooijou karious,* 'put away thy wine and depart from the presence of the Lord;' the V. has *dierep paulisper vini quo mades, 'get rid quickly of the wine in which thou art steeped.'*

V. 15. *I have drunk neither wine nor strong drink.* Hebrew, *vu-puyim ve-shakar lo shatikiti,* 'wine and strong drink I have not drunk;' the LXX., *hai oinen hai methisma ou peopha,* 'and wine and strong drink I have not drunk;' the V., *vinumque et omne quod inebriare potest non bibi,* 'and wine and whatever is able to inebriate I have not drunk.' The Ts. read, *aew wine and old I have not drunk.*

A devout Hebrew matron, sorrowful from want of offspring and the exultation of a rival wife, goes up to the tabernacle to pour out her soul before God. Eli, the high priest, observing that her lips moved, and that she was under deep excitement, suspects her of intoxication, a suspicion which he bluntly expresses, jealous no doubt for the honor of the holy place. She respectfully repudiates the charge, and with so much evident sincerity that Eli not only credits her statement, but bestows on her his pontifical benediction. It may be noted,—

1. That the readiness with which Eli concludes as to Hannah's inebriation indicates a prevailing corruption of morals, which had taken this peculiar form, and had deeply infected even the female population.

2. That Hannah's disclaimer was associated with a conclusive proof of her innocence—'I have drunk neither wine nor strong drink.' Where this statement can be truly made, drunkenness, in all its degrees, is impossible. The importance of being able to declare this is not small, for the speaker is then sure (as otherwise he may not be) that he is entirely free from alcoholic excitement, which, if short of intoxication, is injurious to body and soul. 'I am not excited by drink,' is a conviction only attainable by abstinence, and not a little consoling under reproach. Hannah, be it noted, did not resort to intoxicating liquor to drive out or drown her sorrows—a striking contrast to the supposed permission in Prov. xxxi. 6, 7. (See Note on that passage.) She sought comfort not in potations, but in prayer,—'I have poured out my soul unto the Lord,'—and she received her reward. Would that all our women were like her!

3. When Hannah desired not to be counted 'a daughter of Belial'—i.e. a daughter of wickedness or destruction—she presented a vivid description of every female drunkard, who is so corrupted by drink as to lose all womanly virtue, and to be prepared for every shamefule deed. Drunkenness in women is peculiarly odious and horrible, and when it becomes confirmed is well-nigh incurable, except by forcible deprivation of the raging liquor. In order to arrest the spread of this corrosive vice among the women of Christendom, should Christians esteem abstinence from its physical cause too great a sacrifice to be volunteered?

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CHAPTER I. VERSE 24.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.
And a bottle of wine.] Hebrew, ἕν νεκταριόν, 'and a bottle of wine.' This was as an offering, together with the flour and the three bullocks (or as the LXX. reads, 'one bullock of three years old'). The LXX. retains the Hebrew word in ἄν καταίσκον φιάλης, 'and a nekel of wine.' The V. has et amphora vini, 'and an amphora of wine.' The Roman amphora was a two-handled jar commonly holding seven English gallons, but the word is here used without any intention of defining the size of the Hebrew nekel.

CHAPTER VIII. VERSE 14, 15.
14 And he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants. 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

Your vineyards] Hebrew, ἱμαίκευμα, 'your vineyards.'

CHAPTER X. VERSE 3.

Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

A bottle of wine] Hebrew, νεκταρίον. The LXX. gives αἰθόν φιάλης, 'skin-bag of wine'; the V., ingenam vini, 'flagon of wine.'

CHAPTER XIV. VERSE 2.

And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people that were with him were six hundred men.

A pomegranate tree] Hebrew, Ῥημώμ. The LXX. has ἱππο τεν ροϊον, 'under the pomegranate'; the V., sub malaegranata, 'under the malegranate.' But by Rimmon in this passage is probably meant a fortified place which had derived its name from the growth of the pomegranate. Concerning this tree the 'Treasury Bible' observes, 'It is, according to the Linnaean system, a genus of the Iosandria Monogynia class of plants, and is a low tree growing very commonly in Palestine and other parts of the East. It has several small angular boughs, very thick and bushy, covered with a reddish bark, and some of them armed with sharp thorns. Its blossoms are large, of an elegant red color inclining to purple, composed of several stalks resembling a rose, in the hollow of the cup; this cup is oblong, hard, purple, having a figure somewhat like that of a bell. It is chiefly valued for its fruit, which is exceedingly beautiful, of the form and size of a large apple, with a reddish rind, and red within; being full of small kernels, with red grains, replenished with a generous liquor, of which, Sir John Chardin informs us they still make considerable quantities of wine in the East, particularly in Persia.' [See Note on Song of Sol. viii. 2.]
CHAPTER XVI. VERSE 20.

And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.

AND A BOTTLE OF WINE] Hebrew, ve-nad yayin, 'and a bottle of wine.'

CHAPTER XXII. VERSE 7.

Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds?

AND VINEYARDS] Hebrew, us-brakmin, 'and vineyards.'

CHAPTER XXV. VERSES 11, 18, 36—38.

And I then take my bread, and my water, and my flesh that I have killed for my sheerers, and give it unto men, whom I know not whence they be? Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, so that he died.

V. 11. AND MY WATER] Hebrew, v-eth-mamai, 'and my waters'—a Hebrew idiom which the V. preserves, et aquas meas. The Lxx. singularly reads, bai tov oinou mou, 'and my wine.' Did the Lxx. translators think that Nabal, being a sot, ironically or figuratively spoke of wine as 'my water'? Aquila gives amphoreis, 'jars.' The T. of Jonathan and the Arabic have 'my drink.'

V. 18. TWO BOTTLES OF WINE] Hebrew, uskhaim nivlai yayin. The Lxx. has duo angelia oinou, 'two vases (or vessels) of wine'; the V., duo utres vini, 'two leathern bags of wine.'

A HUNDRED CLUSTERS OF RAISINS] Hebrew, um dah tsimmugim, 'and a hundred raisin-clusters'—from tsahmag, 'to dry up.' The Lxx. reads, kai gomor ken staphidoon, 'and one homer of raisins'; but other copies have kai hekaton endesiōn, 'and a hundred bunches.' The V. gives et centum ligaturas vina passa, 'and a hundred bunches of dried grapes.'

V. 36. A FEAST] Hebrew, mishlak; the Lxx. podos; the V., convivium.

His heart was merry] The Hebrew has the idiomatic 'his heart was good to him.' The Lxx. is literal, agathe, 'good'; the V., jocundum, 'jocund' or gay.'
I SAMUEL, XXX. II, 12.

For he was very drunken] The Hebrew is shikhor ad modi, 'drunken (or drenched) with force'—i.e. excessively; the LXX., kai autos methwth kels sphaera, 'and he was being drunk, even exceedingly'; the V., erat enim ebrios nimis, 'for he was drunk very much.'

V. 37. When the wine was gone out of Nabal] Hebrew, w'luath hay-yayin min Nabal, 'in the going out of the wine from Nabal'; LXX., hds exepteken apo tou oinou Nabal, 'when Nabal had become sober from the wine.' The phrase here employed for 'becoming sober' is remarkable; it literally signifies 'becoming as an abstainer'—as those are who drink not. The word was often used by the Apostles in after times. [See Notes on the New Testament.] The V. has here cum digestisset vinum Nabal, 'when Nabal had digested the wine.'

The phrase 'going out' is singularly accurate, for though perhaps merely intended to describe the subsidence of the intoxication produced by the wine, it exactly accords with the most recent discoveries of science, that intoxication passes off because the alcoholic spirit does go out of the body—being expelled from it by all the excretory organs as an intruder into and disturber of the living house which God has 'fearfully and wonderfully made.'

Nabal may have been prone to folly by his natural temperament and disposition, but his habits of life made the folly chronic and incurable. Free drinking had not disposed him to generosity or justice, and in the morning, after a debauch, having learnt the danger he had incurred, his nervous system was too enfeebled to recover from the shock it received, and so in ten days he died.

CHAPTER XXVI. VERSE 11.

The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and let us go.

And the cress of water] Hebrew, v'l-th-teappakhath ham-maim, 'and the cress of the waters'—the water-skin. The LXX. has ton phaken ton hudosos, 'the lentil-shaped vase of water.' Aquila has anth, 'a vase'; Symmachus, muk-depoton, 'a night-drinking vessel'; the V., scyphum aquae, 'a goblet of water.'

The king of Israel did not disdain to carry with him a water-vessel on this expedition, and the statement (ver. 12) that David took it from Saul's bolster, proves the value attached to it by the royal traveler.

CHAPTER XXX. VERSES 11, 12.

11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; 12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

V. 12. And two clusters of raisins] Hebrew, ushnai tiinnuyim, 'and two raisin clusters.' Codex B of the LXX. omits this clause, but Codex A has kai
As David's men gave the fainting Egyptian water only, most probably they were themselves provided with no other drink; and upon it, with bread and fruit, he was soon 'refreshed,' though for a period of almost seventy hours he had been deprived of every kind of sustenance. If inebriating liquors were unknown, many emergencies in which they are deemed essential for safety would be surmounted successfully, nay, more easily without them.

Chapter XXX. Verse 16.

And when he had brought him down, behold, they were spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

Eating, and drinking, and dancing] Hebrew, oklim, thiskothim, v'khoggim. The Lxx. has eishteinote, kai pinontes, kai heortasomtes, 'eating, drinking, and festival-keeping'; the V.; comedentes, et bibentes, et quasi festum celebrantem diem, 'eating and drinking, and celebrating as it were a feast day.'

These Amalekites were caught much in the same predicament as the troops of the confederate kings when overtaken by Abraham. History has often repeated itself in the surprise and rout of intemperate marauders.
THE SECOND BOOK OF SAMUEL.

Chapter VI. Verse 19.

And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

A flagon of wine] Hebrew, ashishah, 'a raisin-cake.' The Lxx. has lagassnon apo teeganou, 'a cake-cooked-with-oil from the frying-pan' = a pancake or fricassee. The rendering of the v. is similam frizam oleo, 'and fine flour fried in oil,' this similam being, perhaps, related to simnellus whence the English 'sinnel,' a sweet cake. The T. of Jonathan gives 'one portion' (manthah khadah). The Syriac has a 'cake.' The English translators, seemingly puzzled with this word, rendered it 'flagon,' a vessel for liquids, but thinking that a dry flagon would be of little use, added in italics, 'of wine.' [On Ashishah see Prel. Dia.] Gesenius, who derives ashish from an unused root signifying 'to press together,' describes ashishim (the plural) as 'liba, cakes, specially such as were made of grapes, and dried and pressed into a certain form. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed. This word differs from simnaq, i.e. dried grapes, but not pressed together into a cake.' Elsewhere he speaks of ashish as 'a cake of dried figs,' though in distinguishing it in another place from debalim, cakes of dried figs, he refers to the Mishna as explaining it to be 'cakes made of boiled lentiles.' [See Notes on the parallel passage, I Chron. xvi. 3; and on Song of Sol. ii. 5, and Hos. iii. 1.]

Chapter XI. Verse 13.

And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

And he made him drunk] Hebrew, vayshakhalku, 'and he made him drunk' (or satiated with shakar). The Lxx. reads, kai ethwseren auton; the V., et inebriavit eum, 'and he inebriated him.'

No transaction of David's life reflects upon him so much disgrace as the one portrayed in this narrative. When he sent for Uriah, in order to conceal the
effect of his sinful intercourse with Bathsheba, he employed the drink that was a
mocker to overcome the scruples of his valiant servant. Uriah yielded to the
liquor with which he was plied, but failing to do as the king desired, his death was
resolved upon, and brought about with great baseness. It is instructive to notice
what instrument was employed by the guilty monarch to excite merely animal con-
cupiscence in the hardy soldier; nor is it irrelevant to suggest that 'the lust which
conceived and brought forth sin' in the sweet singer of Israel may have been
stimulated by the same distempering draught.

CHAPTER XIII. VERSE 28.

Now Absalom had commanded his servants, saying, Mark ye now
when Amnon's heart is merry with wine, and when I say unto you,
Smite Amnon; then kill him, fear not: have not I commanded you?
be courageous, and be valiant.

When Amnon's heart is merry with wine Hebrew, hōlō hōw Amnon
may-yayin, 'when good (is) the heart of Amnon with (or by) wine.' The LXX.
gives ἵκετα ἄχου ἀγαθομνήθηκεν καρδίας ἀμνὸν ἐν ὠἴνῳ, 'see when the heart
of Amnon shall become good with wine.' The V. has observatīre cum temulentus
fuertī Amnon vino, 'mark when Amnon shall be intoxicated with wine.'

Absalom chose for the execution of his revenge the period when his brother, by
means of the wine, was both thrown off his guard and least able to defend himself.
That Amnon should have been 'given to wine' is a trait in his character consis-
tent with the unbridled licentiousness that was bringing upon him his brother's
vengeance. We can hardly suppose the connection of the vices to have been one
of simple co-existence, though the silence of the history does not warrant a very
positive opinion on the point.

CHAPTER XVI. VERSES 1, 2.

1 And when David was a little past the top of the hill, behold, Ziba
the servant of Mephibosheth met him, with a couple of asses saddled,
and upon them two hundred loaves of bread, and an hundred bunches
of raisins, and an hundred of summer fruits, and a bottle of wine.
2 And the king said unto Ziba, What meanest thou by these? And
Ziba said, The asses be for the king's household to ride on; and the
bread and summer fruit for the young men to eat; and the wine, that
such as be faint in the wilderness may drink.

V. 1. And a hundred bunches of raisins Hebrew, n-mīsh ṭawm-mašîm,
'and a hundred raisin-bunches.' The LXX. has ἵκετα ἄχου ἀγαθομνήθηκεν, 'and a
hundred raisins'; the V., et centum alligaturis uva passa, 'and with a hundred
bunches of dried grapes.' The T. of Jonathan has 'a hundred stalks of grapes'
(with the grapes on).

And a bottle of wine Hebrew, vē-nawdî yayin. The LXX. gives ἅσεβ
œinos, 'and a neck of wine'; the V., et uire vini, 'and (laden) with a skin-bag of
wine.'

V. 2. And the wine Hebrew, ve-hayayin, 'and the wine'; LXX., œinos; the V., vinum.
The solid substances here enumerated were for food, the single bottle of yeztis for any who might faint. The wine might or might not be alcoholic. Were intoxicating liquors now restricted to contingencies like the one described in this passage, their use, whether necessary or not, would be strictly medicinal, and society would be saved from the ravages of an endemic and ceaseless pest.

CHAPTER XXIII. VERSES 15—17

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! 16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it; and brought it to David: nevertheless he would not drink thereof, but poured it out unto the Lord. 17 And he said, Be it far from me, O Lord, that I should do this: it is not this the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

It was natural that David should long for a draught of water from the well of Bethlehem—a well dear to him, no doubt, from many early associations. Often when a shepherd youth it had slaked his thirst and that of the flock he tended, and now he sighs for a beaker of the cool clear beverage. Three of his noblest captains watch the woods, and hasten to realize their monarch’s wish. They pierce through the Philistine lines, draw the water, and return. David’s eye bespeaks his pleasure and his gratitude, but before the liquid treasure is at his lips he pours it out as a libation to the Lord, with words of dedication that must have solemnly impressed all who stood around him. The bright water, as he looked upon it, seemed to take a scarlet tinge when he thought of the lives that had been risked to fetch it, “therefore he would not drink it.” It had been obtained by courage and affection inspired of God, and to Him it should be offered. David never was more magnanimous than at this moment. Truly was he now the “man after God’s own heart,” and never dearer than at that time to his mighty men and faithful soldiers. This deed was a psalm, sublime in its significance, and for ever sweet to all loving hearts in its pure simplicity. Is the Christian world prepared to imitate as well as to admire this act of David? He had before him that which was endeared to him by memory, useful in itself, and very desirable to him under the circumstances; but he “would not drink of it,” because life had been risked, not lost, in its procurement. Christians have before them drinks which can boast no such innocent reminiscences—which are not necessary—of little or no use—say, certainly of some injury habitually consumed—which are not procurable without an enormous waste of food and much needless labor on the Lord’s day—drinks, the common sale and use of which floods the kingdom with every species of vice, misery, want, sickness, sin, and shame, slaying hecatombs year by year, till the number of victims baffles computation. Shall Christians drink such liquors? If they will, can they claim moral equality with the king of Israel? and how do they vindicate their spiritual relationship with David’s Son and Lord, who poured out His own blood for the ungodly? To say the least, how must inferiority and inconsistency be confessed when, in spite of reiterated teaching and appeal, intoxicating beverages are persistently used by those who glory that they live under a dispensation greater, because more spiritual, than that which branched forth in the laws of Moses and blossomed in the lyrics of the son of Jesse!
CHAPTER IV. VERSE 20.

Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

Eating and drinking, and making merry] Hebrew, אכילים ושתים עשפקים, 'eating and drinking, and rejoicing.' The confidence and peace inspired by Solomon's government allowed the agricultural wealth of the people to multiply, and with it their means of legitimate enjoyment.

CHAPTER IV. VERSE 25.

And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon.

Every man under his own vine] Hebrew, ישב התהט וספחתו, 'a man under his vine.' This proverbial phrase, 'under his vine and fig tree,' though it cannot be understood to imply that every man, or even every head of a family, had a vine or fig tree as his own, is indicative of the extent to which both the vine and fig tree were cultivated in the Holy Land for purposes of food. These were to the Jewish peasant what his kitchen-garden or 'allotment' is to the English laborer.

CHAPTER XIII. VERSE 7, 8.

7 And the king said unto the man of God, Come home with me, and refresh thyself, and I will give thee a reward. 8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place.

"To eat bread and drink water" appears to have been a colloquial phrase, doubtless originating in the universal conviction of their value as the prime necessaries of life. The worth of water is best known, because truly felt, in sultry climes.

"Till taught by pain,
Men know not what good water's worth."
I KINGS, XX. 16.

CHAPTER XVI. Verses 8, 9.
8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. 9 And his servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza, steward of his house in Tirzah.

V. 9. DRINKING HIMSELF DRUNK] Hebrew, shothek shikkor, 'drinking (and) being surcharged,' or shahariad. The Lxx. reads, peinōn methuōn, 'drinking, being drunk'; the V., bibens et temulentus, 'drinking and drunk.'

CHAPTER XVII. Verse 6.
And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

The great prophet of Israel was supplied with food in his seclusion by the special providence of Israel's God, but for his daily drink he was indebted to the running stream, of which he partook gratefully, without envying 'the drunkards of Ephraim.' Bread and flesh were more than hermit's fare; w-min ham-nahal yishkāh, 'and from the brook he drank,' that which truly was to him what brandy has been falsely designated, 'the water of life.' Some eminent commentators believe that Elijah was a Nazarite, and it is exceedingly probable that this point of resemblance between him and the forerunner of Christ was not absent.

CHAPTER XIX. Verse 6.
And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

The prophet's 'bread and water' were insured. Twice was the cake and the cruse ready to his hand when needed, and in the strength of what he had eaten and drunk (verse 8) 'he went forty days unto Horeb the mount of God.'

CHAPTER XX. Verse 16.
And they went out at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

DRINKING HIMSELF DRUNK] Hebrew, shothek shikkor. The Lxx. has peinōn methuōn; the V. bibens et temulentus. [See Note on xvi. 8, 9.] The Syriac has 'drank old wine.'

It is said (ver. 12) that Benhadad was 'drinking' with his thirty-two confederate petty kings or chiefs, and the drinking bout continued till the whole of them were filled to the full. The liquor probably being in some degree intoxicating, he not only neglects the duties of a general, but gives a boastful and ridiculous command to take all the Israelites alive, whether they had sallied out for peace or war; and hence the besieged and lately despairing soldiers of Ahab obtained an easy victory.
And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

A VINEYARD] Hebrew, ḫerem, an enclosure of land cultivated and set with vines and other plants. Roberts says, "People in England will scarcely be able to appreciate the value which the Orientals place on a garden. The food of most of them consists of vegetables, roots, and fruits; their medicines, also, being indigenous, are mostly produced in their gardens. Here they have their fine fruit-trees, and their constant shade; and here they have their wells and places for bathing."

Herem also occurs, and is translated 'vineyard,' in verses 2, 3, 6, 7, 15, 16, 18.
THE SECOND BOOK OF KINGS.

CHAPTER IV. VERSE 39.

And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not.

A WILD VINE] Hebrew, geqhen zahdeh, 'a vine of the field.' The LXX. has amepem en to agro, 'a vine in the field.' The V. reads, vitem sylvestrem, 'a vine growing-in-the-woods.' Probably this was a plant resembling a vine, but entirely different in nature.

WILD GOURDS] Hebrew, pasquoth rahdeh, 'wild cucumbers, cucumeres asinini,' says Gesenius. The LXX. has toispean agrian, 'wild gourds'; the V., colocynthides.

The fruit of the colocynth is of an attractive appearance, but the taste is nauseous, and the effect very hurtful. Others suggest 'fox-grapes.'

1. The pasquoth, plucked from the 'wild vine,' were put into the pot in ignorance of their nature. Many foolish things are done through ignorance, but as believing ignorance does not alter the quality, neither will it avert the physical consequences, of noxious things.

2. The bitter taste of this potage excited suspicion, and induced those who had tasted to cry, 'Death is in the pot.' The taste of many poisons, but not of all, is unpleasant. Anhydrous alcohol (alcohol so highly rectified as to be almost free from water) is so acrid and pungent as not to be drinkable; and articles of any perceptible alcoholic strength are disagreeable to the uninitiated palate. Intoxicating liquors, however, are often so elaborated as to be suggestive of no danger even while exceedingly injurious. An eminent writer says of some highly prized French wines, 'They fall like snow on the palate, but burn like fire in the veins.' When the sentinels of nature are deceived the danger is all the greater. Happy would it be if, warned by the voice of science and the facts of every-day life, our countrymen would exclaim, 'There is death in the pot of strong drink'; and happier still will be the day when it can be added, 'And they would not drink thereof.'

CHAPTER V. VERSE 26.

And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

AND VINEYARDS] Hebrew, wkramim, 'vineyards.'
CHAPTER XVI. VERSE 13.

And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

And poured his drink offering] Hebrew, voy-yadik eth-nisko, ‘and he poured his pouring’ (libation).
So verse 15, ‘their drink offerings’ is in the Hebrew niskaihim, ‘their libations.’

CHAPTER XVIII. VERSE 4.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

Hezekiah removed the external associations and incentives to idolatry, leaving the spirit of idolatry to be acted upon by the force of tuition and example. He broke in pieces even the brazen serpent, so memorable in the history of the Jews, because it had been made an object of worship. Hence we perceive, 1, that even things intrinsically harmless should be abandoned when this is necessary to a work of moral reformation; 2, that such an abandonment will always be attended with the blessing of God; 3, that the common objection to abstinence from intoxicating liquors—that the abuse of a thing is no reason against its use—can only be sustained when it is shown (1) that their use is more useful than their abuse is hurtful; and (2) that the use can be disconnected from the abuse. If not—if the abuse be a thousandfold more hurtful than the use is beneficial, and if no means of separating the social use from the social abuse have been discovered,—if, indeed (as is the case with alcohol), use is physiological abuse in itself, and tends to engender abuses of the gravest character,—then wisdom has but one counsel to give, and prudence and philanthropy have but one practice to pursue.

CHAPTER XVIII. VERSE 31.

Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern.

AND EAT YE EVERY MAN OF HIS OWN VINE] Hebrew, vb-iklu ish gaphno, ‘and eat ye (each) man his vine,’omi. i.e. the produce of the vine. The Lxx. has piétai ameer teem ampeleom autou, ‘(each) man shall drink his vine’; the V., et comedet unaquisque de vinea sua, ‘and every one shall consume of his own vineyard.’

THE WATER OF HIS OWN CISTERN] Hebrew, mai voro, ‘waters of his cistern’ or ‘pit.’ Cisterns are sometimes cut out of stone.

The speaker, Rabshakeh (whose name signifies ‘chief cup-bearer,’ perhaps given to him on account of his office), appeals to the apparent and materialistic interests of the people; and when he represents his master, the king of Assyria, as
permitting the Jews, if they paid him tribute, to eat of their vines, we may be sure that he adapted his appeal to their recognized mode of life. It is, in truth, a fact now, as it was in the time of Hezekiah (b.c. 712), that the fruit of the vine is much more used and valued as an article of diet than for the manufacture of wine of any sort. The Rev. Smylie Robson, a missionary to the Jews in Syria, says in a letter from Damascus, February, 1845 (published in the Irish Presbyterian Missionary Herald of April and May, 1845), "It is well known that many parts of the mountains of Lebanon are among the most thickly peopled and best cultivated districts of the land. This is the part of the country in which I have traveled most. The food of the inhabitants consists principally of fruit, milk, vegetables, bread made of the flour of wheat and Indian corn. Wheat is everywhere cultivated, and the bread made of it constitutes a large portion of the food of all classes. The most important kinds of fruit are olives and grapes. Olives are eaten either raw or dressed in various ways; but they are chiefly valuable for the oil extracted from them. At some seasons of the year a great part of the food of the people consists of vegetables cooked in this oil, eaten sometimes with and sometimes without bread. This oil is almost the only substance burnt for light. Olive trees are abundantly cultivated throughout the whole country. The fruit of the vine is the only other kind which can be said to form 'a substantial part of the food of the people.' Grapes come into season in August, and continue in season about four months. During this period they are used constantly, not as an agreeable dessert to stimulate and gratify the appetite after it has been satisfied by a substantial meal, but as a substantial part of the meal itself; so much so, that from August to December, bread and grapes are substantially the food of the people. Very thin cakes of bread made of flour, or of barley meal and flour mixed, and eaten with plenty of grapes, form the meals of the inhabitants of Lebanon morning, noon, and night. I may add that it is perfectly safe to eat grapes constantly to satiety. Here, too, as in Europe, grapes are dried in large quantities, to preserve them as raisins; and in this form they supply an article of food to be used after the grape season. By pickling and beating a substance called dibs is made out of the grapes. It is purified by means of lime, and is about the consistence of honey, and resembles it in appearance. Bread and dibs is a very common meal in winter and spring. There are two kinds,—one made from grapes, and the other from raisins. During the greater part of the grape season the regular price of the most plentiful kind, purple grapes, was about one farthing per pound, or fourpence per stone of fourteen pounds. This is the kind that I liked best to eat. Another very plentiful kind, the green grape, cost about sixpence per stone. A kind of very large red grapes sold still higher, but they were not common. To a dense population, in a dry and warm climate, the fruit of the vine must have been invaluable."

Chapter XVIII. Verse 32.

Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuaded you, saying, The Lord will deliver us.

A land of corn and wine] Hebrew, ërets dâkhân vē-tirosh, 'a land of corn and vine-fruit.' The Lxx. reads, gee sitou hai oinw, 'a land of corn and wine'; the V. terram fructiferam et fertilem vini, 'a fruitful land and prolific of wine.'
The Arabic reads vineyards. The preceding extract from Mr Robson shows how literally accurate is the classification of 'corn, vine-fruit, and orchard-fruit,' for the triad of natural productions.

A LAND OF BREAD AND VINEYARDS] Hebrew, בְּרֵאשׁוֹת בּוֹקָר וַעֲרָקִים, a land of bread (or bread-corn = wheat) and of vineyards.' For this use of בּוֹקָר see Isa. xxviii. 28.

A LAND OF OIL OLIVE AND OF HONEY] Hebrew, בְּרֵאשׁוֹת יִתְשָׁר וּסְבֵדַשׁ, 'a land of the olive tree (or olive fruit), of orchard fruit, and of honey.' Had Rabshakeh meant to allude to olive oil he would not have used this construction, but שֶׁמֶן סְבֵדַשׁ, 'the oil of the olive.' [See Exod. xxvii. 20; Lev. xxiv. 2.] יִתְשָׁר seems designed to indicate that the olive was of or belonging to the class of orchard fruits which formed so large a portion of the agricultural wealth, and it may have been specially named as the most distinguished member of the class and proper representative of it. Another admissible interpretation would be to take יִתְשָׁר in the sense of brightness or splendor (from יָשָׁר, to shine), and read 'the olive of brightness (or splendor)' = the splendid or superlative olive. [As to סְבֵדַשׁ, see Note on Gen. xliii. 11.]

CHAPTER XIX. Verse 23.

By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel.

THE FOREST OF HIS CARMEL] Hebrew, יִתְשָׁר קָרְמֵל, 'the forest of his garden,' = its forest like a garden. So Gesenius,—'the nursery of trees in the recesses of Lebanon.' Karmel is from הקֵרֶם, with the addition of ה, which gives it a diminutive force, as Gesenius thinks; but certainly also an intensive force, as in English 'darling' = little dear = very dear. Hence, as הקֵרֶם signified generically a cultivated or fruitful place, and specifically a vineyard, karmel came to denote also a spot peculiarly fruitful. גֵּרֶת קֵרֶם (grits of the garden) is used in Lev. ii. 14 to signify grits made from the early grain grown in the gardens. In Lev. xxiii. 14, and 2 Kings iv. 42 karmel occurs elliptically for the complete phrase. As a proper name, Karmel is given to the fruitful mountainous promontory overlooking the Mediterranean Sea, and also to a mountain and town in the south of Judas, referred to 1 Sam. xv. 12; xxv. 5.

CHAPTER XIX. Verse 24.

I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

I HAVE DIGGED AND DRUNK STRANGE WATERS] Hebrew, ani qarti ve-shah שִׁיתִיתוּת מַיִם סַהְרִים, 'I have digged and drunk foreign waters,'—a boast of Sennacherib that his incursions and conquests were far extended; but some think that he alludes to the plan, often adopted, of diverting waters intended for the protec-
2 KINGS, XXV. 12.

...tion of towns into channels dug for their reception. Others explain the words of deep (artesian) wells, dug by his army, whence he took water never found before. The only beverage which his troops required was water. It was on such a drink that the Saracens, in later ages, swept over the East and penetrated Spain; and so well known was this habit of theirs, that when one body of imperial troops complained that they were beaten because they were not allowed wine, their commander caustically asked, “How comes it, then, that your conquerors drink nothing but water?”

CHAPTER XIX. VERSE 29.

And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.

AND PLANT VINEYARDS, AND EAT THE FRUITS THEREOF] Hebrew, vb-tnitvb-mrahmim vb-iklu phiram, ‘and plant vineyards and eat their fruit.’ [See Note on xviii. 31.]

CHAPTER XXIII. VERSE 9.

Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren.

UNLEAVENED BREAD] Hebrew, matzotb, ‘unfermented cakes.’

CHAPTER XXV. VERSE 12.

But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

VINEDRESSERS] Hebrew, lb-kormim, ‘as vinedressers,’ from koram, ‘a vineyardman.’
THE

FIRST BOOK OF CHRONICLES.

CHAPTER IX. VERSE 29.

Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.

AND THE WINE] Hebrew, ve-hay-yayin, 'and the wine.' The LXX. has kai tou sinoe, 'and of the wine'; the V., et vino, 'and with the wine.'

AND THE OIL] Hebrew, ve-hash-shchem. Here yayin and shemen are conjoined as liquida,—as tiraq and yitskar, in numerous passages, are conjoined as solids.

CHAPTER XII. VERSE 40.

Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and of meat, and cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

AND BUNCHES OF RAISINS] Hebrew, ve-tisimmugim, 'and raisin-clusters.' The LXX. has stephidas, 'raisins'; the V., svum passam, 'dried grapes.'

AND WINE AND OIL] Hebrew, ve-yayin ve-shchem. The LXX. has siven olion, 'wine, olive-oil'; the V., vinum, oleum, 'wine, oil.' [See Note on ix. 29.]

CHAPTER XVI. VERSE 5.

And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

AND A FLAGON OF WINE] Hebrew, va-ashishah, 'and a raisin-cake.' The LXX. reads, kai amarizein, 'and a cake'; the V., et frizam oleo similam, 'and fine flour fried in oil.' [See Note on parallel passage, 2 Sam. vi. 19.]

CHAPTER XXIII. VERSE 29.

Both for the shewbread, and for the fine flour for meat-offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size.
I CHRONICLES, XXIX. 21.

AND FOR THE UNLEAVENED CAKES] Hebrew, *ham-matsoth,* 'the unfermented cakes.'

CHAPTER XXVII. VERSE 27.

And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite.

AND OVER THE VINEYARDS] Hebrew, *v'd al-haḥ-n'rahmim,* 'and over the vineyards.' The Lxx. has *hai epi tōn khōrīdhn,* 'and over the fields.' Another reading is *hai epi tōn ampelōn,* 'and over the vineyards.' The V. is *vīnea rumynae cultòribus,* 'and over the cultivators of the vines.'

OVER THE INCREASE OF THE VINEYARDS FOR THE WINE CELLARS] Hebrew, *v'd al shek'h-n'rahmim ḫa'-strot haw-yayin,* 'and over the increase of the vineyards for the stores of the wine.' The Lxx. has *hai epi thesauron ton en tais khōrīkith ton oinoth,* 'over the treasures of wine in the fields'; the V., *cellis vinariis,* 'over the wine-cellars.'

CHAPTER XXIX. VERSE 21.

And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink-offerings, and sacrifices in abundance for all Israel.

WITH THEIR DRINK-OFFERINGS] Hebrew, *v'd-našiḳim,* 'and their libations.' So both Lxx. and V.
THE
SECOND BOOK OF CHRONICLES.

CHAPTER II. VERSE 10.
And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

AND TWENTY THOUSAND BATHS OF WINE] Hebrew, ve-yayin batim ṣirim šlah, 'and wine, baths, thousands twenty.' The bath, as a fluid measure, corresponded with the ephah as a dry measure, and was equal to seven gallons four pints English. The Lxx. has eisou, the V. vini, 'of wine.'

CHAPTER II. VERSE 15.
Now therefore the wheat and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants.

AND THE WINE] Hebrew, hay-yayin, 'the wine.' The Lxx. reads tov eisou; the V., vinum.

CHAPTER VIII. VERSE 13.
Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

IN THE FEAST OF UNLEAVENED BREAD] Hebrew, ḥi-khag ham-matsot, 'in the festival of unleavened cakes.'

CHAPTER XI. VERSE 11.
And he fortified the strongholds, and put captains in them, and store of victual, and of oil and wine.

AND OF OIL AND WINE] Hebrew, vd-ḥemdn vd-yayin, 'and of oil and wine.' The Lxx. has kai elaion kai eisou; the V., et olei et vini.
2 CHRONICLES, XXX. 13.

CHAPTER XIX. Verses 2, 3.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. 3 Nevertheless there are good things found in thee.

A principle of the broadest kind is here enunciated, which should be applied to the practical life of professed Christians. The vice of Jehoshaphat was that of moral weakness, his virtue that of ready repentance under the perception of truth. A great brewer has truly said that the contest between church and school on the one hand, and that of the beer-shop and gin-palace on the other, is but one development of the war continually waged between heaven and hell. It surely would be wise in all persons of influence—especially ministers, magistrates, and members of Parliament—to put to themselves this question of Jehu the seer,—"Shouldest thou help the ungodly, and love them that hate the Lord?" Were they honestly to do this, should we ever behold the moral anomaly of men in authority presiding over the feasts of publicans, and giving toasts in honor of a deadly and demoralizing trade?

CHAPTER XXVI. Verse 10.

Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vinedressers in the mountains, and in Carmel: for he loved husbandry.


CHAPTER XXIX. Verse 35.

And also the burnt offerings were in abundance, with the fat of the peace-offerings, and of the drink-offerings for every burnt-offering. So the service of the house of the Lord was set in order.

AND OF THE DRINK-OFFERINGS] Hebrew, wwan-nesakim, ‘and with the libations.’ The Lxx. has σὸν σφόνδυλον, ‘of the outpourings’; the V., libamina, ‘libations.’

CHAPTER XXX. Verse 13.

And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

THE FEAST OF UNLEAVENED BREAD] Hebrew, ets-ḥag ham-matsot, ‘the festival of unfermented cakes.’
CHAPTER XXX. VERSE 21.

And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.

THE FEAST OF UNLEAVENED BREAD] Hebrew, ekkhag ham-matsot, ‘the festival of unleavened cakes.’

CHAPTER XXXI. VERSE 5.

And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

THE FIRSTFRUITS OF CORN, WINE, AND OIL, AND HONEY] Hebrew, rashith, dahgan, tirah, ve-yizhar, u-d’vash, ‘the firsts of corn, vine-fruit, olive-and-orchard fruit, and honey.’ The margin of the A. V. gives ‘dates’ as the alternative reading for ‘honey,’ as it is not probable that the fruit of the palm tree was exempt from this tithing. The Lxx. has aparchemn sithou, hais oinou, hais elioun, hais melilou, ‘the first of corn, and wine, and oil, and honey.’ The V. has primitias frumenti, et vini, et olei, et mellis, ‘the firsts of corn, and of wine, and of oil, and of honey.’

CHAPTER XXXII. VERSE 28.

Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

OF CORN, AND WINE, AND OIL.] Hebrew, dahgan, ve-tirah, ve-yizhar, ‘(the increase of) corn, and vine-fruit, and olive-and-orchard fruit.’ The Lxx. has sithou, oinou, hais elioun; the V., frumenti, vini, et olei, ‘of corn, of wine, and of oil.’
THE BOOK OF EZRA.

CHAPTER III. VERSE 7.

They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

AND MEAT, AND DRINK, AND OIL.] Hebrew, w-mahakai, w-mishkeq, wak-sheker, ‘and food, and drink, and oil.’ The kind of mishkeq is not stated. The Lxx., kai brōmatai kai pota, kai elaiom, ‘and meats, and drinks, and oil;’ the V., cibum, et potum, et oleum, ‘victuals, and drink, and oil.’

CHAPTER VI. VERSE 9.

And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail.

WINE AND OIL.] This verse being part of a decree written in Chaldee, the original is khamar—‘foaming juice,’ corresponding to the Hebrew khamor in Deut. xxxii. 14—w-mahakai, ‘oil.’ The Lxx. has oinos kai elaiom; the V., vinosum et oleum.

CHAPTER VI. VERSE 22.

And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.


CHAPTER VII. VERSE 17.

That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat-offerings and their drink-offerings, and offer them upon the altar of the house of thy God which is in Jerusalem.

CHAPTER VII. VERSE 22.

Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much.

And to an hundred baths of wine] Chaldee, ve-ad khamar batin melah, 'and to wine, baths a hundred.' The Lxx. gives hai keo sionu bathan kehatem, 'and even to a hundred measures of wine'; the V., et usque ad vini basilis centum, 'and even to a hundred baths of wine.' [See Note on 2 Chron. ii. 10.]

Without prescribing how much] Properly, without measure or stint—according to pleasure or convenience.

CHAPTER X. VERSE 6.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

Nor drink water] Hebrew, w-maim le shakshah, 'and water he drank not.' To abstain willingly from bread and water was Ezra's manner of expressing grief; to be confined to bread and water would be to many persons one of the greatest miseries of life. To control the appetite, not to pamper it, is the surest means of promoting both health and rational enjoyment. Temperance, in fact, is never reached until self-denial begins.
THE BOOK OF NEHEMIAH.

CHAPTER I. VERSE 11.

O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king’s cup-bearer.

For I was the king’s cup-bearer] Hebrew, ve-ani hah-yithi mashykh laam-salḥ, ‘and I was cup-bearer to the king.’ Mashykh, the participle of shah-qah ‘to drink,’ signifies, being in the Hiphil conjugation, ‘one who gives drink to another’ = a cup-bearer. The Lxx. has oinochoe, ‘wine pourer’; the V., pincerna, ‘a cup-bearer.’ Mashykh is also translated ‘butler’ by the A. V. [See Note on Gen. xl. 9.]

CHAPTER II. VERSE 1.

And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.

Wine was before him] Hebrew, yayin h-phaknaḥ, ‘wine (was) before his face.’ The Lxx. gives kai en ḫ einoν emōpion emon, ‘and the wine was before me’; the V., et vinum erat ante eum, ‘and wine was before him.’

And I took up the wine] Hebrew, vah uṣāk eḥ hay-yayin, ‘and I lifted up the wine.’ The Lxx. has kai ḫ akon toν oinoν, ‘and I took the wine’; the V., levavi vinum, ‘I raised the wine.’

The office of cup-bearer to an Eastern monarch was one of much importance, from the frequent access it gave to his presence at a time when he would be most inclined to unbend and grant favors; but the constant dread of treason in which such a despot perpetually lived, rendered him acutely observant of the slightest change of demeanor in this attendant. Artaxerxes would, therefore, notice Nehemiah’s sadness, and be anxious as to its cause (chap. ii. 2). It has been supposed that in his self-absorption Nehemiah had omitted the indispensable form of pouring a little wine into his own hand and drinking it before presenting the cup to the king; and this omission of the usual protection against poisoning would naturally arouse the monarch’s suspicion, and help us to understand why Nehemiah was made ‘very sore afraid’ by the king’s interrogation.
CHAPTER III. VERSE 14.

But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

BETH-HACCIKREM] Hebrew, בְּתֵיחַ-הַכָּרֶם, 'the house of the vineyard'; also a town referred to in Jer. vi. 1, and situated, according to Jerome, on a mountain between Jerusalem and Tekoa.

CHAPTER V. VERSE 3.

Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

AND VINEYARDS] Hebrew, וּפְרָקָמֵים, 'and our vineyards.' See also in verses 4, 5.

CHAPTER V. VERSE 11.

Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

THEIR VINEYARDS] Hebrew, הָרָקִים, 'their vineyards.'

AND OF THE CORN, THE WINE, AND THE OIL] Hebrew, וּהָדָּגַן, הָטוֹּּרִים, וּסָּקַר, 'and the corn, the vine-fruit, and the olive-fruit';—obviously enumerated as the solid produce of the 'lands,' 'vineyards,' and 'oliveyards' just mentioned. The Lxx. has τον σίτων και τον οίνου και τον φρούτου, 'the corn, and the wine, and the oil'; the V., frumenti, vini, et olei, 'of corn, of wine, and of oil.' The Arabic for torahh has the usual šittur, 'expressed juice.'

CHAPTER V. VERSE 15.

But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people; but so did not I, because of the fear of God.

BREAD AND WINE] Hebrew, בָּהַמֶּם וָהֲיוֹן, 'from bread and wine.' The Lxx. has εν αρτοῖς καὶ σίνῳ, 'with loaves and with wine'; the V., in pane et vino, 'with bread and wine.'

CHAPTER V. VERSE 18.

Now that which was prepared for me daily was one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

STORE OF ALL SortS OF WINE] Hebrew, בָּהַל יָיִין יָרָה, 'with every (sort of) wine abundantly'—a copious supply of all kinds of wine. The Lxx.
NEHEMIAH, VIII. 10, 12.

* See Appendix ‘D’ for his exact words; and also for description of ambrosia.

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has en pasin oinos & phlekhe, ‘wine in all (kinds) in plenty’; the V., vina diversa, *different wines.*

No fact is better established in regard to ancient times than the great diversity of their vinous preparations,—a diversity extending not only to the modes of their manufacture, but to their qualities and effects. Though Pliny cannot be quoted as an illustrator of Oriental customs prevailing five hundred years before, yet when he affirmed that a hundred and ninety-five varieties of wine existed in his time,* and that these would be doubled if lesser differences were included, we may safely conclude that the kahl jayin of Nehemiah is to be liberally construed. Some might be new, some old; some pure, some mixed; some fresh from the vat, some boiled; some watery, some thick; some sweet as honey, others thin and tart. The modes of manufacture would also differ in almost every district, and probably among neighboring vine-growers. [See Virgil’s poetic hyperbole in ‘Georgics,’ lib. iii. 203-8; and observation of Sir G. Wilkinson quoted in Note on Gen. xli. 9—11.]

CHAPTER VIII. VERSE 10.

Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.

AND DRINK THE SWEET] Hebrew, ushthu mamtagqim, ‘and drink the sweetmesses’ — sweet drinks. The Lxx. has kai pite glukasmata, ‘and drink ye sweet things’; the V., et bibite melcum, ‘and drink ye the honey-sweet (article).’ *

Some of the ancient wines were thick and luscious like jellies, and had to be largely diluted before they could be drunk; others, of the ordinary fluidity, were mixed in the proportion of several measures of water to one of grape-juice, so that even if fermented they were but slightly intoxicating unless consumed in large quantities. The verbal root of mamtagqim is mastag, ‘to suck,’ ‘to be sweet’; and, says the Rev. B. Parsons, “it is worthy of remark that the ancient Britons had a sweet wine which the Welsh called meddyglyn, and the English metheglin. The word metheglin comes from meteg or metek, ‘sweet,’ and glym, ‘glutinous,’ and thus signifies what it really was, a sweet syrupy drink. Every one must here see that meteg in Saxon, meddyg in Welsh, and mettek in Hebrew are the same words. This term among the ancient Britons was applied to a drink made from honey.” To the same root may be referred methebo and methealke, ‘to fill or drink to the full’ of (or with) any sweet thing; but metk in Egyptian also signified ‘full,’ as in metheris, the measure God.

CHAPTER VIII. VERSE 12.

And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.
AND TO DRINK] Hebrew, vō-lēshoth, ‘and to drink.’ The LXX. has kai πίεω, ‘and to drink’; the V., et bibert, ‘and that (the people) should drink.’

CHAPTER IX. VERSE 25.

And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance; so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

VINEYARDS] Hebrew, hērāhmīm, ‘vineyards.’

CHAPTER X. VERSE 37.

And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

AND THE FRUIT OF ALL MANNER OF TREES] Hebrew, w-phri kahl qōh, ‘and the fruit of every (kind of) tree.’ The LXX. reads, kai ton karpon pantos xuōm, ‘and the fruit of every tree’; the V., et poma omnis ligni, ‘and fruits of every tree.’

OF WINE AND OF OIL.] Hebrew, τιρωθ υδ-γίθαρ, ‘vine-fruit and olive and orchard fruit.’ The LXX. has oinou kai elaiou, ‘of wine and of oil’; the V., vinemix uveaque et olei, ‘of vintage fruit also and of oil.’ This is the second instance in which the Vulgate does justice to τιρωθ. [See Note on Deut. vii. 13.] Walton’s Polyglot gives musti. Tiroth and yithar are plainly mentioned by Nehemiah as representatives of the ‘fruit of all manner of trees’ brought to the priests; and this verse alone is sufficient to establish the meaning of these collective terms, as designating the solid produce of the vineyard and the orchard.

CHAPTER X. VERSE 39.

For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not forsake the house of our God.

OF THE CORN, OF THE NEW WINE, AND THE OIL.] Hebrew, ḫa-daḥqan, ḫa-tiroyth, vō-hay-yithar, ‘the corn, the vine-fruit, and the olive and orchard fruit.’ The LXX. reads, tou σιτου, kai του νινου, kai του ελαιου, ‘of the corn, and of the wine, and of the oil.’ The V. has frumenti, vini, et olei, ‘of corn, of wine, and of oil.’—so soon had St Jerome unlearnt what he had practised in verse 37, where he translates τιρωθ as vinemix. The English translators add ‘new’ to their usual rendering of τιρωθ as ‘wine.’
Chapter XIII. Verse 5.

And he had prepared for him a great chamber, where aforesight they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.

And the tithes of the corn, the new wine, and the oil.] Hebrew, w-másar had-áqgan hat-tir'or vê-hay-yit'har, 'and the tithe of the corn, the vine-fruit, and the orchard fruit.' The Lxx. reads, kai teen decháteen tou silou, kai tou oinou, kai tou elaiou, 'and the tenth of the corn, and of the wine, and of the oil'; the V., et decimam frumenti, vini, et olei, 'and the tenth of corn, of wine, and of oil.' The English translators again render tir'or by 'new wine,' following, no doubt, the mustum of most Continental versions.

Chapter XIII. Verse 12.

Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

The tithe of the corn and the new wine and the oil.] Hebrew, másar had-áqgan, hat-tir'or, vê-hay-yit'har, 'the tithe of the corn, the vine-fruit, and the orchard-fruit.' The Lxx. gives tou purou, kai tou oinou, kai tou elaiou, 'of the wheat, and the wine, and the oil'; the V., frumenti, vini, et olei.

Chapter XIII. Verse 15.

In those days saw I in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lacing asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

Treading wine presses] Hebrew, dôrkim gîloth, 'treading the wine-presses.' The Lxx. has patountas lernous; the V., calcantes torcularia.

As also wine, grapes] Hebrew, vê-aph yayin anahvim, 'and also wine, grapes.' The Lxx. has kai oinon kai staphulem, 'and wine and grapes'; the V., vimum et uvas, 'wine and grapes.'
THE BOOK OF ESTHER.

CHAPTER I. VERSE 7.

And they gave them drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, according to the state of the king.

The Hebrew is וב-חקות ביקלא שאקה, וב-חקים מלקית ויקול בֵּוי-יָד חָם-מלֶית, 'and they were providing drink in vessels of gold, and the vessels (were) diverse from vessels, and wine of royalty (was) abundant, according to the hand of the king.' The Syriac follows the Hebrew almost word for word. The LXX. reads, ζυτερία εχρώσα καί αργωρά, καί άνθρακινον καλίκαν προκείμενον από τάλαντον τρίσμυρον; οίνος πολύς καί θέρενσα ήμαν αυτος ο βασιλεύς ο βασιλεύς επὶ κόρας, 'gold and silver drinking-cups (there were), and a small carbuncle goblet was on view, valued at thirty thousand talents; the wine (was) plentiful and sweet, such as was drunk by the king himself.' The V. gives ὑπερβαντ αὐτόν qui invitati erant aureis poculis, et alii swirls cibis inferebantur; vinumque ut magnificentia regis dignum erat, abundans, et praecipuum ponebatur, 'but they that were invited drank in golden cups, and the meats were brought in different sets of vessels; wine also worthy of the royal magnificence was furnished in abundance, and of the highest quality.'

The Targumist tells a strange story, how the vessels brought from Jerusalem turned the king's vessels into the likeness of lead!—and adds, 'And they drank fresh wine (khamar-ahhi), fit for the drinking of a king, of a superior scent and the most delicious flavor; and it was not used sparingly, but with the liberality of a royal hand.'

This was a splendid entertainment. The drinking-vessels were of gold, and of different patterns, or perhaps variously chased; the wine was 'wine of royalty,' i. e. such as was usually drunk by the royal family; and it was plentifully served 'according to the king's hand'—with a profusion suitable to the hand of one whose resources were so vast. The statement of the LXX. that it was 'sweet,' throws light upon the kind of wine preferred, if not in the Persian palace, yet in courtly circles in the time when that translation was made—the third century before Christ. Sweetness, not alcoholic potency, was the quality most relished, as it would appear, in the wines then selected for the royal tables.
And the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure.

The Hebrew reads, וּחַשְּתִיָּה הָדָדָה, אוֹנָה, הִיְכַּנ יִצְאַד הַמֶּלֶךְ אֶל בַּהֲדָה בַּעֲרָה הָבְּרָה הַרְצָה יְחַ וּיְחַ, 'and the drinking (was) according to a decree—none compelling, for so the king commanded to every officer of his house to fulfill the pleasures of man' (every man).

The Lxx. rendering is ὁ δὲ ποταμὸς τῶν οἰκονόμων κατὰ πρὸκειμένους ομονόματος οὐ μὴ ἀπετάξῃ τοὺς οἰκονόμους ποιεῖσθαι τὰ θέλειν αὐτῷ τίποτα ἐν αὐτῷ, 'now the drinking was not according to the established law, for so the king wished; and he instructed those of his household to do the will of himself and of the men' (his guests).

The V. has nec erat qui non habet cogitati ad bibendum; sed sicut rex statuerat, ponebatur mensis singulos de principibus suis ut numeret unusquisque quod vellet, 'nor did any one force the unwilling to drink, but as the king had arranged, who set over each table one of his lords, that every one might partake of what he pleased.'

The Targum has 'and the drinking was regulated according to the bodily habit, and there was no one who compelled (another to drink); for the king had so issued an order binding upon every one connected with the royal house, that the drinking should be according to the will of each, whether Israelites or of any other nation and language.'

Josephus gives the following account:—'And he enjoined upon his servants not to compel them to drink by constantly presenting the drink to them, as was a custom among the Persians, but to defer to them, and kindly attend to whatever each of the guests should desire' (hai ἑκατέρῳ τῶν καταχειμενῶν ἅρκας πληθυντεσθαι).

The apparent contradiction between the Hebrew text and the Lxx. version, will disappear if we observe that the king, in fact, superseded pro tempore the common convivial law by a special arrangement for the occasion; but whether for the sake of increasing or diminishing the drinking is not clear. Josephus implies the latter; but while the abstemious would be protected by the freedom afforded, those of a different disposition might make it the means of unbounded license. Among the Greeks and Romans each banqueting party had its president (Greek, ἀρχηγός—chief of the feast; Roman, arbiter sive rex bibendi—master or king of the drinking), and all the persons present were bound to follow his directions in the quaffing of cups in honor of gods and mortals. The rule was precise and peremptory—πίθη καὶ σφίθη, 'drink or depart.' The Persians may have had a more familiar custom of toasting one another. Herodotus, who lived not long after Nehemiah, says of them, 'They are very fond of wine, and drink it in large quantities. It is also their general practice to deliberate upon affairs of weight when they are drunk; and then on the morrow, when they are sober, the decision to which they came the night previous is put before them by the master of the house in which it was made: and if it is then approved of, they act upon it; if not, they set
it aside. Sometimes, however, they are sober at their first deliberations, but in this case they always reconsider the matter under the influence of wine."—(Book i., c. 133.) The Germans, according to Tacitus, adopted the first and better half of this curious method. They took counsel first when drunk, and then when sober. And the historian adds, "They deliberate when unable to devise anything, they decide when not able to go wrong."

CHAPTER I. VERSE 9.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

A feast] Hebrew, mishkeh, "a drinking" = a banquet. It is not to be supposed that a mishkeh comprised drinking only; it certainly included the more substantial delicacies of the season. Queen Vashti's mishkeh would be composed of refreshments adapted to the taste of her ladies, and let us hope that the drinks, whatever else they were, were of a more innocent nature than those with which her royal consort and his nobles were regaled.

CHAPTER I. VERSE 10, 11.

"On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, " To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look on.

When the heart of the king was merry with wine] Hebrew, h67-tuv lwh kdm-melek haw-yayin, "when good (was) the heart of the king with wine." The LXX. reads, heodeilis genomenos ho bassileus, "the king having got into a sweet condition" = a mellow humor. The V. amplifies, cum rex esset hilarior et post nimiam potationem inculuissest mero, "when the king had become more jovial, and after an excessive indulgence had become heated with unmixed (wine)." The T. reads, "when the king's heart was gladdened with wine, the Lord sent to him the angel of confusion to confound their feast."

Subsequent events make apparent—1, how little of good judgment is joined with drinking-jollity; 2, how soon the blandness of temper that seems associated with the bottle turns to sourness when crossed by opposition. The free and easy spirits that spring from drink resemble the paws of the tiger, which conceal under a smooth and velvety fur the talons of violence and rapine. Where Bacchus rules, mirth may turn at any moment into murderous strife.

CHAPTER II. VERSE 18.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.
ESTHER, VII. 1, 2.

A GREAT FEAST] Hebrew, miškātah gahdol, 'a great feast.'

EVEN ESTHER'S FEAST] Hebrew, eth-miškātah Estār, 'the feast of Esther'—called Esther's because given in her honor, to signalize her elevation to the queenly state and dignity.

CHAPTER III. VERSE 15.

The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

SAT DOWN TO DRINK] Hebrew, yahshōw lištoth, 'sat down to drink.'

The LXX. has ἐχθρόνιοντο. 'were drinking deep' [from ἔχθρον, a Spartan drinking-cup; hence to ἔχθρονις to drink on and on]. The V. has celebrate convivium, 'keeping a feast.'

We are almost compelled to think that Ahasuerus was drunk when he fell so blindly into the snare laid for him by Haman. Matthew Henry remarks, "Haman was afraid lest the king's conscience should smite him; to prevent which he engrossed him to himself; and kept him drinking: this cursed method many take to drown their convictions and harden their own and others' hearts in sin."

CHAPTER V. VERSE 6.

And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed.

AT THE BANQUET OF WINE] Hebrew, bēniškōth hayyayin, 'at the banquet of the wine.'

[Miškātah occurs in verses 4, 5, 12, and 14, and is in each place rendered 'banquet' in the A. V.]

CHAPTER VII. VERSE 1.

So the king and Haman came to banquet with Esther the queen.

CAME TO BANQUET] Hebrew, lištoth, 'to drink.' So the margin of A. V. The LXX. has συμπίσσειν, 'to drink with'; the V., ut biberverit, 'that they might drink.'

CHAPTER VII. VERSE 2.

And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom.
At the banquet of wine] Hebrew, ḫō mishkēh ḥay-yāyim, ‘at the drinking (μισθὸς ἰατρῶν) of the wine.’ The LXX. has καὶ ἦτο ποτό, ‘at the drinking’; the V., postquam vine incaluerat, ‘after he was heated with wine.’

Chapter VII. Verse 7.

And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

From the banquet of wine] Hebrew, mimmishkēh ḥay-yāyim. The LXX. has ἀπὸ τοῦ συμπόσιον, ‘from the banquet’; the V., de loco conubii, ‘from the place of feasting.’

Chapter IX. Verse 22.

As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.

Of feasting] Hebrew, mishkēh. [So also in verses 17, 18, and 19, where it is rendered ‘feasting’ in A. V.] If intoxicating liquors were freely used, the feast of Purim would prove in its results to many families a time of sorrow rather than of joy. The Jews both of the East and West have a general reputation for sobriety, but that Purim is not always soberly celebrated, even in the Holy City, may be gathered from an anecdote related by the teacher of the English school in Jerusalem, to the effect that a girl who was asked why she would be absent on account of Purim, as she alleged she must be, replied with much simplicity, ‘We shall all be drunk.’ It would be a relief to hope that the error was purely grammatical, and that the little Jewish maiden was confounding the active ‘to drink’ with the passive ‘to be drunk’; but we can hardly please ourselves with this supposition when we recollect the teaching and testimony of the ancient Rabbins—‘A man’s duty with regard to this feast is that he should eat meat . . . and drink wine until he be drunk, and fall asleep in his drunkenness’ (Hilkoth Megillah, c. ii. 5). In fol. 7 the Talmud is even more precise:—‘A man is bound to get so drunk with wine at Purim as not to know the difference between Cursed is Haman and Blessed is Mordecai.’ A curious story is appended. ‘Rabba and Rabbi Zira made their Purim entertainment together. When Rabba got drunk he arose and killed Rabbi Zira. On the next day he prayed for mercy, and God restored Zira to life. The following year Rabba again proposed to Rabbi Zira to have their Purim entertainment together; but he answered, ‘Miracles don’t happen every day.’’ This is only one out of a multitude of instances demonstrating the absurdity of Christian commentators and critics appealing to the ‘opinions’ of the Rabbins; only in matters of fact is their testimony of any real value.
THE BOOK OF JOB.

CHAPTER I. VERSE 4.

And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them.

AND FEASTED] Hebrew, וֹ-אָהַשׁ מִשְׁכָּח, 'and made a drinking'—feast. The LXX. has ἐπιοίνωσαν ποτόν, 'they made a drinking'; the V., et faciebant convivium, 'and they made a feast.'

AND TO DRINK] Hebrew, וֹ-הַשִּׁקְתוּ, 'and to drink.'

This 'drinking' or feast is not explained. The proceeding of the patriarch, as described in ver. 5, who, when the days of his sons' feasting were over, 'rose up early, and offered burnt offerings according to the number of them all, lest they should have sinned in their hearts,' may suggest, but does not necessarily imply, that their 'wine' was of the class described by the Wise man as 'a mocker.' The words, 'thus did Job continually,' show that the previous account relates to the festivities which recurred on the birthday of each son and daughter.

CHAPTER I. VERSE 13.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house.

DRINKING WINE] Hebrew, שֹׁקִית יָיִין, 'drinking wine.' The LXX. has ἐπιοίνωσαν σίνον, 'they drank wine'; the V., bibentibus vinum, 'when they might drink wine.'

CHAPTER I. VERSE 18.

While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house.

AND DRINKING WINE] Hebrew, וֹ-שֹׁקִית יָיִין, 'and drinking wine.' The LXX. has πιομένων, 'drinking'; the V., bibentibus vinum, 'when drinking wine.' The Syriac omits all mention of wine in verses 13 and 18.
CHAPTER XII. VERSE 25.

They grope in the dark without light, and he maketh them to stagger like a drunken man.

And he maketh them to stagger like a drunken man] Hebrew, ney-yathām kish-shikbor, 'and causes them to stray like one drunk.' The Lxx. has planeethieesem de-küper ho methuōn, 'and they wander as one drunk.' Some MSS. have planomeneus, 'wandering.' The V. reads, et errare eos faciet quasi ebrio, 'and he shall make them to wander as if drunk.' So the Syriac. The idea is of going astray rather than of staggering—the mental confusion which misleads, rather than the physical unsteadiness produced by indulgence in strong liquor. For the latter condition the Hebrew is raḥāl.

CHAPTER XV. VERSE 33.

He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

He shall shake off his unripe grape as the vine] Hebrew, yakhenos kag-gephem biros, 'he shall shake off as the vine his sour bunch (of grapes)—from böser or bāser, a collective noun used to describe 'sour grapes.' Lxx., truge-thice de hōs omphax pro hōras, 'he shall be gathered as an unripe grape before (its) hour.' V., lædecet quasi vinca in primo flore botrus ejus, 'he shall be broken (or blasted) as a vine in the first flower of its grape-cluster.'

CHAPTER XXII. VERSE 7.

Thou hast not given water to the weary to drink, and thou hast with-holden bread from the hungry.

To withhold water from the thirsty (Hebrew, ah-iph = languishing), was and is regarded in the East as an act of monstrous inhumanity. It is one of the thirty-two 'charities' of the Hindoos to have water ready for the weary traveler to drink. Persons in England who give to the thirsty or weary workman beer, or other intoxicating liquor, are unconsciously doing evil instead of good: first, by presenting that which increases thirst; and secondly, by creating a desire for stimulants which leads to a waste of wages and to much domestic suffering. If other drinks besides water are offered, let them be free from the power of injuring the recipient, either in body or mind.

CHAPTER XXIV. VERSE 6.

They reap every one his corn in the field: and they gather the vintage of the wicked.

And they gather the vintage of the wicked] Hebrew, ve-hātweh raḥskah ye hànhšahu, 'and the vineyard of the wicked one they glean' [or gather the late fruits of]. The margin of the A. V. has 'the wicked gather the vintage.' The Lxx. has adunatoi ampolonar asbōn amisthi kai asiti eirgazante, 'the feeble cultivate
unpaid and unfed, the vineyards of the unjust.' The V. reads, et vineam ejus quem vi oppresserint, vindemiant, 'and they gather the vintage of his vineyard whom by force they have oppressed.'

CHAPTER XXIV. VERSE 11.

Which make oil within their walls, and tread their winepresses, and suffer thirst.

And tread their winepresses, and suffer thirst] Hebrew, yíkhvim dákhuw-yitemáhu, 'and tread their wine-presses and thirst.' The Lxx. has nothing resembling this verse. The V. rendering is inter aceros eorum meridiati sunt, qui calcatis torcularibus situnt, 'among their heaps those who thirst take a moonday rest, the wine-presses having been trodden.'

CHAPTER XXIV. VERSE 18.

He is swift as the waters; their portion is cursed in the earth: he beholdeth not the way of the vineyards.

He beholdeth not the way of the vineyards] Hebrew, le yíkhnek dák kerahmim, 'he turns not to [looks not towards] the way of the vineyards.' The Lxx. strangely gives the whole verse thus: 'Swift is (their path) upon the face of water; accursed shall be their portion upon earth, and their fruits upon the land (shall be) withered in their arm, for they have robbed orphans.' The V. translates the last clause nec ambulet per viam vinerum, 'nor shall he walk along the path of the vineyards'; the T., 'and he shall not look to the footpath of the vineyards.' The Syriac and Arabic connect the last two clauses in this form,—'accursed will be their portion in the earth in the way of the vineyards.' Assuming the integrity of the Hebrew text, the meaning will be, either that the rapacious will shun the publicity of the vineyard path, or (more likely) disdain the honest labor of those who go to and from the vineyard as the sphere of their daily toil.

CHAPTER XXXII. VERSE 19.

Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

The Hebrew reads, hinna vitni bē-yayin lo yíp-pakhthākh; bē-vvoteh khadāhkham yībbahēdā, 'behold, my belly like wine has no vent; like new bottles it is rent.'

* Prof. Renan translates,—
   "Il expriment l’huile dans les celliers de leur spoliateur,
   En foulant le pressoir, ils ont soif."

† Prof. Renan translates,—
   "Ils sont comme un corps léger sur la surface de l’eau,
   Leur héritage est mortel sur la terre;
   Ils ne prennent jamais le chemin des vignes."

adding this note,—"That is to say, it always brings unhappiness to the life of populations that are passing from the condition of Bedouins plunder to the state of agricultural and sedentary tribes."
The Lxx. has ἴκε δε γαστήρ μου ἕσπερ ἀσκός γλευκόν [Codex A, γλευκόν] δεδεμένος; ἴκε ἕσπερ πυκνετήρ χαλκός ἐρρεκευς [Codex A, χαλκός δεδεμένος και ἐρρεκευς], "but my belly (is) glowing [Codex A, loaded] as a fastened-up skin-bottle of sweet wine; as the bellows of the brazier when it has burst [Codex A, as the bellows of the brazier when it has been fastened up has burst]." Symmachus's version of the last clause is preserved—κύς οἶνος σαρν τοίχη εὐκοτος, "as new wine without ventilation." The V. given en venter mens quasi mustum ab horto spiraculo quod lagunculas novas dierumpit, 'behold, my belly is as new wine without a vent, which bursts asunder new vessels.' The T. has 'behold, my belly is as new wine [κχαμαρ κχαδάθ] which has not a vent, and it is burst [as] new vessels.'

The Hebrew yayin, here used for grape-juice while passing into fermentation, is explained by the Lxx. as gleukos, by Symmachus as oinos new, by the Targum as khamar khadath, and by the V. as mustum. The passage illustrates the explosive power of this juice when set fermenting. This potency is due to the carbonic acid gas generated by the act of fermentation, which will burst the strongest vessels (whether skin, or wood iron-bound) in which it happens to be foolishly confined. The analogy drawn is between agitation of mind and the fermentation of yayin; unless 'a vent' is allowed, the safety of the body in the one case and of the bottle in the other is endangered. 'He was bursting to speak,' is a phrase not uncommon to our vernacular. This text is often most erroneously compared with Matt. ix. 17. Elihu refers to wine that had been put, after it had been partially fermented, into new bottles made air-tight, through carelessness or from ignorance of the state of the wine; whereas Christ refers contrastively to wine put into new bottles before fermentation, in order to prevent the wine from fermenting and the bottle from being burst. The traditional interpretation makes the Saviour contradict Elihu by affirming that wine could ferment in new bottles, closed up, without endangering the bottles! [See Note on Matt. ix. 17.]

* There is no commendation expressed, but the contrary. It is an abnormal-state opposed with an abnormal-process.
THE BOOK OF PSALMS.

PSALM IV. VERSE 7.

Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

The Hebrew stands, nakhtah simkhah b‘-lbi madik daggam v‘-sirovsham rahhu, “thou hast put gladness (or cheer) in my heart from [or, more than when] their corn and their vine-fruit abounded.” The Lxx. has edubas euphrasmeen eseen haridion; apo karpou silou kai einou kai elaiou auton eplethunthekan, “thou hast put gladness into the heart; by the fruit of their corn and wine and oil they have been satisfied.” So Aquila, Symmachus, and Theodotion. The V., which in the Book of Psalms follows the old Italic version, reads, dedisti laetitiam in corde siove; a fructu frumenti, vini, et olei sui multiplicati sunt, “thou hast given gladness into my heart; by the fruit of their corn, wine, and oil they have been multiplied.” The Lxx. and V. agree in adding ‘oil’ to the list of earthly blessings which cheer the heart of man, and in separating the verse into two distinct clauses.

Origen puts a circle round ‘oil’ in his Hexapla to indicate that it was not extant in the Hebrew MSS. of his day. The compound particle madik (min, ‘from,’ and ath, ‘with’) is somewhat ambiguous, but the fact that all the Greek versions and the Vulgate have ‘by the fruit of,’ makes it likely that their MSS. may have read ma-abbai (‘and’) instead of ma-ath (‘and’). The words as written in the Hebrew characters bear, as will be seen, a close resemblance. In the Song of Solomon, vi. 11, ’n is translated in the A. V. ‘the fruit of,’ though Gesenius suggests ‘greenness of.’ It is, however, conjectured (Migne’s Cursus Patrologiae) that apo kairen, ‘from the time of,’ became changed by the transcribers in mistake into apo karpou, ‘from the fruit of.’ St Jerome has ‘in the time their corn and their wine were multiplied.’ St Augustine has a tempore, ‘from the time.’ The sense afforded by the A. V. is in harmony with the spirit of the context, which seeks to enforce the supreme excellency of the Divine favor. The increase of corn and vine-fruit is a subject of lawful congratulation with all men; but while the ungodly derive their chief enjoyment from these fruits of the earth, mellowed and multiplied by the light of the sun, a richer treasure of felicity is the portion of the man, however poor, whose heart is the recipient of the light of God’s countenance.

PSALM X. VERSES 9, 10.

9 He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into
his net. He crouceth, and humbleth himself, that the poor may fall by his strong ones.

Language could scarcely be conceived more graphically descriptive of the course pursued by those who carry on the traffic in intoxicating liquors, regardless of the miseries produced. They may be acquitted of any malicious intention to murder and rob; but the knowledge of what is produced by their daily business, and the artifices (including venal testimonies and advertisements) employed to extend it by drawing the poor and thoughtless into its meshes, must leave them without excuse, according to any standard of moral responsibility that can be applied to human conduct. Very grievous is it that a sense of this responsibility should be deadened through the license granted by the law to deal 'in the strong ones'; and the Christian patriot is bound to free himself from all complicity with such legislation, by means of earnest protests against it, and by no less earnest efforts to confer power upon the people to protect themselves against this system of wholesale destruction. All men who take upon themselves the Christian name should see that their daily practice and business will not bring them under Job's description—'Those that rebel against the light' (xxiv. 13).

Psalm XVI. Verse 4.

Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

Their drink offerings of blood will I not offer.] Hebrew, bal assih miskhikhem mid-dahm, 'I will not pour out their libations (outpourings) from blood.' The Lxx. have mee sunagôga tas sunagôgas autôn ex haimaton, 'I will by no means assemble their assemblies of blood (lit. bloods).' The V. gives precisely the same sense, non congregabo conventiculâ eorum de sanguinis. The Syriac is identical with the A. V. The T. represents God as the speaker—'I will not receive with satisfaction their libations, nor their offering of blood.'

One of the forms of that cruelty which filled 'the dark places of the earth' consisted in pouring out the blood of human victims to the gods who were adored; and such libations were sometimes converted into vows in times of personal or public exigency. Similar customs characterize modern paganism. Dupuis mentions, in his 'Journey in Ashantee,' that he saw the king gather the blood of a human victim into a vessel, drink one half, and offer the other to his idol.

Psalm XVI. Verse 5.

The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

And of my cup] Hebrew, vò-kori, 'and my cup.' [See Note on Gen. xl. ii.]
PSALMS, LVIII. 4. 119

PSALM XXIII. VERSE 5.
Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

MY CUP RUNNETH OVER] Hebrew, kosi rhawahak, ‘my cup has fulness-of-drink.’ Ravakah is from rakhah. [See Note below on Psal. xxxvi. 8.] The LXX. has to poterion sou methusken hos kratiston, ‘thy cup satisfies as the best (wine).’ Methuskev cannot here mean ‘to intoxicate.’ The V. reads, et calix mens inebrivias quodm praelustis est, ‘and my inebriating cup, how excellent it is!’ St Jerome gives et calix mens inebrivias. Sed et benignitas, ‘and my cup (is) inebriating. But also kindness.’ Here the first two words of ver. 6—ak sou, ‘truly good,—in A. V. ‘surely goodness’—are joined to ver. 5. This likewise seems to have been Origen’s arrangement of the Hebrew. Symmachus has ‘and thy good cup fills me full with everything.’—methusken me diolou. Aquila and Theodotion have ‘my cup fills (me) full,’ poterion sou methusken.

PSALM XXXVI. VERSE 8.
They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

THEY SHALL BE ABUNDANTLY SATISFIED] Hebrew, yirveyyn, ‘they shall be satiated.’ The margin of A. V. has ‘watered.’ Rahuah, ‘to drink largely, to be satisfied with drink,’ corresponds with sah-va, as applied to food. Here it is used of fatness, ‘which is drunk and sucked in, rather than eaten’ (Gesenius). The Chaldee uses the cognate word to describe any kind of repletion from wine—to the Hebrew shakar. The LXX. has methuskevontai apo pioeteos tou eikon sou, ‘they shall be satiated with the fatness of thy house.’ Here methuso is clearly used, not in the sense of ‘to intoxicate,’ but ‘to fully satisfy.

PSALM XLVI. VERSE 3.
Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

BE TROUBLED] Hebrew, yikkamer, ‘foam’—from khamar, ‘to foam’ or ‘boil up;’ hence khamar designates the juice of the grape, either when foaming under the treader’s feet (Deut. xxxii. 14), or when bubbling up in a state of fermentation (Psal. lxxv. 8). The same word, we may observe, is applied to the foam of the sea, and to boiling bitumen, etc., and has no exclusive connection with the foam of the fermenting-vat, as Dr Laurie and others absurdly argue.

PSALM LVIII. VERSE 4.
Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear.*

*Wine is also compared in like manner, Prov. xxiii. 32. See Prel. Diss.
PSALMS, LXV. 10.

Their poison is like the poison of a serpent; Hebrew, khamath lakhmo kidmuth khamath nakhath, 'the poison (that is) to them (is) after the likeness of the poison of a serpent.' The Lxx. reads, thumos autis kata toin homoisin ton ophthon, 'their rage (= venom) is after the likeness of (the poison of) the serpent.' The V. has favor illis secundum similitudinem serpentinis, 'their fury is according to the likeness of (the fury of) a serpent.' [See Notes on Deut. xxxii. 33, Ps. cxxi. 3, and Hos. vii. 5.]

PSALM LX. VERSE 3.

Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

Thou hast made us to drink the wine of astonishment; Hebrew, hiskqithahnu yayin tardalah, 'thou hast made us drink the wine of reeling,' or trembling — that causes reeling or trembling. Tardalah is from rahal, 'to reel or tremble.' The Lxx. has epitos kocmas oinon katanosethin, 'thou hast made us drink wine of astonishment.' Aquila has oinon karusoth, 'wine of stupefaction'; Symmachus, oinon salum, 'wine of agitation.' The V. reads, potasti hoc vino comprofunctionis, 'thou hast made us drink from the wine of suffering'; St Jerome, vino consistente, 'from stupefying wine.' The Ethiopic has 'wine of stupor.' The Syriac has 'feculent wine'; the Arabic, 'turbid wine.' The T. gives 'the wine of mal edição.'

By a striking metaphor the 'trembling' caused by intoxicating yayin is viewed as a property of the wine itself; and when the Almighty is described as administering such wine, we are referred to the terrible visitations which He brings upon men, or suffers to befall them. [For similar figurative language see Notes on Psa. lxxv. 8; Isa. li. 17, 22; Jer. xxv. 15; xlix. 12; li. 7; Lam. iv. 21; Ezek. xxiii. 31—34; Hab. ii. 16; Zech. xii. 2; Rev. xvii. 24.] On this text Calvin observes of rahal, 'They were drunk with the wine of drowsiness or giddiness. Not even the Hebrew interpreters agree about the word. For many translate it semen or poison. But it is easy to gather that the prophet speaks specially of a poisoned potion that bereaves men's minds of sense and understanding; for his purpose was to set before their eyes the curse of God that had reigned.'

PSALM LXV. VERSE 10.

Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

Thou waterest the ridges thereof abundantly; Hebrew, tesamiyah ravon, 'its furrows thou givest to drink deeply,' — plentifully dost irrigate. Ravon is in the Piel conjugation, from rahach. The Lxx. reads, tous aulakai antees methusen, 'saturate her furrows'; the V., rivus ejus inebria 'to fill up her channels.'
PSALMS, LXXI. 4.

PSALM LXVI. VERSE 12.
Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

INTO A WEALTHY PLACE] Hebrew, larvahiah (from rahvah), 'to a well-watered place'—to a place of great plenty. The Lxx. has eis anplyxcheem, 'into [a place of] refreshment'; the V., in refrigerium, 'to a cool place'—a place of consolation.

PSALM LXIX. VERSE 12.
They that sit in the gate speak against me; and I was the song of the drunkards.

I WAS THE SONG OF THE DRUNKARDS] Hebrew, u-naginoth skothai shakar, 'and songs the drinkers of shakar'—songs are made about me by the drinkers of shakar. The Lxx. reads, kai eis eme epallon oi pinontes tou ouion, 'and they sang about me who were drinking wine'; Aquila, 'and the songs of those drinking strong drink'—methusma; Symmachus, 'and those drinking strong drink (methusma) sang of me.' The V. has et in me psallebant qui bibebant vinum, 'and those who drank wine sang about me'; St Jerome, 'and those drinking wine were singing.'

The Lxx. regards shakar here as equivalent to yayin. The T. paraphrases thus:—"And I shall be the song of those who go to drink strong drink (maroth) in the public-house (s'asith garzarvan)—so that shakar is here rendered, not by khamar attig, 'old wine,' as in every place except one, but by maroth, as in Lev. x. 8. See Note there.

The Psalmist intimates that he was the subject of satirical and ribald songs by the votaries of shakar. It was no new thing, even in his day, for those who imbibed freely the spirit of wine, to revile those who were filled with the 'spirit divine.'

PSALM LXIX. VERSE 21.
They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

THEY GAVE ME ALSO GALL FOR MY MEAT] Hebrew, noy-yitu vb-baruthi rosh, 'and they gave (as) my food, gall.' The Lxx. reads choleen, 'gall.' So Symmachus. The V. has fel. Roth did not designate poison in general, but some special bitter product.

AND IN MY THIRST THEY GAVE ME VINEGAR TO DRINK] Hebrew, vb-lismai yashquni khometi, 'and to me thirsting, they gave-to-drink fermented liquor'—v!cegar, the result of the acetic fermentation. The Lxx. has axos, 'vinegar'; the V., aceto, 'with vinegar.'

PSALM LXXI. VERSE 4.
Deliver me, O my God, out of the hand of the wicked: out of the hand of the unrighteous and cruel man.
AND CRUEL MAN] Hebrew, ve-khamath, 'and soured (one)'; the man whose disposition resembles vinegar. The LXX. has adikountos, 'of the unjust one.' So the V., iniqui. It may, however, carry the sense of 'corrupt,' as the idea of ferment did with Paul (1 Cor. v. 6–8). So Greenfield.

PSALM LXXIII. VERSE 21.

Thus my heart was grieved, and I was pricked in my reins.

THUS MY HEART WAS GRIEVED] Hebrew, ki yitkhahhmath B-vahvi, 'for fermented was my heart,' i.e. it lost its sweetness, as if under the action of a ferment, and became embittered—the phrase of Isaiah, 'The sweet-drink shall become bitter.'

The LXX. has strangely eunphrantea, 'has rejoiced'; but the Aldine and Complut. editions read eunphantiea, 'infamed'; Symmachus, sunkstellea, 'was drawn together'; the V., quia inffamatum est cor meum, 'wherefore my heart was inflamed.' St Jerome has contractum, 'drawn together.'

PSALM LXXV. VERSE 8.

For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

A CUP] Hebrew, les, 'a vessel'—a goblet. The T. has 'a cup of malediction.'

AND THE WINE IS RED] Hebrew, vhyayyn hhamar, 'and the wine foams,' from the presence of some fermenting agent and potent drugs. The LXX. reads, oinev akratos, 'of wine unmixed.' Symmachus has hai oines akratos, 'and the wine is unmixed'; St Jerome, vino meraco, the V. vini meri, 'of neat wine'; and the T., hhamar akrin, 'strong wine.' The fermented wine which was drunk undiluted with water was called by the Greeks akratos, by the Romans merum, and to drink such wine was deemed the act of drunkards only. What would those pagans have said of Christians who drink brandied wines—unmixed wine mingled with fiery spirit?

IT IS FULL OF MIXTURE] Hebrew, mala mdesh, 'full of mixture.' Mesek comes from makshah, to mix or mingle. The noun occurs in this place only; the verb is applied to a pleasant compound in Prov. ix. 2, 5, and to an injurious preparation in Isa. v. 22. The analogous verb meseg is used in Cant. vii. 3. The LXX. reads plerps kramatos, and the V. plenus mixtus, 'full of mixture'; Symmachus has plerom xehusheis, 'full, poured out.' The wine is unmixed, yet full of mixture; unmixed in the sense of undiluted, full of mixture because combined with drugs. The characteristic of nearly all the various forms of intoxicating liquor now retailed, is that they are both diluted and adulterated, with the sole object of increasing the profits of the vender, whatever may happen to the buyer and consumer. Large quantities of potent drugs, for which there is no other human use, are annually imported into Britain and America.

AND HE POURETH OUT OF THE SAME] Hebrew, yay-yaggur mixsh, 'and he poureth out from this.' The LXX. reads, hai ekhimen ek toutou eis touto, 'and he turns (it) from this to this'—turns it from side to side, that the mingling may
be more complete. Symmachus has *aste elkein of'autoe, 'so as to take from it'; the V., *et inclinavit ex hoc in hoc, 'and he has inclined (it) from this to this'; St Jerome, *et proponit illius, 'and he will give to drink from it.' The Hebrew implies that the mixed wine is poured out into the cups, giving a portion to each godless person and person.

**But the dregs thereof** Hebrew, *ak shemariha, 'surely the dregs of it.' Ak, abbreviated from akun, is clearly not used here as an adverb of limitation, but of confirmation, as twice in Psa. lviii. 12, where it is rendered in A. V. 'verily,' —"verily there is a reward of the righteous; verily there is a God that judgeth in the earth." Shemariha, 'its dregs,' here signifies the thicker (hence sedimentary) part of the mixture, which had not been perfectly combined with the rest. Not only was the fluid portion of the *meseq to be poured out for the profane to drink, but the still more stupefying part of it reserved at the bottom of the cup should be served out to them. The Lxx. reads, *plen horugias autou, 'even the dregs of it;* the V., *veruntutum fex ejus, 'even thus its foule."**

**All the wicked of the earth shall wring them out, and drink them** Hebrew, *yimtus yichtu kol richai arets, 'all the wicked of the earth shall suck out (yimtus) drink up (yichtu).' The Lxx. has *oun ekkhenothke piimat anattee oi kamartoloi tes gese, 'have not been wholly poured out; all the sinners of the earth shall drink (them).' So also the V., *non est eximantia, bivent omnes peccatores terrae, 'is not emptied out; all sinners of the earth shall drink (it)." St Jerome has 'nevertheless, all the impious of the earth, drinking, will drain up its dregs.'

The retributive vengeance of the Supreme Judge is depicted under the image of a cup which He holds in His hand, the wine whereof foams with the fermenting mixtures with which it is filled; from this cup He pours out to all the guilty their just proportion, and assuredly the wicked of the earth shall receive it, till the last contents of the cup have been drained and sucked up. This terrible and impressive representation is surely calculated to inspire not only a fear of all sin, but of all fermenting and inflaming mixtures which so vividly symbolize the consequences of unpardoned guilt.

**Psalm Lxxviii. Verse 47.**

*He destroyed their vines with hail, and their sycamore trees with frost.*

**He destroyed their vines with hail** Hebrew, *yakarug baz-berad gapshnam, 'he killed with hail their vines, i. e. not every identical tree, but trees throughout the land.*

This statement is evidence, not only that vines existed in Egypt in the time of Moses, but that the plague of hail extended 'throughout all the land of Egypt' (Exod. ix. 25) as far as the vineyard districts. If gapshnam be taken in its general sense of 'their trees with twigs,' the Psalmist's words coincide with those of the historian, that the storm of hail 'brake every tree of the field.'

**Psalm Lxxviii. Verse 65.**

Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.
Like a mighty man that shouteth by reason of wine] Hebrew, åº-fî-bror methrom an mu'yayin, 'as a mighty one recovering himself from wine.' The Lxx. and Aquila have hûs dunatos kehrâpiâs hûs ex oînoiv, 'as a mighty man who has been debauched (or overcome) by wine.' Symmachus gives hûs dunatos diátoûs ex oînoiv, 'as a mighty man speaking out from wine.' The V. has lóquam potens cruculatus est oînoiv, 'as a mighty (one) surfeited by wine.' The A. V. derives methroman from rahman, 'to utter a tremulous sound' = 'to shout' or 'to wall.' Gesenius, who derives it from rûm, 'to conquer, to overcome,' agrees with the Lxx. and V. The Syriac gives 'as a man whom his wine sends forth.' But since methroman is in the Hithpael conjugation, frequently used as reflective of Piel, and, similarly to the Middle Voice in Greek, to describe the action of a person upon himself, the passage may be translated, 'like a mighty one (= hero) overcoming (or delivering) himself from wine.' The Ethiopic reads, 'as a mighty one who has cast aside wine.' The T. is emphatic, -'mîth'pe'gath min khamar, 'as a man having recovered himself from wine.' The allusion to 'sleep' in the first clause is strongly confirmatory of this reading.

By a bold and powerful figure, the God of Israel is conceived as having been insensible to the murderous triumph of His foes. Like a hero who has fallen asleep from the effects of wine—sunk into the profoundest of all slumber,—but who, having awoken, shaken himself free from the influences of his wine, and is ready to reassert his natural prowess; so He, the Almighty, casting aside His apparent indissolvence, has smitten his enemies with irresistible majesty. The A. V. brings God before us as acting like a hero when under the maddening power of wine; but the interpretation now proposed restricts the likeness to the period when the hero, becoming disengaged from his vinous thralldom, goes forth 'conquering, and to conquer.'

Psalm LXXX. Verses 8–16.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. 9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. 10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. 11 She sent out her boughs unto the sea, and her branches unto the river. 12 Why hast thou then broken down her hedges, so that all they which pass by do pluck her? 13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it. 14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; 15 And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. 16 It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.

V. 8. Thou hast brought a vine out of Egypt] Hebrew, geqhen min- Mitzraim tasnaî, 'a vine out of Mizraim (Egypt) thou broughtest.'

This sustained personification of Israel as a vine has been greatly admired on account of its elegance and poetical beauty. Doubtless, the image of a vine was chosen by the Psalmist chiefly on account of its appropriateness to the ideas he desired to express; but the felicitousness of the figure is enhanced from the evidence supplied by scriptural references and monumental pictures, showing that the vine was very
elaborately and scientifically cultivated in Egypt. To affirm that 'it filled the land' (ver. 9), and that 'the hills were covered with the shadow of it' (ver. 10), was an allusion to the ancient custom of planting the vine on hill-sides, and carrying it by festoons, stretching from tree to tree, almost to incredible distances. In the language of Greek poetry, "the vine was 'the mistress of trees,' because supporting herself on them as on the shoulders of domestics."

V. 11. **Her branches**—**her branches**] Hebrew, qetarika—yongothika, 'her branches—her suckers.'

V. 14. **This vine**] Hebrew, gaphen soth, 'this vine.'

V. 15. **And the vineyard**] Hebrew, vah-kannah, 'and the plant.'

**And the branch**] Hebrew, vah-al-ken, 'and upon the son,' poetically used for 'offshoot.' The Lxx has 'upon the son of man.'

**PSALM XCIV. VERSE 20.**

Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

Albert Barnes, in his discourse on this text, observes: "A 'throne of iniquity' is a government founded on iniquity, or that sustains iniquity: such a throne frameth mischief by a law, when it protects and patronizes that which is evil, or when those who practice evil may plead that what they do is legal, and may take refuge under the laws of the land. Such a government can have no fellowship with God. His throne is a throne of righteousness: he makes no law to protect or regulate evil. His laws, in relation to all that is wrong, only prohibit and condemn. If the licensed liquor-traffic be judged by its fearful fruits, the laws which create and sanction it are palpably condemned by this passage. No Christian or Jewish citizen should have part in voicing into being, laws which are the most prolific fountain of mischief, sin, and misrule, that the world has ever known.

**PSALM CIV. VERSES 14, 15.**

24. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

25. And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

A more literal translation of the fourteenth verse would be, "Causing grass to grow for the cattle, and grain for the cultivation of man, (so as) to bring forth bread (comp food from the earth."

V. 15. **And wine that maketh glad the heart of man**] Hebrew, neyimin yavamakkh is-tuv enosh, 'even wine (that) cheers the heart of man.' The Lxx reads, hainos euphrainei kardian anthropou, 'and wine delights the heart of man'; the V., et visum latificat cor hominis, 'and wine may cheer the heart of man.' St Jerome has latificat, 'cheers.'

**And oil to make his face to shine**] The Hebrew is idattil penim min-shemen, 'to cause the face to shine from oil.' A question arises here,—Does the Psalmist (as construed in the A. V.) refer to oil as the agent making the face to shine? The arguments in favor of an affirmative are derived from (1) the probability that in enumerating the produce of the earth, a reference would be made.
to shemen (oil) as well as to lekhem (bread) and yayin; (2) the authority of the Lxx., which reads "delights the heart of man", tou kiarunai prouzon en elaid, 'making the face to be cheerful with oil'; also the V., ut exilaret faciem in oleo, 'that he may brighten his face with oil.' On behalf of the negative it may be urged (1) that the construction would have been different had the Psalmist wished to refer to oil as the agent, for he would have written, 'and oil makes the face to shine'; (2) that the grammatical concord of the original does not admit of the rendering given by the Lxx., the V., and the A. V. On this point even the non-Hebrew scholar can form an intelligent judgment. "And wine to make cheerful the heart of man, and to brighten (his) face from oil," is an arrangement of words quite inconsistent with the opinion that it is the oil which brightens the face. But a very excellent sense is certainly afforded by taking the particle min (rendered 'from') to signify 'more than': "And wine to make cheerful the heart of man, and to brighten his face more than oil (does)." (3) The Eastern versions resemble the Hebrew too closely in the peculiarity of their propositions to make them conclusive witnesses in a case of this kind; though the Syriac sustains the rendering suggested. On the whole the weight of translation is with the A. V., but the weight of internal evidence with the proposed rendering.

AND BREAD WHICH STRENGTHENETH MAN’S HEART] Hebrew, od-lekhem Bodaem emosh yisad, ‘and bread (food) to the heart of man gives support.’ The Lxx. reads, hoi aruves kardian anthropous streiseri, ‘and bread makes firm the heart of man’; the V., et panis cor hominis confirmat, ‘and bread may strengthen the heart of man.’

The Psalmist in this Song of Thanksgiving passes in review the provision made by the bountiful Creator for the wants of His creatures; and in the course of this review he refers to the grass springing up for the cattle, and to all the grain-bearing plants which offer themselves to the culture of man (and through that culture) for his daily food. From the same source also comes ‘wine,’ that juice of the grape which cheers the heart and makes the face to shine more than when anointed with oil; and as this delights by its pleasantness, so food builds up the body and enables man to labor for himself and others. Yayin may here stand for tirath (vine-fruit), to which a similar quality is ascribed (Judg. ix. 13, and Ps. iv. 7), being, with corn, the chief of foods: but if it be held that a designed contrast is presented between food as solid sustenance and wine as drink, it by no means follows that the Psalmist referred to a power of giving pleasure by alcoholic narcotism of the nerves. The ideas really contrasted are sustenance and sweetmess; for it is well known that the love of sweet drinks is a passion among Orientals. One thing is certain,—that the wine which is drunk as God has formed it in nature must be the kind on which this blessing rests; and if men find more delight in wine or other fluids that have acquired an intoxicating character, they cannot plead for their use either a Divine creation or commendation. The Psalmist, beyond all controversy, regarded the wine to which he alluded as a creation of God, the natural, uncorrupted product of his power, and to such wine the eulogy pronounced upon it in this verse must be absolutely restricted. [See Note on Gen. i. 29.]

PSALM CV. VERSE 33.

He smote their vines also and their fig trees; and brake the trees of their coasts.
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He smote their vines also] Hebrew, way-yak gaphnam, ‘and he struck their vines.’

PSALM CVII. VERSE 27.

They reel to and fro, and stagger like a drunken man, and are at their wit’s end.

They reel to and fro] Hebrew, yakhagu, ‘they are giddy.’ Khagag signifies ‘to move in a circle,’ hence to feel giddy or confused. Every one knows the children’s custom of running round—reeling—and the giddiness resulting. The Lxx. has etaruchthecetal, ‘they were dismayed’; the V., turbati sunt, ‘they were confounded.’ The Syriac and Targum give the idea of trembling.

And stagger] Hebrew, vb-yanahu, ‘and move to and fro.’ The Lxx. has esaleuthecetal, ‘they stagger’; the V., moti sunt, ‘they moved about.’

Like a drunken man] Hebrew, kash-shikkor, ‘as a deep drinker.’ The Lxx. reads, hol ko methwon, ‘as he who drinks deeply’; the V., sicut ebriet, ‘as one drank.’ So the other versions. The T. has ‘the deep drinker of wine’ (rayyah dakhamar).

And are at their wit’s end] Hebrew, vb-kahi khakmathom iththalak, ‘and all their wisdom (or intelligence) is swallowed up.’ The Lxx. has kai pada hee sophia autēn katepother, ‘and all their wisdom is drunk down.’* The V. reads, et omnis sapientia eorum devorata est, ‘and all their wisdom was devoured.’ The metaphor contained in iththalak, ‘swallowed-up,’ is an obvious extension of the comparison between the state to which drinkers of intoxicating shakar as well as imperilled mariners are reduced. Not only does such drink make those who indulge in it giddy and roll about, but it swallows up the wisdom of the user. Can it be a mark of wisdom to imbibe any quantity of an article so voracious and dangerous? (Solomon takes up the same figure, Prov. xxi. 33.)

PSALM CVII. VERSE 37.

And sow the fields, and plant vineyards, which may yield fruits of increase.

And plant vineyards] Hebrew, way-yithku herakhim, ‘and plant vineyards. So the Lxx. and V. read, ‘have planted vineyards.’

PSALM CX. VERSE 7.

He shall drink of the brook in the way: therefore shall he lift up the head.

He shall drink of the brook in the way] Hebrew, min-nakhal bad-derek yishketh, ‘from the brook in the way he shall drink.’

This being a Messianic psalm, the allusion to ‘drinking of the brook’ is allegorical; though it is no doubt true that the Saviour often refreshed Himself in His journeys of mercy by drinking of the wayside stream not yet dried up by the summer’s heat. Some commentators conceive that the ‘waters of affliction’

* Compare this phrase and idea with the same in 1 Pet. v. 8.
are here referred to, but the concluding clause, 'therefore shall he lift up the head,' seems to point to the refreshing result of the draught received. The image is drawn from the act of a pursuing leader, who, exhausted and with drooping head, drinks of a neighboring brook, and by drinking 'lifts up his head,' i. e. feels as if he had acquired new energy and life. In Eastern lands the full meaning of living' waters is well understood.

"Traverse the desert and then you can tell
What treasures exist in the cold, deep well;
Sink in despair on the red, parched earth,
And then you can reckon what water's worth."

PSALM CXVIII. VERSE 3.

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

A fruitful vine] Hebrew, -gephon poriah, 'and a vine bearing-fruit'; the Lxx. has ampeles euthernousa, 'as a fruitful vine.' So the V., sicut uis abundant.

PSALM CXL. VERSE 3.

They have sharpened their tongues like a serpent: adders' poison is under their lips. Selah.

They have sharpened their tongues like a serpent] Hebrew, shannus Ba-shonam hemo nakhath, 'they have sharpened (-made ready for striking) their tongues like a serpent.' Some think the metaphor is drawn from resemblance of motion between a serpent darting out his tongue and the action of a person sharpening an instrument.

Adders' poison is under their lips] Hebrew, khamath ak-shov takhath sephathaim, 'the heat (= inflammatory poison) of an asp is under their lips.' The Lxx. translates khamath by iuv, 'dart' = poison; the V. by venenum, 'venom,' poison. [See Note on Psa. lvi. 4.]

Obv. This is the word thrice applied to wine in the Bible, while in Prov. xxiii. 32, the above comparison—stinging like a serpent's fang—is also employed. Can such language be rationally understood of a good thing?
THE BOOK OF PROVERBS.

CHAPTER III. VERSES 9, 10.

9 Honor the LORD with thy substance, and with the firstfruits of all thine increase: 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

V. 10. AND THY PRESSES SHALL BURST OUT WITH NEW WINE] Hebrew, ἔθρυξτος ἀοιδικός ἀεί φροτεύει, ‘and (as to) vine-fruit thy wine-presses shall break down.’ The Lxx. has ἐπικράτει τὸν οἶνον τῶν οἴκου τοῦ Κυρίου, ‘and (so that) with wine thy presses may burst forth’; one MS. has ἐπικράτει τὸν οἶνον τῶν οἴκου τοῦ Κυρίου, ‘overflow’; the V., et vineae tauri tuae redundabunt, ‘and with wine thy presses shall abound.’ This is one of the rare passages which (in the versions) can be cited as lending some apparent countenance to the common notion of τίρυξ as the liquid (and not the solid) fruit of the vine. The English translators as usual give ‘new wine’ as the meaning of the word, which would make it correspond to the Greek γλυκόν and the Latin musum; but even supposing that yiphrotes is rightly rendered by ‘shall burst out with,’ it is clear that a liquid sense is not thereby assigned to τίρυξ. A bag may figuratively be said to ‘burst out with’ money, and a warehouse with dry goods. When, however, we examine the verb ἐκχύρωσα we see that it gives no support to the notion of τίρυξ as a fluid. The radical signification of ἐκχύρωσα is to ‘break’ or ‘break down,’ and this sense well agrees with the context, ‘Thy barns shall be filled with plenty, and thy wine-presses shall break down with vine-fruit.’ If the secondary sense of ‘increase’ be preferred, there will be the same compatibility of the phrase with τίρυξ as a solid: ‘And with τίρυξ thy wine-presses shall increase (or abound).’ This rendering is selected by the V. and Syriac. Gesenius justly objects to the translation ‘shall burst with,’ on the ground that ‘neither can the vat of a wine-press, nor yet the wine-press itself, burst with plenty of new wine; that, a cask or wine-akin alone can.’ He therefore suggests ‘overflow with,’ phraseology quite consistent with the solid nature of τίρυξ, since nothing is more common than the use of such figures of speech as ‘an overflowing assembly,’ ‘the streets overflowed with people,’ etc. The connection of τίρυξ with the wine-press has no doubt favored its conception as a liquid, but this error arises from inattention. The writer is not speaking of what is done in the wine-press, but of the fruit collected in it, just as in the first clause of the verse he does not refer to threshing the corn, but to its being stored in the barn. The whole passage may be thus expounded:—’Let the Lord be honored with thy substance by a dedication to Him of the firstfruits of thy increase, and in return He
will so reward thy industry that thy barns shall be crammed with the produce of thy fields, and thy wine-presses shall teem (as if ready to break down) with the produce of thy vines.'

CHAPTER IV. VERSE 17.

For they eat the bread of wickedness, and drink the wine of violence.

And drink the wine of violence] Hebrew, w' yawm khamahsim yishu, 'and the wine of violations they drink.' The Lxx. has oinoth de parousion methuskontai, 'and with lawless wine they are drunken.' Aquila and Symmachus have 'they drink the wine of unjust persons' (oi ton adikion). The V. reads, et vinum iniquitatis bibunt, 'and the wine of iniquity they drink.'

As 'the bread of wickedness' signifies the bread obtained by wicked conduct, so this 'wine of violence' is the wine violently stolen, or purchased by money wrested from its lawful possessors.

CHAPTER V. VERSE 15.

Drink waters out of thine own cistern, and running waters out of thine own well.

Thine own cistern] Hebrew, m'm borrakh, 'from thy pit (or cistern).'

And running waters out of thine own well] Hebrew, v'm novim mishk bedrekh, 'and streams from the midst of thy well.'

Pure domestic pleasures are beautifully and attractively described in this verse. The sensuality may seek forbidden waters and inflaming drinks, strange and illicit loves, but the man who desires the truest satisfactions will find them under his own roof, with the wife of his choice, whose affection and attentions are to be not only like waters of a cistern, but like waters flowing up, ever fresh, from a perennial spring.

CHAPTER V. VERSE 19.

Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Satisfy thee] Hebrew, yerawvwhk, 'will satiate thee'—from ravaq, 'to drink to the full,' and several times in A. V. 'to be drunk.' The cognate Chaldee term is used in the Targums as equivalent to shah-kar. Aquila has titheoi autes methuscheileton se, 'her breasts may satisfy thee,' not intoxicate. The V. has ubera ejus inebrient te, 'let her breasts inebriate thee.'

CHAPTER VI. VERSES 27, 28.

Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?
These proverbs are capable of a broader application than the one they receive from the Wise man. *All objects adapted to excite evil in thought and action should be avoided so far as possible, and to tamper with them is a violation of moral prudence.* Presumption slays its millions of souls, and in the almost insane self-confidence with which men consume intoxicating drinks, with the lamentable consequences everywhere and every day around them, we have a warning response to the inquiries of Solomon. With 'fire-waters' that are ever burning, not the clothes only, but the very lives and hopes of multitudes, it must surely be best to have nothing to do.

CHAPTER VII. VERSE 18.

Come, let us take our fill of love until the morning: let us solace ourselves with loves.

Let us take our fill of love] Hebrew, nirveh dodim, 'we shall be filled (satiated) with loves'; from ravah, 'to drink largely, or to repletion.' Aquila, Symmachus and Theodotion, all read methusithdmen, 'let us be filled (or satiated); the V., inebrumur, 'let us be inebriated.'

CHAPTER IX. Verses 1, 2, 5.

Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. . . . 5 Come, eat of my bread, and drink of the wine which I have mingled.

V. 2. She hath mingled her wine] Hebrew, mahshah yaynah, 'she has mixed her wine.' The LXX. gives ekharasen eis krateira ton heautec eimon, 'she has mixed her wine in a mixing-bowl'; the V., miscuit visum, 'she has mixed wine.'

V. 5. And drink of the wine which I have mingled] Hebrew, ushithu bbe. yayin mahshahki, 'drink from the wine (that) I have mixed.' The LXX. reads, kai piec oionon hon ekheras humin, 'and drink wine that I have mixed for you'; the V., et bibite visum quod miscui vobis, 'and drink ye the wine which I have mixed for you.'

The mixed wine prepared by Wisdom for her friends must, it is clear, be regarded as essentially different from the mixed wine prepared by God for His enemies (Psa. lxxv. 8); hence, without caution and discrimination in dealing with the imagery of Scripture, violence will be done to every principle of common sense and just interpretation. This passage may be accepted as adequate proof that in the times of the writer the art of mixing wine with aromatic spices was known and frequently practised, the object being not to fire the blood with spirituous excitement, but to gratify the taste with delicate flavors that might 'cheer yet not inebriate.'
CHAPTER X. VERSE 26.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.

**As vinegar to the teeth**] Hebrew, *ka-khomet laššḥinnaim*, ‘as fermented drink to the teeth.’ Vinegar, formed by the acetous fermentation, causes, when full and strong, pain to the teeth, and by softening the alkalI of the enamel tends to unfit them for their masticating function; hence it forms, with the action of smoke on the eyes, a suitable illustration of the sluggish messenger, whose delay vexes the sender, and hinders him in his duty. The Lxx. has *hōsper omphax odoresi blabron*, ‘as a sour grape is hurtful to the teeth;’ the V., *sic ut actum dentibus*, ‘as vinegar to the teeth.’

CHAPTER XI. VERSE 25.

The liberal soul shall be made fat: and he that watereth shall be watered also himself.

**And he that watereth shall be watered also himself**] Hebrew, *u-maruch gam-hu yoreh*, ‘and he that gives to drink-freely (or waters), even he shall-be-supplied-freely-with-drink (or watered).’ The force of *rašaḥ* is here clearly brought out. Symmachus has ‘he who is drenched (methyous) will also himself be drenched;’ the V., *et qui inebriat ipse quoque inebriabitur*, ‘and he who inebriates will also himself be inebriated (amply supplied).’ The Lxx. reads, ‘but a man who is wrathful is not becoming.’

CHAPTER XI. VERSE 26.

He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.

In the light of this text what blessing can be imagined to rest upon the waste of fifty million bushels of grain every year in the United Kingdom to supply its inhabitants with intoxicating liquors? This is the worst possible form of withholding corn, for it is a direct and absolute loss to the community; it greatly raises the market price of grain, and it results, not in a mere waste of the corn withheld, but in the production of beverages that fill the land with want and woe, vice and crime, disease and death. The simple truth is, that destruction by fire of the same quantity of grain would be a comparative blessing.*

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*The public journals of Great Britain occasionally render testimony to the truth of what is alleged above. The Times newspaper, in a leading article in the December of 1851, when referring to a speech delivered by the King of Sweden, remarked, “It is a peculiarity of spirit-drinking, that money spent upon it is, at the best, thrown away, and in general far worse than thrown away. It neither supplies the natural wants of man nor offers an adequate substitute for them. Indeed, it is far too favorable a view of the subject to treat the money spent on it as if it were cast into the sea. A great portion of the harvest of Sweden and of many other countries is applied to a purpose compared with which it would have been better that the corn had never grown, or that it had mildewed in the ear. No way so rapid to increase the wealth of nations and the morality of society could be devised as the utter annihilation of the manufacture of ardent spirits, constituting as they do an infinite waste and an unmized evil. The man who shall invent a really efficient antidote to this system of voluntary and daily poisoning, will deserve a high place among the benefactors of his species.” Such an antidote does not need inventing; personally, it is found in abstinence; socially, in forbidding men to traffic in and get gain from such a pernicious merchandise.
PROVERBS, XX. 1.

Chapter XX. Verse 1.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Wine is a mocker] Hebrew, luts hay-yayin, 'a mocker (is) the wine'; the LXX., akolastos einos, 'an incorrigible (═ a profligate, intemperate) thing (is) wine.' One MS. reads, apaidestia einos, 'an undisciplinable thing is wine.' Aquila and Theodotion, chlemastes einos, 'a derider (is) wine'; Symmachus, loimos einos, 'a pestilent thing (is) wine.' The V. has luxuriatæ rer vinum est, 'an immoderate (or wanton) thing is wine'; the T., 'a mocking thing is wine.' The Hebrew luts is the participle of luts, 'to mock' or 'deride,' and is frequently applied (as in Prov. ix. 7, 8; xiii. 1; xiv. 6; xv. 12; xix. 25) to men who scorn or contemn that which is good. Here it denotes their character. As applied to the wine that intoxicates (it applies to no other) this word symbolizes the effect of such wine upon the drinker, either in inclining him to mock at serious things, or in the mockery it may (by a figure) be said to make of the good resolutions he forms before partaking of it.

Strong drink is raging] Hebrew, homek shakar, 'raging (is) shakar.' The LXX. gives kai hubristikon methez, 'and full of violence (is) strong drink.' The V. has et tumultuosa ebrietas, 'and turbulent (is) inebriety.' The T. reads, 'and sibrah fills to the full (or inebriates)—ruvethah.' The T. here alters the form of the Hebrew shakar without translating it as elsewhere by khamar attig, 'old wine,' or mirvai, 'strong-drink.' It is also noticeable that the V. for the first time renders shakar by ebrietas. [On shakar see Pref. Dis.] Homek, rendered 'raging,' comes from hakmah, 'to hum,' hence to make loud sounds and noises, as of water, a riotous people, etc. The statement that 'strong drink is raging' teaches that it causes disturbance internally to those who drink it—this is, to the letter, physically true—and, through them, externally to their families and society at large. Nor are vocal signs of this disturbing agency often absent.

And whosoever is deceived thereby is not wise] Hebrew, va-kahl shogeek bo lo yehkham, 'and whosoever wanders (or goes astray) through it, is not wise.' The LXX. has pas de apóron teicteis sumphektai, 'and every fool is entangled with them.' Codex A introduces before these words the following:—pas de ho summenomenos onh estai sophos, 'and every one who has become connected (with them) shall not be wise,' etc. Another MS. has 'but every one seduced (lumeinomenos) by it will not be wise.' The V. has quicumque his delectatur non esti sapiens, 'whosoever with these is delighted shall not be wise.' The T. has 'he who wanders through them shall not be wise.'

Obv. 1. No teaching could be more definite than that conveyed in this passage on the inherent properties of intoxicating drinks. Wine 'mocks,' strong drink 'rages'; and as these terms include all fermented liquors, it will not be contended that ardent spirits are entitled to a milder description or to warmer praise.

1. Possessed of such qualities, the effects arising from the common use of such drinks might be predicted with certainty. Even in a community entirely well educated, wise, and pious, causes of mischief so powerful would make themselves felt, if admitted and trusted; but circulating as they ever have among the masses of mankind, who are governed by appetite rather than by intelligence, their influence has been terribly (though not to the moralist unexpectedly) severe.
3. There is nothing to warrant the conjecture that the ordinary and habitual use of these articles can, under any circumstances, be attended with less danger and damage than heretofore. They sustain a fixed relation to the nervous system of man, and it would require a constant miracle to neutralize or avert the effects natural to that relation.

4. The first principle of all moral philosophy can, therefore, prescribe no remedy for the evil effects except the exclusion of the evil agents. To retain the causes and endeavor to counteract their tendencies and consequences is a policy that could only be justified were they either indispensable or inexcusable; but being neither one nor the other, voluntarily to add to all other labor the work of counteracting their effects, is to do violence to common sense as much as if one were to fill a sieve with water, and is at the same time to forego an immense amount of service for God and man that might be usefully performed.

5. Modern teetotalism is nothing more than the formal expression, practical embodiment, and organized propagation of the truths contained in this portion of the Divine Word. Each true Christian should on this account rejoice in every token that the wisdom of the Book is becoming translated into the wisdom of the Life; nor is it wonderful that this lesson of wisdom, whenever duly digested, should prepare the mind for recognizing that 'a greater than Solomon is here,' and for becoming 'wise unto salvation through faith which is in Christ Jesus' our Lord.

CHAPTER XXI. VERSE 17.

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

The Hebrew of this verse reads, *ish makkor ohav simkhah, ohav yayin va-shemen lo yaashtir, 'a needy man, loving pleasure, loving wine and oil, shall not be rich.' The LXX. gives *asere endoes agupa euphrousein philen oinoi ex eis plouton, 'a poor man loves pleasure, loving wine and oil in abundance.' But Aquila and Symmachus agree with the Hebrew text and A. V., *ou ploutozei, 'he shall not be rich.' The V. has *qui diligent epulas in aestate erit, qui amat vinum et pinguis non distabitur, 'he who is fond of feasts shall be in poverty, he who loves wine and fat things shall not be rich.'

Self-indulgence is the high road to self-punishment. Luxury is expensive, and to yield to it is to contract effeminate habits with penury as a servant. Articles of luxury, however intrinsically harmless, have to be sparingly introduced, or they will empty the purse while they enervate the faculties by which it must be replenished. The *yayin and *shemen, in the eye of the writer, were probably the costly kinds for which large sums were paid; but it may be still more forcibly said of the intoxicating liquors of our day, that those who love them shall not become rich if they are poor, though such as love them when rich may become poor by taking pleasure in them. The injuries to health, character, and intellect which strong drink produces, not only aggravate the curse of poverty which attends the direct misappropriation of the financial resources, but rank among the most frequent causes of failure in procuring the means of comfort attainable by steady and intelligent industry.
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CHAPTER XXIII. Verses 20, 21.

20 Be not among winebibbers; among riotous eaters of flesh: 21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

V. 20. Be not among winebibbers.] Hebrew, al yehi bo-ssaww-yayin, ‘be not among topers (=soakers) of wine.’ The LXX. reads, meti iswth oinopotet, ‘be not a winebibber’; i. the V., noli esse in convivis potatorum, ‘desire thou not to be in the feasts of drinkers.’ [As to sovaw see Prel. Dis., and Note on Deut. xxi. 20.]

Among riotous eaters of flesh.] Hebrew, bo-ssaww-vasteh lhamo, ‘among wasters of flesh to them’ (=their flesh). The LXX. reads, meos ekheinou sumbro-Laik, kroum th agorasmou, ‘neither continue long at feasts, at purchases of flesh.’ Theodotion has ‘with those who are given to feasting on flesh among themselves’; the V., mei in commensationibus sororum qui carnes ad vesceandum conferunt, ‘nor in the revellings of those who contribute flesh to eat.’ Some conceive that the allusion is not to wasting the flesh of animals by excessive feasting, but to such a wasting of the prodigal’s own flesh as revelling is apt to induce.

V. 21. For the drunkard and the glutton.] Hebrew, hi sova bo-ssawl, ‘for the toper and the waster’ (=profligate). The LXX. has pas gar mathitos kat por-makopos, ‘for every drunkard and fornicator (or profligate one).’ Aquila, Symmachus, and Theodotion render soal by sumbolokopos, ‘one given to feasting.’

The V. reads, quia vacantes postus et dantes symbola, ‘because those who devote themselves to drinkings and give feasts.’

Shall come to poverty.] Hebrew, yivvvarash, ‘shall be made poor.’ The LXX. reads, piascheus, ‘shall be poor’; the V., consumetur, ‘shall be consumed.’

CHAPTER XXIII. Verses 29—35.

29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? 30 They that tarry long at the wine; they that go to seek mixed wine. 31 Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. 32 At the last it biteth like a serpent, and stingeth like an adder. 33 Thine eyes shall behold strange women, and thine heart shall utter perverse things. 34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. 35 They have stricken me, shall thou say, and I was not sick: they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

V. 29. Who hath woe? who hath sorrow?] Hebrew, los mi oi los-ami, ‘to whom (is) lamentation? to whom sorrow?’ The LXX. reads, tini ouai, tini thorubai, ‘to whom (is) woe? to whom trouble?’ The V. has cui vocit? cujus patri voit? ‘to whom is woe? to whose father is woe?’ Some interpreters consider both oi and aboi to represent sounds of grief; so that the sense would be, ‘Who are they that cry out, O me! woe is me?’
PROVERBS, XXIII. 29—35.

WHO HATH CONTENTIONS?] Hebrew, 1b-mi midravahim, 'to whom (are) contentions (or strifes)?' The Lxx. reads, tini krisis, 'to whom (is) division?' the V., cui risu, 'to whom (are) contentions?'

WHO HATH BABBLING?] Hebrew, 1b-mi siakh, 'to whom (is) brawling?' The Lxx. reads, tini de aeridai kai leuchai, 'to whom (are) disgusts and disputes?' the V., cui fovea, 'to whom (are) pitfalls?'

Siakh may here be considered as the confused noise accompanying the midravahim —drunken quarrels or contentions.

WHO HATH WOUNDS WITHOUT CAUSE?] Hebrew, 1b-mi petakhim khinnakhm, 'to whom are wounds for nothing?' —needless wounds —wounds without any reasonable ground, and without any useful result. The Lxx. reads, tini suntrimmatas diakenes, 'to whom (are) bruises without a cause?' the V., cui sine causa vulnera? 'to whom are wounds without cause?'

WHO HATH REDNESS OF EYES?] Hebrew, 1b-mi hakbliluth ainaim, 'to whom is lividness of eyes?' the Lxx., tinas pelidnoi oti ophthalmoi, 'whose eyes (are) livid?' Aquila has hatharoi, 'clear' (unless this is an error of transcription for hatharoi, used in Gen. xlix. 12: see Note); Symmachus, charagoi, 'bright' (or gleaming). The V. reads, cui suffusio oculorum, 'to whom is suffusion of eyes?' —bloodshot eyes. [As to hakbliluth, see Note on Gen. xlix. 12. Jacob uses khaklibi to describe the external marks of the grape-juice staining the faces of the treads; Solomon employs it to describe the livid circles round about the eyes of the tipplers.]

V. 30. THEY THAT TARRY LONG AT THE WINE] Hebrew, lamakharim al hayyayim, 'to those tarrying (staying behind) at the wine.' The Lxx. has ou thn eunchorizomantn nem oinoi, 'are not (the eyes) of those staying long time among wines?' The V. has nonne his, qui commoranter in vino? 'are not (these things) to those who pass away their time with wine?'

THEY THAT GO TO SEEK MIXED WINE] Hebrew, labahim lakhoq mintsak, 'to those going to search out mixture,' i. e. fermented yayin made stronger by drugs, the whole forming a highly intoxicating compound. The Lxx. has ou thn ichme nthton pou teol ginontai, 'are not (the eyes) of those haunting (places) where drinkings go on?' Theodotion has ou tois exechevomenois tou erewnesais keraumaton, 'are not (the eyes) of those who go about to search after mixed drinks?' The V. reads, et student calicibus epotanidis, 'and who apply themselves to drink off their cups.'

V. 31. LOOK NOT THOU UPON THE WINE WHEN IT IS RED] Hebrew, al-tareh yayin ki yishaddam, 'behold not (= desire not) wine when it is red.' The Lxx. gives so widely different a rendering of the passage, that it will be better to present it connectedly, and not clause by clause —:

(31) Mev methuxitheke en oinoi, alla homileite anthrboioi dikaios hai homileite en peripatois; ean gar eis tas phialas hai ta poterria do tous ophthalmonous sou, kusteron peripateoseis symmete-rov huperon. (32) To de ekatom huper hupo ophelo gepleqos echeietai hai huper hupo ekzastou diakheiatai auto h ias; 'Be not drunk (or satiated) with wines, but converse with just men, and converse in public walks; for if on the bowls and the drinking-cups thou shouldest set thine eyes, afterwards thou shalt go about more naked than a pestle. Then, at last, as if smitten by a serpent, he stretches himself, and as if (bitten) by a horned serpent, venom is diffused through him.' The V. translates the first clause of ver. 31, ne invenaris vinum quando flavescit, 'thou shouldest not look on the wine when it becomes yellow.' But
PROVERBS, XXIII. 29—35.

flavo is used to describe the color of ripened corn when the yellow acquires a reddish tinge.

When it giveth his color in the cup Hebrew, ki yittan bak-kois aino, 'when it gives in the vessel its eye.' By 'its eye' is meant the bubble or sparkling point which modern science has traced to the passing off of the carbonic acid gas generated by fermentation. The V. has cum splenduit in vitro color ejus, 'when its color glitters in the glass.'

When it moveth itself again Hebrew, yikhollak dë-maishahrim, 'when it moves in straight lines.' The gas ascending is another indication of fermentation. The V. has ingreditur blandus, 'it goes in pleasantly.'

V. 32. At the last Hebrew, akharitho, 'at its latter end' = in its issue, when its action is carried on to the end. The V. has sed in novissimo, 'but in its extreme.'

It biteth like a serpent Hebrew, bë-nakhsh yish-shak, 'like a serpent it will bite.' The same word is used of the biting of the fiery serpents in the wilderness (Numb. xxi. 6). The V. has mordebit ut coluber, 'it will bite like a snake.' In Deut. xxxii. 33, intoxicating wine is expressly called 'venom' and 'poison'; here the same idea is asserted by a comparison.

And stingeth like an adder Hebrew, uk-taiphoni yaphrash, 'and like a viper it pierces.' The V. has et sic ut regulus venena diffundet, 'and like a basilisk it will pour forth poisons.'

V. 33. Thine eyes shall behold strange women Hebrew, aincilik yiru sakroth, 'thine eyes shall behold (= desire) strange women (= harlots).' The Lxx. has oi ophthalmoi sou hotan telain allotrian, 'thy eyes when they shall behold a strange woman'; the V., oculi tua videbunt extraneas, 'thine eyes shall see strange women.'

And thine heart shall utter perverse things Hebrew, vd libbath yedadbar taqbuchoth, 'and thy heart shall set forth (or declare) deceits'; the Lxx. to stoma sou tote latresei skolia, 'thy mouth then shall speak perverse things.' Symmachus has strebli, 'twisted things.' The V. reads, et cor tuum loquetur perversa, 'and thy heart shall utter perverse things.'

V. 34. Yea, thou shalt be as he that lieth down, etc. Hebrew, vë-hayitha bë-chokev bë-lame-yam uk-shokab bë-ruch kholal, 'and thou shalt be like one lying down in the heart (= midst) of the sea, and like one lying down on the top of a mast.' The Lxx. reads, kai katakaisis kó sper en kardia thataliesai kai kó sper

* Baron von Liebig, in his 'Chemical Letters,' unconsciously gives a striking testimony to the descriptive accuracy of this text:—"The fermentation of grape-juice begins with a chemical action. Oxygen is absorbed from the air; the juice then becomes colored and turbid (by the falling of the albumen, and the rising of the gas), and the fermentation commences only with the appearance of this precipitate."

† We give a single example of the almost incredible carelessness with which one entire aspect of divine truth is sometimes ignored by its professional interpreters:—

What does 'wine' stand for? Everywhere it is associated with ideas of cheerfulness and joy. It maketh glad the heart of man. If bread stands for everything which sustains strength, wine stands for everything which is genial, and generous, and animating. It gives fresh life to the heart and the weary; it gives health and vigor to the sick; and the light-hearted drink it in their brightest and happiest hours."—Article on the Lord's Supper in 'Evangelical Magazine,' July 1859.

The sentence begins with the fallacy of using a general term 'wine,' as if it were a single thing, of one quality alone, and then proceeds to explicitly contradict everything asserted of 'wine, the mocker,' by the inspired preacher! For sorrow we have joy, for babbling we have 'cheerful hours, for wounds and discolored countenance we have gladness of heart, for the serpent's poison we have fresh life, for polluted and polluting sensuality we have genial and happy moments, for perverse utterances and insensibility to shame and pain, we have at last health, vigor, and light-heartedness! 18
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*ubernectes en polò khudòni, ‘and thou shalt lie down as in the heart of the sea, and as a pilot in a heavy storm.’ The V. has et eris sicut dormiens in medio maris et quasi sopiaus gubernator amissus clavo, ‘and thou shalt be as one asleep in the midst of the sea, and as a steersman fast asleep when the helm is let slip.’

V. 35. THEY HAVE STRICKEN ME, SHALT THOU SAY, AND I WAS NOT SICK] Hebrew, *hekkuni val-kkahlithi, ‘they have stricken me, nothing have I cared’ = been affected or pained by it. The Lxx. reads, *eròs de tuptouin me kai ouk opono, ‘and thou shalt say, They smote me, and I was not pained’; the V., *et dices, verberaverti me, sed non dolui, ‘and thou shalt say, They have beaten me, but I have not ached.’

THEY HAVE BEATEN, AND I FEEL IT NOT] Hebrew, *kalamuni, bal-yadakhì, ‘they have beaten me, nothing have I known (of it).’ The Lxx. reads, *kai ene-paizan moi, ego de ouk eceinai, ‘and they mocked me, but I knew it not’; the V., *transvorti me et ego non sensi, ‘they drew me, and I felt not.’

WHEN SHALL I AWAKE? I WILL SEEK IT YET AGAIN] Hebrew, *makhai akhquita ovipk avagkhenmu od, ‘when I am roused I will gather myself up, I will seek it again’; the Lxx., *poie orthros estai, kina elkhon sectestì methôn rumclousomai, ‘when will it be morning, that going out I may seek those with whom I may keep company?’ The V. has quando evigilabo, et rursus vina referiam? ‘when shall I wake, and again find out wines?’

The whole of this important passage may be thus translated (following the Hebrew text):—“Who has lamentation? Who has sorrow? Who has stripes? Who has brawling? Who has unnecessary wounds? Who has dark discolored eyes? Those who tarry long at the wine, those who go to seek out mixed wine. Gaze not on wine when it is red, when it gives its bubble in the cup, when it moves itself straightly; for the end of it is that it bites like a serpent and pierces like an adder. [If thou dost give thyself to it] thine eyes shall gaze upon abandoned women, and thine heart shall devise deceits. And thou shalt be like one lying in the midst of the sea, and like one lying on the top of a mast; [and thou wilt say—] They have stricken me, but I have not cared; they have beaten me, but I was not aware. When I am roused, I will gather myself up and seek it yet again.”

1. The form of this passage is finely and forcibly dramatic. We are to imagine the Wise man musing on the varied characters and classes of mankind, till the vision of an object in whom is concentrated every species of misery rises before him, and he asks, in tones of pity and surprise (ver. 29), “To whom, to what men—to what class of men—belong this cry of lament, this load of sorrow, this train of strife, this brawling din, these needless wounds, these eyes encircled with livid marks?” And the answer is at hand (ver. 30), “Those are the men—those who are sitting long and late over the wine; those who are hurrying to and fro to seek wine mixed with drugs, to make it more pungent to the palate, and more burning to the brain.” To such slaves of drink the royal Preacher points his hearers, and then, turning round, he emphatically exHORTS (ver. 31) that each of them would avoid the cause of such shame and suffering—not so much as looking with a longing eye upon the wine when it has become corrupted and corrupting—red in color, bubbling on its surface, and moving up and down in straight lines. There, he declares (ver. 31), dwell the serpent's fascination and the serpent's fangs. Neglecting this wise counsel, he tells the listener (ver. 32—35) that he will be in danger of looking with a wistful eye on the common prostitute, of making
his heart a store-room of deceit, and of resembling the man who lies in the bed of the sea or on the topmost mast, rolling hither and thither without any self-control, and confessing that he is insensible to every correction, and that he will only raise himself from his lethargy in order to seek again the cause of all his woes.

2. The passage is divisible into four parts,—(1) the internal and external effects of drinking habits; (2) the signs and nature of intoxicating liquor; (3) its demoralizing influences; (4) the lessons to be drawn and practised.

In the first place, tipplers and lovers of strong drink are miserable—contentious in deed and word—subject to marks of violence—betraying their habits by their disfigured faces.

In the second place, the signs of fermented wine are described, so that the yayin of this passage is clearly distinguished from all yayin of a different kind. To make this point better understood a figure is introduced; and this yayin is personified as a serpent and adder, bright as the reddest wine, with an eye sparkling as the wine-bubble, and with a power of biting and piercing those who are betrayed into a near approach.

In the third place, the demoralizing influences of intoxicating liquor are enumerated,—lust, deceitfulness, want of self-control, incorrigibility, and the insatiate thirst that madly hankers after and pursues the drinker’s own worst foe.

In the fourth place, the one great lesson to be drawn is condensed into the words, ‘Look not upon such wine’: a precept which is to be observed as literally as can be: for to cast eyes often on what is seductive is to run a risk of seduction: but principally it is to be obeyed in the sense of not looking for and desiring intoxicating liquors, but desiring rather their absence and exclusion.

3. The plea that Solomon here warns against drunkenness only, or the excessive use of intoxicating drink, is contrary to the terms and spirit of the passage. Drinking, in the sense of intoxication, is not necessarily implied at all; and it is not intoxication, but wine, that is described in ver. 31; nor can intoxication be said to bite at the last. It is manifestly the design of the Wise man to point out the physical cause of all the misery and mischief he portrays, and this he finds in the nature of intoxicating liquor, and hence both reason and inspiration constrain him to counsel abstinence even from the desire of an article in which a capacity and tendency of such hurtfulness essentially inhere. When men learn that alcoholic drink abuses them they will cease to talk of the virtue of not abusing it. This fundamental difference, residing in the nature of things, was discerned by Solomon, and it involves that practical distinction which he makes, and which the Temperance reformation embodies and proclaims. It is the nature of strong drink to deceive and injure man, therefore it ought not to be desired or drunk. Man may abuse the good, the bad abuses him; therefore he should disuse it. If there is a flaw in this philosophy it is to be found in the writings of Solomon; and those who object to the premiss, ‘Intoxicating drink is not good,’ or to the inference, ‘Therefore it should not be consumed,’ ought first to settle their difference with the wisest of men, whose teaching is identical with that of the Temperance system. All, indeed, that can be claimed for that system is a revival of Solomon’s doctrine concerning intoxicating drink, and an organized attempt to bring the habits of society into conformity with the wisdom of the Jewish sage.
CHAPTER XXIV. VERSE 30.

I went by the field of the slothful, and by the vineyard of the man void of understanding.

**By the field . . . and by the vineyard** [Hebrew, 'al-se'da . . . whd k'rem, 'by the field . . . and by the plantation.' Here se'dah, an open field, is distinguished from the inclosure, k'rem, devoted to the cultivation of the vine and other fruits. It is of the latter that the picture of desolation is drawn in ver. 31—overgrown with thorns and nettles, and the stone wall broken down.]

CHAPTER XXV. VERSE 16.

Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.

**Hast thou found honey?** [Hebrew, de'veash matsa'khah, 'honey hast thou found?' [As to de'veash, see Note on Gen. xlil. 11.]

**Lest thou be filled therewith** [Hebrew, pen-tish'kahenu, 'lest thou be satiated therewith.' Sah-bah or sah-bah, signifies 'to be satisfied to the full'; and is generally connected with food in the same relation as ru'vah and shakkar with drink and sweet liquors.

Luscious things are to be taken in moderation, with strict adaptation to natural wants. Excess is to be avoided, and a caution against this excess is here conveyed. This evinces that it is a mistake to suppose that a warning against excess implies intoxicating quality in the object. The use of sweet wines in a disgusting excess by the Roman ladies is satirized by Juvenal, though it was not attended by inebriation, but by such vomiting as the free use of honey is calculated to excite.

CHAPTER XXV. VERSE 20.

As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.

**Vinegar upon nitre** [Hebrew, khome'ta al nathar, 'fermented drink (= vinegar) upon nitre.' This nitre is not the saltpetre of commerce, but a species of potash, which, when compounded with oil, is used in the East as a soap. It is found mixed with the soil in some parts of Syria. Vinegar poured upon this substance makes it effervesce (in the Eastern sense 'ferment'), and this fact is an apt representation of the incongruity involved in singing jovial songs to a heavy heart, the only result of which can be to excite a disagreeable fermentation and irritation of the spirits. The LXX. reads, 'as vinegar draws a sore, so trouble befalling the body afflicts the heart.'

CHAPTER XXV. VERSE 21, 22.

'Tr If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: 'For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.
V. 22. Give him water to drink] Hebrew, hashgahu maim, 'give him to drink water.'

No drink equals water for the assuaging of thirst, and generally all liquida relieve thirst by virtue of the water they contain. Alcohol, as an irritant and thickener of the blood, creates thirst in proportion to its potency and quantity. On account of their pre-eminent value, bread and water are the fittest representatives of all the materials of physical subsistence.

CHAPTER XXV. VERSE 25.

As cold waters to a thirsty soul, so is good news from a far country.

As cold waters to a thirsty soul] Hebrew, maim gahrim al-nephysh aishah, 'cold water to a soul (which is) wearily athirst' — languishing from thirst.

The comparative structure of the proverb is, perhaps, more striking in the Hebrew than as presented in the A. V.—'cold water to a soul wearily athirst, and good news from a far country.' In the heat of a Syrian summer, inexpressibly refreshing, even like good news from a friend in a distant land, is cool water to the parched and fainting frame.

CHAPTER XXV. VERSE 27.

It is not good to eat much honey: so for men to search their own glory is not glory.

It is not good to eat much honey] Hebrew, akhol dvash harboth lo luv, 'to eat much honey is not good.' The Lxx. reads, 'to eat much honey is not good, but to honor venerable sayings is right.' The V. has 'as it is not good to a man to eat much honey, so he who is a searcher of majesty shall be oppressed by glory.'

That which is good perse is not good to the user if used in excess; but any use of that which is not good is an act of excess. Honey is good for food, but taken in large quantities is not assimilated as food, and is then not good. The chronicler says that many English under Prince Edward, in Palestine, died from a neglect of this caution. [See Note on xxv. 16.] The whole proverb reads thus:—'To eat much honey is not good, and to search out their glory, glory.' The comparison is obscure to the modern mind. The A. V. supplies 'not' before the second 'glory' to agree with 'not good' in the first clause. Others propose to read interrogatively—'is it glory?' Possibly there is a designed play upon the word ḥabd, which signifies both 'glory' and 'heaviness'; so that the sense would be, 'as eating honey in excess is not good, but oppressive to the stomach, so when men make their own glory an object of search, they are apt to get heaviness for their pains.' The vain-glorious are subject to mortifications that weigh like burdens upon their hearts.
CHAPTER XXVI. VERSE 9.

As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.

As a thorn goeth up into the hand of a drunkard] Hebrew, khesah akhak var-yad shikkor, ‘a thorn goeth into the hand of a drunkard.’ The Lxx. has akanthai phkunai en cheiri methusou, douleia de en cheiri ton aphromon, ‘thorns grow in the hand of a drunkard, but servitude in the hand of the fools.’ The V. has guemodo si spina nascatur in manu temulent, sie parabole in ore stultorum, ‘as if a thorn should grow in the hand of a drunkard, so is a parable in the mouth of fools.’

A drunkard not knowing how to grasp a thorn, or mistaking it for something else, it runs into his hand and injures him; so a fool not knowing how to use a proverb can only abuse it so as to bring ridicule on himself or affront others. Some commentators understand a reference to the insensibility of the drunkard when injuring himself, as illustrative of the ignorance of the fool who unconsciously misapplies the wisest sayings.

CHAPTER XXVI. VERSE 21.

As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

The Arabic reads, ‘scurrility is of wine, wood is for the fire, and a litigious man for the raising up of strife’ = wine acts as fuel to scurrility, as wood to a fire, and a quarrelsome man to strife.

CHAPTER XXVII. VERSE 9.

Ointment and perfume rejoice the heart; so doth the sweetness of a man’s friend by hearty counsel.

OINTMENT AND PERFUME REJOICE THE HEART] The Lxx., which is followed by the Arabic, reads, ‘the heart delights in ointments, and in wines (hai oinoi) and perfumes.’

CHAPTER XXXI. VERSES 4, 5.

4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.

The Hebrew of the received text is as follows:—al lam-melakhim Lemoal, al lam-melakhim shetho yayin ‘al-rozenim av shakas; pen-yishkeb yiv-yishkakh mekhuggag vishannech din kahl benai oni: ‘not for kings, Lemuel, not for kings (is it) to drink wine, and (not) for princes desire of strong drink; lest they should drink and forget what is decreed (= the law), and change (= subvert) the judgment of any of the children of affliction.’ Instead of av, ‘desire,’ some MSS. have ai, ‘where’; which, if adopted, would make the passage read, ‘and for princes (it is not to ask) where (is) strong drink, lest,’ etc. The T. reads, ‘hold thyself aloof from kings,

*That is, the judgment due to such.
LEMUEL, from kings who drink wine, and mighty ones who drink strong drink; lest perchance thou shouldst drink and pervert thy cause, and change the judgments of any of the children of the poor. The Syriac runs, 'of kings, Lemuel, beware, of kings, I say, who drink wine, and of princes who drink strong drink; lest perchance thou shouldst forget to declare the law, and by forgetfulness shouldst surrender the cause of any of the children of the poor.' In the 'Jewish School and Family Bible' Dr Benisch, a learned rabbi of Great Britain, gives the following translation: 'it is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes to covet strong drink; lest they drink and forget what is established, and alter the verdict of any of the afflicted.' Differing in some respects from these renderings are those of the Lxx. and the V., and most notably the Lxx.: meta boulexe pantas poiws. meta boulexe oimopoti. Oi dunastai thumbeis eisin; oinon de me peinethsan, kina me poinete epilathontai teex sophias kai ortha krevina ou mei dunontai tous athenes: 'with counsel do all things, with counsel drink wine. The princes are prone to anger, let them then not drink wine, in order that they may not forget wisdom when drinking, and may not be able rightly to judge the weak.' Aquila and Theodotion give 'and shall change the judgment of the sons of the poor man.' The V. is noli regibus, O Lemuel, noli regibus dare vinum; quia nullum secretum est ubi regnat ebrietas; et ne forte bibant et obliviscantur judiciorum, et mutem causam filiorum pauiperis; 'be thou unwilling, O Lemuel, be unwilling to give wine to kings; because nothing is secret where ebriety reigns and lest perchance they should drink and be forgetful of judicial rules, and should change the cause of the children of the poor.

Obs. It is now impossible to explain the introduction of the curious prefix contained in the Lxx., 'do all things with counsel, with counsel drink wine.' Possibly it may have once formed a marginal note, and have been incorporated with the text by some subsequent but very early transcriber. It is observable that no such unwise limitation is to be found in the Hebrew of this or any other inspired text. All the versions agree in the injunction against the use of wine by kings and princes, and in the reason assigned for the injunction—namely, the danger that by using wine they should be unfitted for their judicial duties, which, in ancient times, kings frequently discharged in person. Probably we have in this passage of Holy Writ a fragment of the 'wisdom of Egypt' which is said to have inculcated abstinence from intoxicating drink upon the Pharaohs. [See Note on Gen. xi. 11.] Nothing is known of Lemuel or of his mother, the ostensible speaker. Some critics think that the first ten verses of this chapter form a short ethical lesson, originally addressed to an Arabian king. Whatever force is contained in the reason assigned for abstinence in rulers and judges under the old dispensation, is applicable (à fortiori) to every position in Christian life where the possession of a clear, sound judgment is needed; and what are the circumstances where such a blessing can be wisely rejected or imperilled?

CHAPTER XXXI. VERSES 6, 7.

s Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. ; Let him drink, and forget his poverty, and remember his misery no more.

The Hebrew is as follows:—tenu shakah th-wool vë-yayim tanakru naarah, yishek vë-yiskkahu riwa, vaamahlo lo yiskar od: 'give strong drink to the
perishing one, and wine to those bitter of spirit; let him drink and forget his 
povminy, and his sorrow not remember again.' The T. reads, 'give strong 
drink to the mournful, and wine to those who are bitter in soul; that they may 
drink and forget their indigence, and not longer remember their mean attire.' 
The Syriac has 'let strong drink be granted to the mournful, and wine to those 
of bitter soul; that they may drink and forget their sorrows, and may not further 
recall their calamities.' The Lxx. has didote methem tois en lupais, kai oinoma 
peimein tois en odunais, hina epilathountai tees penias kata ton genon me me neceththism 
eti: 'give ye strong drink to those in griefs, and wine to drink to those in pains, 
in order that they may be forgetful of the poverty, and of their troubles have no 
remembrance any more.' The V. reads, dati siceram materentibus et vinum his 
qui amaro sunt animo. Bibant et obliviscantur aegisuis suar, et doloris sui non 
recordentur amplius: 'give ye strong drink to the mournful, and wine to those 
who are of bitter soul. Let them drink and forget their indigence, and of their 
grief have not a remembrance any longer.' So far as the words go, we have 
here a plain prescription to 'drown sorrow in drink'; but we may well question 
whether such could have ever been the intention of an inspired writer. To deter 
mine the true meaning of these verses, therefore, is of considerable importance, 
both as a point of morals and of Temperance doctrine.

1. Some regard the passage as an allusion to the exceptional practice of giving 
intoxicating and stupefying potions to criminals before execution: but the allusion, 
if such, is a sanction and even command; and the pious mind must revolt from the 
thought of a Scripture exhortation to make men drunk and unconscious at the 
approach of death. The great Exemplar, when about to die, was offered 'wine 
mingled with myrrh,' but it is recorded that He refused it. Could the 'Spirit 
that was in Christ' ever have testified adversely to this?

2. The theory that what is recommended is a moderate use of intoxicating liquor 
as a cordial in time of trouble, is contrary to the natural sense of the words and to the 
result described—complete oblivion of earthly care. Besides, can intoxicating 
drink be properly recommended in any quantity as an antidote to trouble? 
Hannah did not think so (see Note on 1 Sam. i. 15). St James writes, 'Is any 
afflicted? let him pray'—not fly to the bottle. All experience shows that to use 
intoxicating fluid for mitigating grief is to subject one's self to a special danger, 
amounting to moral certainty, of contracting habits of intemperance. Under such 
conditions the system is doubly susceptible of the delusive influence of alcoholic.

3. If the passage is to be construed as a serious recommendation, it is nothing 
short of a direct injunction to get intoxicated; advice which could not fail to be 
stimulated (1) as most irrational, because certain to multiply care and trouble; 
(2) as radically opposed to the tenor of Scripture teaching; and (3) as utterly 
immoral, by giving encouragement to the mother and mistress of all the lowest 
VICES of mankind.

4. An attempt has been made to cut the knot by translating the principal 
terms so as to exclude all reference to wine and strong drink. It is true that by 
failing back upon mere etymology, and rendering yasifin 'pressure,' and chahar 
'reward,' 'bribe,' or 'gift,' an entirely new turn is given to the passage, which is 
thus paraphrased:—'It is not for kings and princes to receive gifts or bribes, lest 
(so accepting) they forget the law, pervert the claim of any of the afflicted. Give 
gifts (rather) to him that is ready to perish, and to those that be of heavy heart;
let him accept [orig. drink] them, and forget his poverty, and remember his misery no more." It cannot, however, be supposed that gifts to kings and princes are indiscriminately to be condemned, or that indiscriminate almsgiving to the poor is to be commended. Besides, the critical objections to this new translation are insuperable. (1) Ḥayin is never elsewhere used in the sense imparted to it; and what can be meant by giving 'pressure' to the poor? (2) The connection of ḥayin with ḥakah determines the meaning of ḥakah beyond all fair question. (3) The allusion to drinking as a cause of loss of judgment and memory is too clear to be mistaken.

5. Any interpretation of verses 6 and 7 which is to preserve their harmony with morality and religion, must exclude from the initial word ṭēmu, 'give thou,' the force of a recommendation or command. (1) It may be regarded as logical, and not mandatory; not as 'do give,' but 'should you give,' then such and such will be the result. The sense would then be tantamount to this:—It is not in becoming in kings and princes to drink wine and strong drink, lest they forget the law and pervert the rights of others; though, should such drink be given to the afflicted, they will simply drink and forget their own cares and become unconscious of their own misfortunes. The grammatical concord supports this view; for it is not 'Give wine and strong drink to the afflicted, and make them forget their troubles,' but 'Give them wine and strong drink, and the afflicted one will drink (višṭek), and he will forget (yeḳheḳ) his distress.' This usus locundis is to be found in the proverbs of all languages. In our own we say, 'Set a beggar on horseback, [not meaning 'do set him,' but 'if you set him,' then] he will ride to perdition.'

'Give some people an inch, and they will take an ell.' This may be defined as the logical imperative, in distinction from the ethical. (2) The imperative ṭēmu, 'give thou,' may be regarded as a term of conditional comparison. Kings and princes (verses 4 and 5) are not to use wine and strong drink because inimical to mental clearness and judicial integrity; but if not fit for those who owe important duties towards others, what are they fit for? The answer is supplied (verses 6 and 7): 'Give them—if at all—to the perishing and careworn, who will find in them oblivion from the very memory of their sorrows.' This, observe, is not a contradiction, but an amplification, of the thought developed in verses 4 and 5.

The alternative advice of the text may be thus modernly expressed:—"Better drink so that you forget your own cares, than, occupying a position of influence and trust, you should drink and do injury to others." The whole passage may be viewed as a declarative medal; on whose obverse side is inscribed, "Intoxicating liquors are not fit for those who have to think and act for others"; on the reverse, "Intoxicating liquors are only fit for those who wish to lose the power of thinking and acting for themselves." Can any stronger condemnation be passed upon inebriating compounds of every name? To whom has the Creator given per-

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*The Masorites—so called because about the seventh century of the Christian era they accentuated and otherwise edited the Hebrew Scriptures according to measures (tradition)—discriminate between š-h-ᵳ-r as 'strong drink' and š-h-ᵳ-r as 'reward' or 'wages,' by so marking the latter 'sh,' that it may be pronounced 'ṣḥ-'—ṣḥ-ᵳ-r. Whether they are right or not in so doing, any reader, however ignorant of Hebrew, might see that the words do express very different things, and that the context in every case supports the distinction made by the English translators. Possibly the use of š-h-ᵳ-r in the sense of 'reward' or 'wages' was derived from the generic sense of 'sweetness'; but the distinction must have been made at a very remote period, and when made, a difference of pronunciation (which the Masorites may have preserved) would naturally be adopted to indicate the difference of object present to the mind.
mission to drown affliction in the wine-cup? With a voice of infinite pity, the Son of God, addressing the afflicted and perishing, exclaims, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.”

CHAPTER XXXI. VERSE 16.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She planteth a vineyard] Hebrew, naḥšah ḫerev, ‘she planteth a cultivated enclosure,’ or ‘sets out a plantation.’ Ḫerev here is distinguished from ṣadeh (in the first clause), ‘an open field.’ The Lxx. has ἅτσχεον ἅρεων, ‘she planted a possession;’ the V., plantavit vigneas, ‘she planted a vineyard.’

*The late Sir W. a’Beckett, ex-Chief Justice of Victoria, has beautifully expressed the unwisdom of seeking consolation in the cup which mocks:

IN VINO FALSIDAS.

Grief banished by wine will come again,
And come with a deeper shade,
Leaving, perchance on the soul a stain,
Which sorrow had never made.
Then fill not the tempting glass for me;
If mournful, I will not be sad;
Better sad, because we are sinful, be,
Than sinful because we are sad.
THE BOOK OF ECCLESIASTES.

CHAPTER II. VERSE 3.

I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

I sought in mine heart to give myself unto wine] Hebrew, toth vb-like tikshok bay-yayin eth-bhari, 'I sought in my heart to draw out my body (or flesh) with wine.' The Lxx. has kateskepsameen ei het kardia mou hekuren hds einai en sarha mou, 'and I examined whether my heart would draw, as wine, my flesh'; the V., cogitavi in corde meo abstrahere ab vino carnem meam, 'I thought in my heart to withdraw my flesh from wine.' The T. has 'to draw my flesh into the house of the banquet of wine.' The Hebrew mahshah signifies 'to draw,' 'to continue,' 'to spread'; hence Gesenius and others construe the passage—'I sought in my heart to make my body strong with wine.' It would be interesting to know how St Jerome came to write ab vino, 'from wine.' The bay-yayis of the Received Text can bear this rendering only by taking 'b' in the infrequent sense of 'against,' which could hardly be assigned to it here.

Yet acquainting mine heart with wisdom] Hebrew, vb-like nohag bakkah-mah, 'and my heart acting (or urging) with wisdom,' or 'cleaving to wisdom.' The Lxx. has kai kardia mou hodegeesen en sophia, 'and my heart guided (me) with wisdom'; the V., ut animum meum transferrem ad sapientiam, desitare-que studiitiam, 'that I might carry over my mind to wisdom, and avoid folly.'

CHAPTER II. VERSE 4.

I made me great works; I buldeme houses; I planted me vineyards.

I planted me vineyards] Hebrew, naktati li kerakhmin, 'I planted for myself vineyards,' or 'set out plantations.' Ver. 5 has a reference to ganath m-phardasion, translated in A. V. 'gardens' and 'orchards.' Ganath, from ganan, 'to cover,' seems to denote conservatories; and pardasion, 'paradises,' pleasure-grounds—laid out around the royal dwelling.
Chapter II. Verse 24.

There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God.

AND DRINK] Hebrew, vd-shakathath, 'and he has drunk.' The same phrase recurs, chap. iii. 13; and one similar, chap. v. 18; viii. 15.

Chapter VII. Verse 29.

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

UPRIGHT] Hebrew, yakhkar, 'straight' = upright or just.

MANY INVENTIONS] Hebrew, khishkoomoth rabim, 'many devices.' Revelation as well as reason explodes the fallacy of confounding nature with art; the work done by means of Divine power lent us, with the work which, being 'upright' and 'fit,' expresses the Divine will and wisdom. The distinction is a cardinal one in ethics, the denial of which would destroy all moral distinctions and responsibility, by identifying the moral quality of all actions as equally divine, since there is no power that is not of God. [See Note on Acts xvii. 29.] The simple existence of an act cannot vindicate its 'uprightness,' which is a relation of adaptedness.

Not everything that man, 'the reasoning animal,' has contrived, is entitled to the distinction of 'reasonable,' much less of a Divine origin. The 'inventions' of man, the offspring of his understanding, must be compared with the standard of that natural uprightness according to which he was himself created. The true and final test of their uprightness is their fitness to make mankind happier and better. If they cannot endure this test they stand condemned in their own nature. It is in vain to point to the actual manufacture of intoxicating liquor in almost incomparable quantities, and at enormous cost, as a proof that they are designed for use; since, if their influence on man's material and moral condition is evil rather than good, the application of human intelligence to their preparation is but another evidence that though God made man upright, he has abused his faculties by contriving inventions that are at once the monuments and the instruments of his shame.

Chapter IX. Verse 7.

Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

EAT THY BREAD WITH JOY] Hebrew, bkol b'simkhat lachmehah, 'eat with gladness thy bread'; the Lxx., phage en euphrasitc tou artron sou, 'eat with joyfulness thy bread'; the V., comed in latitia panem tuum, 'eat with gladness thy bread.'

AND DRINK THY WINE WITH A MERRY HEART] Hebrew, w-iktha vd-lo-tho yasynkhab, 'and drink with a good heart thy wine.' The Lxx. reads, kai gie en karthia agathes einoi sou, 'and drink with a good heart thy wine'; the V., et bibi cum gaudia vinum tuum, 'and drink with joy thy wine.' The T. represents this language as prophetic of what God shall say to the good in the world to come,
ECCLESIASTES, X. 17, 19.

“Drink with a joyous heart the wine stored up for thee in the garden of Eden, on account of the wine which thou hast mingled for the poor and lonely when athirst.”

Where God accepteth man’s works, he is justified in partaking of the Divine bounties with a joyful and merry heart, whether the produce of the field or the vineyard. The condition that this fruit is good in itself is presupposed, and corn which has been mildewed, or yayin which has passed into the state of a ‘mocker,’ is excluded from the nature of the case. Those who conclude that the wine approved in Scripture must have been intoxicating because said to give pleasure, are refuted by this very passage, in which the eating of ‘bread’ is associated with ‘gladness’—simkhah,—a term descriptive of the highest delight.

CHAPTER X. VERSE 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.

AND NOT FOR DRUNKENNESS] Hebrew, v’lo vashiti, ‘and not for drinking’—carousing, or gluttony. The Lxx. has kai ouk aiechumthecountai, ‘and shall not be ashamed,’—having evidently read boeth, the third person plural preterite of bashk, ‘to be ashamed.’ The V. has et non ad luxuriam, ‘and not for luxury.’ As eating includes eating and drinking, so ‘drinking’ here includes all table excess.

The rule of eating—for strength, to recruit and benefit the body, and not for animal indulgence—is an admirable definition of physical temperance; and happy would be our land, if not its princes only, but its people, would make that rule the law of their lives. The ‘pleasures of the table’ are not to be discarded in so far as they are subservient to the principal purpose of all eating—the health and support of the body. Whatever in degree, or kind, is inconsistent with this purpose ought to be faithfully and conscientiously rejected.

CHAPTER X. VERSE 19.

A feast is made for laughter, and wine maketh merry: but money answereth all things.


AND WINE MAKETH MERRY] Hebrew, v’yayin yeasmakk khayim, ‘and wine will rejoice the living.’ The Lxx., Codex B, has kai avon kai einon tou euphran-themai zóntes, ‘and (they make) wine and oil that the living may rejoice.’ The V. reads, et vinum et cupissent viventes, ‘and wine that the living may feast.’ The T. reads, ‘and the wine which they mingle for the thirsty shall be to them for a joy in the age to come.’

Nothing here said renders it needful to associate the idea of ‘wine’ with an intoxicating quality; and in taking the juice of the grape as God has created it, enjoyment and thankfulness may most completely and fitly blend.
THE BOOK OF CANTICLES,

OR SONG OF SOLOMON.

CHAPTER I. VERSE 2.
For thy love is better than wine.

Hebrew, נוֹעֵם הָדוֹלָה נַיְּיָיִין, 'good (are) thy loves above wine.' So the LXX., ἄνευ σινόν, 'above wine'; and V., vinæ, 'than wine.'

CHAPTER I. VERSE 4.
We will remember thy love more than wine.

More than wine] Hebrew, נַיְּיָיִין; LXX., ἄνευ σινόν; V., sīper

CHAPTER I. VERSE 6.
They made me the keeper of the vineyards; but mine own vineyard have I not kept.

Keeper of the vineyards] Hebrew, נוֹדָרָה אַחֲכָה-בְּרָמִים, 'keeper of the vineyards.'
Mine own vineyard] Hebrew, בֹּרֶשֶׁת שְׁלֵיהי, 'my vineyard, that which is mine'—even mine.

CHAPTER I. VERSE 14.
My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

A cluster of camphire] Hebrew, אֶחָד-הָאָבִר-בְּקַר, 'a bunch of cypress'; the LXX., ἄκυπρος, "a shrub or small tree, with whitish odoriferous flowers growing in clusters; the Lawsonia inermis of Linnaeus, called ἄκυπρος in Hebrew [from ἄκυπρος, 'to cover'], as has been well suggested by Job Simonis, from a powder being made of its leaves, with which, when mixed with water, women in the East smear over their nails so as to make them of a red color for the sake of ornament."—(Gesenius.)
CANTICLES, II. 4, 5, 13.

In the vineyards of En-Gedi] Hebrew, ḫārmā‘ī ʿāin ǧēḏī, ‘in the vineyards (or plantations) of Engedi.’ ʿĀin-ǧēḏī (signifying ‘the fountain of the kid’) was the name of a town (probably also of a district) situated near the Dead Sea, and abounding in palm trees. Some versions read, ‘to those in Gaddi.’

The Targum of the Canticles is an attempt to convert the imagery of this glowing idyl into a relation by Solomon, half historical, half prophetic, concerning the Jewish State. One illustrative extract is selected, bearing upon the use of wine in the Levitical rites:—‘Moses commanded the sons of Aaron, who were priests, that they should offer oblations upon the altar, and that they should pour out wine upon the oblations. Whence, however, could they procure the wine thus to pour out? How could they get it in that desert place which was not fit to be sowed, and where no fig trees, or vines, or pomegranate trees grew? But they went to the vineyard of Engedi, and they brought thence clusters of grapes, and they expressed from them wine [v’atsrin min’kon ḥhamar], and they poured out from it upon the altar the fourth part of a hin upon each ram.” Later on, the T. refers to ‘red wine and white wine’ (ḥhamar summaq v’ḥhamar ḥivva’) as having been poured out upon the altar.

Chapter II. Verses 4, 5.

4 He brought me to the banqueting house, and his banner over me was love. 5 Stay me with flagons, comfort me with apples: for I am sick of love.

V. 4. To the banqueting house] Hebrew, ʾel baith ḫay-yayin, ‘to the house of wine’—a cool recess or cave in the royal gardens. The Lxx., ēis othrou τον οἶκον, ‘into a house of the wine.’ Symmachus, ēis ton oimōna ‘into the wine-cellar.’ So the V.

V. 5. Stay me with flagons] Hebrew, ṣamkani ba-ʾashishoth, ‘sustain me with cakes-of-grapes.’ The Lxx., stevrisate me en μυροί, ‘support me with perfumes.’ V., fulcite me floribus, ‘stay me with flowers.’ Symmachus, epanaklīnte me in anēthi, ‘make me recline on a flower.’ Aquila, stevrisate me einanthōn, ‘support me with vine-flowers.’

[As to ʾashishoth, see Prel. Dis., and Notes on 2 Sam. vi. 19; 1 Chron. xvi. 3.]

Comfort me with apples] Hebrew, rapḥōni bat-tapsukhim, ‘refresh me with apples.’ The Hebrew tapsukkāḥ had a width of meaning like the Latin pomum, including all round apple-like fruit, such as the peach, melon, citron. Lxx., steivasate me en μυελων, ‘stay me with quinces.’ V., stīpate me μαλίς, ‘fill me with apples.’

Chapter II. Verse 13.

The fig tree puttheth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

And the vines with the tender grape give a good smell] Hebrew, ṣē-hag-gephonim šēmahdar, nakhnu raʾiḥkh, ‘and the vines (are in) blossom, they give forth sweet-odor.’ The A. V. agrees with the Mishna in taking šēmahdar
to signify 'the tender grape'—the grape first out in bloom. LXX., αἰ αμπελῶν κυπρισσοῦν ἐκθέων εἶμεν, 'the vines are in flower, they have given a scent.' Symmachus, ὁμ αμπελῶν ἐκ εινανθες, 'the flower of the vines.' V., vines florentes, dederunt odorum suum, 'the vineyards are flowering; they have given their odor.' Pliny (chap. xiv. 2) states that no odor excels in pleasantness that of the flowering vine, ubicumque philescetium odoris nulla suavisitas praestet.

CHAPTER II. VERSE 15.

Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

THE FOXES] Hebrew, shuahlim, 'jackals,' which abounded in Palestine. LXX. aiophekas, V. vulpes, 'foxes.' Aristophanes compares soldiers who despoll countries to foxes who spoil vineyards; and Galen says that hunters eat foxes fattened on autumnal grapes. The Syrian jackal is as great a spoiler of vineyards as the common fox elsewhere.

THE VINES] Hebrew, kerrahmim, 'vineyards.' The shuahlim 'spoil'—lay waste—not only particular vines, but whole vineyards.

FOR OUR VINES HAVE TENDER GRAPE] Hebrew, u-kerrainu shmahdar, 'and our vineyards (are in) blossom.' LXX., kuprissoai, 'are flowering.' V., floruit, 'is flowering.'

CHAPTER IV. VERSE 10.

How much better is thy love than wine!

THAN WINE] Hebrew, miy-yayin, 'above wine' (as in chap. l. 2).

CHAPTER V. VERSE 1.

I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink yea, drink abundantly, O beloved.

I HAVE DRUNK MY WINE WITH MY MILK] Hebrew, shahkithi yayni im khalov, 'I have drunk my wine with my milk.' LXX., 'I have drunk my wine (oinom men) with my milk.' V., vinum messum, 'my wine.' The pure juice of the grape would form a suitable companion beverage with the fresh flowing milk, and both might be drunk freely, even by tender women, without injury either to body or mind.

DRINK, YEA, DRINK ABUNDANTLY, O BELOVED] Hebrew, shahru vesh-shikru dedim, 'drink, and drink to fulness, O loved ones.' LXX., pieta kai methusteste adelphoi, 'drink, and be satisfied, O brothers.' V., bibile et inebriamini charisimi, 'drink and be filled to the full, ye dearest.' Here, beyond all cavil, the Hebrew shahar, the Greek methu, and the Latin inebrio, have reference to 'plentiful drinking'; none at all to an intoxicating effect of what is drunk.
Chapter VI. Verse 11.
I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

To see whether the vine flourished] Hebrew, tirot hapharkhah hag-gephem, 'to see the budding of the vine.' Lxx. idem eic enanthemen het ampelov, 'to see if the vine is in flower.' V., inspicerem si floruisset vinea, 'that I might observe if the vineyard had flowered.'

Chapter VII. Verse 2.
Thy navel is like a round goblet, which wanteth not liquor.

Liquor] Hebrew, ham-maseg, 'the mixture.' Maseg is equivalent to mehek, and alludes here not to a mixture composed of intoxicating and inflaming drugs, but to such a sweet and healthful potion as Wisdom is said to mingle for her friends. [See Note on Prov. ix. 2, 5.] Lxx., krama, 'mixed-liquor.' V., posuitis, 'in cups.'

Chapter VII. Verse 7.
This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

A palm tree] Hebrew, tahmar. Lxx., phainiki, 'to a palm tree.' V., palma, 'to a palm tree.'

The clusters of grapes] Hebrew, ba-chkelothen, 'to clusters.' Lxx., tois botrousin, 'to the grape-clusters.' V., botris, 'to grape-bunches.' Gesenius thinks 'clusters of dates' are meant, which would carry out the figure of the palm tree; but analogy supports the A. V. in supplying 'of grapes.'

Chapter VII. Verse 8.
I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.

As clusters of the vine] Hebrew, ba-chkeloth hag-gephem, 'as clustered branches of the vine.' So the Lxx., hds botruses teec ampelov, and the V., sicut botri vince.

Chapter VII. Verse 9.
And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

And the roof of thy mouth] Hebrew, vb-khikhah, 'and thy palate.' "The palate seems (here) to be delicately put for the moisture of the mouth perceived in kisses."—(Gesenius.)
LIKE THE BEST WINE] Hebrew, ke-yayn khet-bo, ‘like the wine of the good’ = like very good wine. LXX., hdeo einoi ho agathos, ‘as wine, the good (kind)’—hde (the) being emphatic; but Codex A is without the hde. V., sicut vinum optimum, ‘as the best wine.’

THAT GOETH DOWN SWEETLY] Hebrew, holabh lb-dodi lb-maišarim, ‘going to my beloved according to straightnesses’ = openly. LXX., foroumnome n to adelphidi mou eis euthuteta, ‘going to my kinsman in a straight way.’ V., digna me dilocto meo ad potandum, ‘fit for my beloved to drink.’ Symmachus, harmonia lb agapeco mou eis euthuteta, ‘fitted to my beloved in a straight line.’

CAUSING THE LIPS OF THOSE WHO ARE ASLEEP TO SPEAK] Hebrew, doweb elphthai yishkanim, ‘flowing over the lips of the sleeping.’ LXX., kihanonomenos cheleis mou kois eidosin, ‘satisfying to my lips and teeth.’ V., labisque et denticibus illius ad ruminandum, ‘and (fit for him) to ruminate with his lips and teeth.’ Symmachus, prostithemenos cheleis, ‘applied to the lips.’

CHAPTER VII. VERSE 12.

Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

TO THE VINEYARDS] Hebrew, lak-kerumim, ‘to the vineyards.’

IF THE VINE FLOURISH] Hebrew, im parshah kag-gehem, ‘whether buds the vine’; the LXX., ei entheseen hee ampeles, ‘if the vine flowers’; V., ei florunt vinosae, ‘if the vineyards are in flower.’

WHETHER THE TENDER GRAPE APPEARS] Hebrew, petibab has-somahlar, ‘(whether) opens out the blossom (or young grape)’; LXX., enthecesen ho buprismos, ‘(if) the blossom has flowered’; V., ei flores fructus parturient, ‘if the flowers of the fruit put forth.’

AND THE POMEGRANATES BUD FORTH] Hebrew, kamasheh harimmoni, ‘(whether) are bright (or flourish) the pomegranates.’ [As to Rimmonim, see Note on I Sam. xiv. 2.]

CHAPTER VIII. VERSE 2.

I would cause thee to drink of spiced wine of the juice of my pomegranate.

OF SPICED WINE OF THE JUICE OF MY POMEGRANATE] Hebrew, miyphayin harqakh, mb-axis rimmoni, ‘from the wine of the spice, from the fresh juice of my pomegranate.’ Yayin harqakh, ‘wine of the spice,’ is equivalent to ‘spiced (or seasoned) wine.’ Asia is used of the newly expressed juice of the grape [see Pref. Dis., and Notes on Joel L 5; iv. 18; Amos ix. 10], but is here applied to the fresh juice of the pomegranate. It is doubtful whether ‘the juice of my pomegranate’ is identical with ‘the spiced-wine’; or whether the yayin was mixed with the ‘juice of the pomegranate,’ and so was rendered ‘spiced’; or whether the yayin was otherwise spiced and drank along with the pomegranate juice. The LXX. has apo oinoi tou musephisou, apo namatos rhdon mou, ‘from the myrrhed-wine, from my juice [spring] of the pomegranates’; Symmachus, ‘from prepared wine’; V.,
ex vino condito et mustum malorum granatorum meorum, 'from prepared wine and must of my apples.' Instead of 'spiced,' the Syriac and the Arabic have 'sweetest.'

CHAPTER VIII. VERSE 11.

Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

A VINEYARD] Hebrew, ḫrēm, 'vineyard.'
The vineyard] Hebrew, et-h-hab-ḫrēm, 'the vineyard.'

CHAPTER VIII. VERSE 12.

My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

My vineyard] Hebrew, ḫarmi, 'my vineyard.'
THE

BOOK OF THE PROPHET ISAIAH.

[ISAIAH PROPHESIED ABOUT THE YEAR 750 B.C.]

CHAPTER I. VERSE 8.

And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

As a cottage in a vineyard] Hebrew, ḣerukkah ḥĕkarem, 'as a booth (made of leaves and branches) in a vineyard.'

CHAPTER I. VERSES 16, 17.

16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

The real evidence of all repentance, and the essential condition of all acceptance with God, is the desire of amendment—a desire which, wherever it exists, necessarily prompts to the avoidance of known evil and its causes. If the people of this nation should sincerely repent of the national sin of intemperance, their abhorrence of it would lead them to shun all degrees of it and all participation in its sources; and until this repentance is experienced, all professions of regret, and all efforts to palliate the effects or materially to modify the symptoms of the disease, will neither satisfy God nor accomplish an abiding cure.

CHAPTER I. VERSE 22.

Thy silver is become dross, thy wine mixed with water.

Thy wine mixed with water] Hebrew, sahrāk makhul bām-maim, 'thy sōvēk is cut with water.' LXX., oi kapeeloi tev misgeveri tev oinon hudati, 'thy hucksters (low taverners or vintners) mix the wine with water.' Aquila has sumpasion tev, 'thy banquet' (drinking-feast); Symmachus, ho onas tev, 'thy wine.' The L. has ḥamrašāt, 'thy wine'; V., vinum tumum mistum est aqua, 'thy wine has been mixed with water.' Sōvēk, = 'that which is eagerly sucked up'
ISAIAS, III. 1.

[see Ppel. Dis.], here manifestly denotes some luscious preparation, probably of boiled grape-juice. Mahal, 'to cut,' 'prune,' or 'circumcise,' is a figure for the dilution commonly practised by the lower class of liquor venders, who tried to pass off a thin watery article for the superior and genuine sweet. The idiom is common in the East, and is to be found in the poet Martial (Ep. i. 18),—jugulare vatat Falernum, ' he forbids the Falernian (wine) to have its throat cut' — to have its strength diminished. Dr Gill quotes Gussetius as suggesting that mahal is contracted from meholal, which signifies 'infatuated,' so that the meaning would be 'thy wine is infatuated into water.' The erudite author of 'Tirosh lo Yayin' traces to sweet the Latin sapo, which was must boiled down to one-third its original bulk, and by an apt quotation from Varro (lib. i., cap. 54) shows how the figure of circumcision might come to be applied to wine unduly diluted with water. Varro, speaking of grapes that had been trodden and then put under the press, adds, 'When the must has ceased to flow from the press some persons circumcise the extremities (of the grape-mass) and press again, and what results from the second pressure they call circumciscitum'—cum desit sub prelo fluere, quidem circumcisiones extrema, et radius pressunt, et radius cum expressum circumciscitum appellant. He also cites Cato (xxi. 76) as applying to the wine made from a similar pressure of grape husks, etc., the name of vinum circumciscitum, and Columella (xii. 36) the name of vinum circumcisionium.

CHAPTER II. VERSE 8.

Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made.

This may be truly said of the monster idols of Great Britain—fermented and distilled liquors of every quality, color, and denomination, and of the temples of Bacchus and Tobacco. The land is 'full of them.' Evil drinks occupy tens of thousands of breweries, distilleries, warehouses, cellars, and shops, and in the more than religious homage which millions pay to them, we have an example, the most painful and shameful, of the worship that men render to 'the work of their own hands.'

CHAPTER III. VERSE 3.

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.

Bread and water are here described as the two stays or supports of physical existence—bread, the one typical food; water, the one essential liquid. Unlike such imaginary and fictitious supports as alcoholic beverages, these have no tendency to excite a morbid appetite, and if taken even to excess they can never generate moral and social evils of a malignant and destructive kind. The wisdom and goodness of God are displayed in withholding from the materials constituting our daily sustenance any property prompting to their abuse, and any power, if abused, to pervert reason and deprave the soul. He provideth no 'deceitful meat,' no drink that 'mocks' and 'deceives.' Articles possessing such characteristics must, in reason, be set aside as neither essential nor useful to health and vigor.
CHAPTER V. VERSE 1.

Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill.

Touching his vineyard] Hebrew, ἅρμω, ‘concerning his vineyard.’
The LXX. has ‘to my vineyard.’
A vineyard] Hebrew, ἄρμω. So in ver. 6 also.
In a very fruitful hill] Literally, ‘in the horn of the son of fatness.’
Vines were planted on hill-sides. So Virgil,—‘Bacchus loves the open hills.’

CHAPTER V. VERSE 2.

And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

The choicest vine] Hebrew, σοραγ, ‘a noble vine’; LXX., ἀμπελῶν σύρρυχ [Codex A has σύρρυχ], ‘a vine sorek.’ Aquila and Theodotion have σώρυχ; but Symmachus has σίκλητον, which appears in the V. electum ‘choice,’—σίκλων, ‘vine,’ being understood. In a note on this passage St Jerome, while observing that the only Greek translator who had rendered σύρρυχ by ‘choice’ was Symmachus, says that it seemed to him he was expressing the sense though breaking the letter of the original word, ‘for the Jews say that sorek is a species of the best vine, which yields the juiciest and most constant fruit. Whence sorek by some is interpreted kallitropes, which we may translate into pulcherrimos fructus (‘the most beautiful fruits’).’ [See Note on Gen. xlix. 11.]
A tower] Hebrew, migdol ‘a watch-tower.’ These towers are common in all Eastern countries in the midst of vineyards and orchards.
Wild grapes] Hebrew, ὅσσημ, ‘bad’ or ‘vile.’ ὅσσημ is from ὅσσος, ‘to have a bad smell.’ If ὅσσημ refer to a bad species of grapes, we have here an example of our idiom when we contrast the ‘real’ substance with ‘rubbish,’ though both may be the same in nature, and differ only in their quality. ‘He looked that it should bring forth grapes—grapes deserving to be called so; and it brought forth grapes indeed, but of a smell so sickly as to make them unworthy of the name.’ Anahim, grapes, may, however, be contrasted with some spurious berries resembling grapes, if at all, in nothing but their outward and clustered form. The LXX. and Theodotion read ἀκάνθως, ‘thorns’ or ‘brambles.’ The V. has labruscas, ‘wild grapes’—produce of the wild vine. The same terms are used in ver. 4.

CHAPTER V. VERSE 3.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you betwixt me and my vineyard.

The declaration following the text—"What more can I do than I have done? saith the Lord"—ought to suggest to modern theorists that educational and religious remedies—mere 'moral suasion,' as it is called—are inadequate to the cure of intemperance, so long as the drink itself is provided and consumed. This passage clearly teaches that the remedy must be special.

Chapter V. Verse 10.

Yes, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Ten acres of vineyard] Hebrew, asereth tsimdei karem, 'ten yokes of a vineyard.' A yoke (tsemed) denotes as much land as a yoke of oxen can plough in one day.

One bath] Hebrew, bath ekkath, 'bath—one,' = 7½ English gallons. The Lxx., Codices A and B, keramion kera, 'one earthenware jar'; other MSS. have batos, 'bath'; V., lagunculam unam, 'one small flagon.' What a proof of a failure in the vintage, when the grapes upon ten acres of vines should not yield eight gallons of yayin!

Chapter V. Verse 11.

Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

Woe unto them that rise up early in the morning] Literally, 'woe' or 'lamentation (shall be to) those rising early in the morning,' or 'by daylight.'

That they may follow strong drink] Hebrew, shakar yirdophu, 'strong drink they follow after earnestly,' = pursue. Yirdophu is the future of radoph, but the action is plainly described as concurrent in time with the early rising, a sense which supports the theory that the so-called future form of the Hebrew verb is really expressive of an indefinite present. The Lxx., kai to sikera dihkonte, 'and are pursuing siceru'; V., ad ehrisatum sectandum, 'to pursue inebriation.' The T. has 'old wine' (thumor attiq); Aquila and Symmachus have methuuma.

That continue until night, till wine inflame them] (Woe shall be to) 'those tarrying into night.' Hebrew, yayim yadiqam, 'wine inflames them.' Duklay signifies 'to burn,' or 'to inflame.' Lxx., ho gar vinos autous sunkhasen, 'for wine will consume them'; V., ut vino ars Dustin, 'that ye may be heasted with wine.' The T. has 'wine of rapine inflames them.' ‘Till wine inflame them,'—their bodies with heat and their souls with lust.”—(Dr Gill.) Compare with this the lines of 'the Cypriean' (Callimachus) quoted by Athenæus:—

    To poió klynn echei menex ev' ton ev andreus stibos:
    "A force like fire wine uses when
    It enters into strongest men."

And Bacchylides (Ath. ii. 10):—

    Thalepopos eis thumon Kyperides:
    "It warms the heart with love's desire."

It is noticeable that many of the eulogies passed upon wine by the ancient poets assume, in the light of divine truth, the form of warnings and reproaches.
CHAPTER V. VERSE 12.

And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

And wine are in their feasts] Hebrew, va-yayin mishtaihem, 'and wine (is) in their drinkings' = feastings. The Lxx., ton oinoon pinousi, 'they drink wine'; Syriac, 'they drink wine'; the Arabic, 'they draw in wine'; the V., et vinum in convivis vestris, 'and the wine (is) in your feasts.'

CHAPTER V. VERSE 22.

Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink!

Woe unto them that are mighty to drink wine] Hebrew, hoi gibborim lichtoth yayin, 'lamentation (shall be) to those mighty to drink wine'; Lxx., omant ei ischumtes humin oi peinantes ton oinoon, 'woe (is) to the mighty ones of you, those drinking the wine'; V., va qui potentes estis ad bibendum vinum, 'woe to you who are mighty to drink wine.'

And men of strength to mingle strong drink] Hebrew, u'anashai-khail limsoh shakar, 'and men of strength (= men who are strong) to mingle strong drink'; Lxx., kai ei dunastai oi keranuntes to skibra, 'and the mighty, those mingling the siqra'; some MSS. have methusma; V., et viri fortes ad miscendum ebrietatem, 'and men strong to mix inebriation'; the T., 'and men of wealth to drench themselves with old (wine).'

Obs. 1. Isaiah, who flourished about 750 years before the birth of Christ, and commenced to prophesy in the reign of Uzziah, bears in the above (as in subsequent passages) a powerful testimony concerning the licentiousness and degeneracy of his age. Contrary to modern and superficial notions, which confine impenetrability to northern climes and exclude it from vine-growing countries, the people of Israel, following the example of their chief men, were addicted to the grossest indulgence in intoxicating liquors. The juice of the grape (yayin) and the juice of other fruits (shakar) were drunk in their fermented state; and probably both, certainly the latter, were mixed with pungent and heady drugs in order to gratify a base and insatiable appetite. Men rose up early and sat up late to prosecute these vicious indulgences, and they boasted of themselves as 'mighty' and 'valiant' in proportion as they were able to gulp down large quantities of these compounds, and to 'carry their drink well.'

2. The attendant, and in no small measure the consequent, evils were of the most aggravated kind. The divine works were disregarded (ver. 12), ignorance reigned (ver. 13), sin abounded (ver. 18), men's moral conceptions were the opposite of the truth (ver. 20), self-conceit grew luxuriantly (ver. 21), bribery and injustice were rampant (ver. 23). The vengeance of God was awakening against.
them, and would take the triple form of famine, pestilence, and invasion, so that
their supplies of drink would be cut off (ver. 6, 7, 10), the pest-stricken would
lie in the streets (ver. 25), and hostile nations would ravage the land (ver.
26—30).

Chapter VII. Verse 23.
And it shall come to pass in that day, that every place shall be,
where there were a thousand vines at a thousand silverlings, it shall
even be for briers and thorns.

A thousand vines at a thousand silverlings] Hebrew, seleh gaphen
Veleh keseph, 'a thousand (specimens) of the vine for a thousand (shekels)
of silver.' The shekel was worth about 2s. 6d. English, and taking this as the cur-
rent price of a single vine in the time of Isaiah, we gain a glimpse of the plentiful-
ness and consequent cheapness of vineyard produce. It is so yet in the East.
For a few pence a person may feast for a day upon the most delicious grapes, and
other fruits in their season.

Chapter XVI. Verse 8.
For the fields of Heshbon languish, and the vine of Sibmah: the
lords of the heathen have broken down the principal plants thereof,
they are come even unto Jazer, they wandered through the wilder-
ness: her branches are stretched out, they are gone over the sea.

The vine of Sibmah] Hebrew, gaphen Sivmam. Gaphen, 'vine,' is used
collectively for gaphanim, 'vines.' Sivmam was a town of the Reubenites, deriving
its name from riv'am, 'coolness,' or 'sweet smell.' It was celebrated for its
vines. LXX., ampelos Scbam, 'the vine of Symbam'; V., vigne Scbam.
The principal plants thereof] Hebrew, seruggeleha, 'her tendril's,' or
'no ble vines.' Seruqgim is closely related to sorta, as to which see Note on
chap. v. i, and Gen. xliv. 11. LXX., tas ampelous, 'the vines'; V., flagella eujus,
'these branches.'

Chapter XVI. Verse 9.
Therefore I will bewail with the weeping of Jazer the vine of
Sibmah: I will water thee with my tears, O Heshbon, and Elealeh:
for the shouting for thy summer fruits and for thy harvest is fallen.

I will water thee with my tears] Hebrew, arayyakev dimahki, 'I will
saturate thee with my tears.' The verb is rahvak. LXX., 'thy trees he has cut
down'; V., inebrilato te lacryma mea 'with my tear I will inebriate (saturate)
thee.'

Chapter XVI. Verse 10.
And gladness is taken away, and joy out of the plentiful field;
and in the vineyards there shall be no singing, neither shall there
be shouting: the treaders shall tread out no wine in their presses
I have made their vintage shouting to cease.

OUT OF THE PLENTIFUL FIELD] Hebrew, min hak-harmel, 'from the choice field' = garden. [As to harmel, see Note on 2 Kings, xix. 23.] The Lxx., ek ton ampelesou, 'from the vineyards'; V., de Carmelo, 'from Carmel.'


THE TREADERS SHALL TREAD OUT NO WINE IN THEIR PRESSES] Hebrew, yayin ba-yegahiwm lo-yidrok had-derakh, 'the treader (dorakh) shall not tread wine in the presses'; Lxx., hain ou met patacesouin oinom eis ta kypoleia, 'and they shall by no means tread wine into the wine-vats'; V., vinum in tacculari non calcabiti qui calcare consueverat, 'he who was accustomed to tread shall not tread wine in the wine-press.' Yayin is here applied either to the grapes yielding yayin, or to the expressed juice as it flows from under the treader's feet. The treading is also said to take place in the yeqeb, showing that the yeqeb included the place of treading as well as the reservoir into which the liquor ran.

I HAVE MADE THEIR VINTAGE SHOUTING TO CEASE] Hebrew, haidakh kish-bati, 'exultation I make to cease.' The words 'their vintage' are supplied by the English translators, but the reference is undoubtedly to the sounds of joy with which the vintage was gathered. Lxx., pepaoutai gar, 'for it has ceased'; the V., vocem calcantium absului, 'I have taken away the voice of the treaders.'

CHAPTER XVII. VERSE 6.

Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

GLEANING GRAPE] Hebrew, olathoth, 'gleanings.' Lxx. kalameis, and V. racemus, point to a reading different from that of the received Hebrew text.

TWO OR THREE BERRIES] Hebrew, shenaim shlahkah gargerim, 'two, three berries.' Garger denoted a single grape or berry; anah, a small bunch of grapes; eskhol, a longer stalk containing a collection of bunches, = a cluster.

CHAPTER XVII. VERSE 10.

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips.

AND SHALT SET IT WITH STRANGE SLIPS] Hebrew, w-taborath sar terakahnu, 'with strange vine-shoots thou shalt set it.' Zemorah, from nah-mar, 'to prune,' signifies that which is pruned, = a vine-branch, a shoot. It also occurs Numb. xiii. 23; and Ezek. xv. 2. Lxx., 'wherefore thou shalt plant an unfruitful
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plantation and an unfruitful seed'; V., 'wherefore thou shalt plant a fruitful plantation and shalt sow a strange seed'; the Syriac, 'wherefore thou shalt plant a goodly plant and set it with foreign shoots.'

CHAPTER XVIII. VERSE 5.

For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.

THE HARVEST] Hebrew, qahəšir, 'harvest,' or 'vintage,' from qah-šar, 'to cut off.' In this verse the reference is clearly to the vintage season, when the grapes were usually separated from the vines by some sharp instrument. LXX., pro ton therismou, 'before the harvest'; V., ante mesem cun, 'before such harvest.'

AND THE SOUR GRAPE] Hebrew, u-wooder, 'the unripe grape.' Bauer is a collective noun, denoting grapes fully formed, but still unripe and sour. The word occurs also in Jer. xxxii. 29, 30; and Ezek. xviii. 2. LXX., kai omphax; V., immatna (was understood).

WITH PRUNING HOOKS] Hebrew, bem-massmaroth, 'with pruning hooks.' Massmaroth, 'a pruning hook,' is derived from sahmar, 'to prune.' It also occurs Isa. ii. 4; and Joel iii. 10.

CHAPTER XIX. VERSE 10.

And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

ALL THAT MAKE SLUICES] Hebrew, kahl orai seher, 'all those making wages' — hired servants. (So Gesenius.) The whole passage is difficult, and the versions are exceedingly diversified. The most curious fact is that the LXX. takes seher (as pointed by the Masoretes) to be shakar, 'sweet (or strong) drink,' and renders it by suhou (barley-wine or beer). As the whole paragraph refers to Egypt the LXX. gives shakar this meaning here, and in no other place, because a sort of beer was anciently drunk in that country. The clause is thus rendered,—'kai pantes ei poiountes ton suhou lypētheosontai kai tas poushas ponesousin, 'and all that make beer shall be grieved and be pained in their souls.'

The Syriac has 'and all who make sicera for man's drink.' More allied to the A.V. is the V., omnes qui faciebant lacunas ad capiendos pisces, 'all who were making pits (or ponds) for catching fish.' The Targum of Jonathan reads, 'and a place where they were making ponds and gathering the waters, every one to his own mind.' Henderson, after Gesenius, translates the whole verse thus:—'Her pillars (i.e. chief men) are broken down, and all the hired laborers are grieved in mind.'

CHAPTER XIX. VERSE 14.

The LORD hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.
Hath mingled] Hebrew, makšak 'has mingled.' God is here represented as mixing a powerfully intoxicating potion for the Egyptian princes. Lxx. ekurosomen, V., miscuit, 'has mixed.'

And they have caused Egypt to err] Hebrew, vō-hithu ēth Mītrausim, 'and they have caused Egypt to wander' or 'go astray'; the Lxx, epilænesan; V., errare fecerunt. [Consult chap. xxviii. 7; Job xii. 25; and Jer. I. 6.]

As a drunken man staggereth in his vomit] Hebrew, kō-hithoth shikker ḇēgin, 'as the wandering of a drunkard with his vomit'; Lxx., kōs platanai ho methwōn kai ho emōn hama, 'as wanders he who is drunk and he who vomits together'; V., sicut errat ebrius et vomens, 'as one strays who is drunk and vomiting.'

CHAPTER XXI. VERSE 5.

Prepare the table, watch in the watchtower, eat, drink; arise, ye princes, and anoint the shield.

This and the preceding are part of the 'burden' of Babylon, in which the capture of that great city is foreseen and predicted. The intemperate feasting which preceded that event and rendered it possible is well known, and will be more particularly noticed hereafter. [See Note on Dan. v. 30.]

CHAPTER XXI. VERSE 14.

The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled.

To the thirsty water was supplied; the one that fled was 'prevented,' i. e., anticipated, with bread. Bread and water are here again conjoined as the essentials of human sustenance.

CHAPTER XXII. VERSE 13.

And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die.

And drinking wine] Hebrew, vō-hithoth yasayin, 'and drinking wine'; Lxx. kai pleis oinos, V. et bibere vinum, 'and to drink wine.'

The concluding clause, 'Let us eat and drink,' etc., expresses a sentiment of riotous animalism which had at that early period passed into a proverb, and along with the sentiment the proverb descended to later ages. [See Note on 1 Cor. xv. 32.]

CHAPTER XXII. VERSE 24.

And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.
CHAPTER XXIV. VERSE 7.

The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

THE NEW WINE MOURNETH] Hebrew, akval tirush, 'hung down (= mourned) has the vine-fruit.' The primary senses of ak-val are 'to be languid,' 'to walk with the head cast down,' which easily acquire the secondary sense of 'to mourn.' Gesenius thus cites the passage,—'the new wine mourneth,' i. e. 'the clusters mourn.' Lxx., penthesei oinem, 'the wine will mourn'; Aquila, enpenteisen ho partrixos, 'the fruit out of season has mourned'; V., luxit vindemia, 'the vintage has mourned.' The Syriac reads, 'the corn will be turned into grief'; the Arabic, 'the wine will grieve.'

THE VINE Languisheth] Hebrew, umiellah gaalphem, 'languished has the vine'; Lxx., penthesei ampelos, 'the vine will mourn'; V., informata est vitis, 'the vine has languished away'; the T., 'because the vines are worn away.'

The prophet introduces us into the vineyard, and speaking of future events as having actually transpired—a form frequently adopted in Scripture to give emphasis to prophesy—he points to the tirush, now approaching maturity, and cries out, 'The fruit upon the vine has hung down its head, as if mourning for its fate; the vine has languished, as if for very sadness; all the merry-hearted who have been wont to pluck the vintage with delight have sighed over the scene of desolation before them.' The prediction is one of drought. This description fixes the meaning of tirush as definitely as the context could do it.

CHAPTER XXIV. VERSE 9.

They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

THEY SHALL NOT DRINK WINE WITH A SONG] Hebrew, besh-shir la yishku yayin, 'with a song they shall not drink wine'; Lxx., teschentheean, ouk epim oinem, 'they have been ashamed, they have not drunk wine'; V., cecum cantico non bibent vinum, 'with a song they shall not drink wine.' The tirush having been shrivelled up for lack of water, the supply of grape-wine would be cut off.

STRONG DRINK SHALL BE BITTER TO THEM THAT DRINK IT] Hebrew, yamar shakah ib-shothkhv, 'bitter shall be the sweet-drink to those who drink it'; Lxx., pikron egeneto to sikra tois pineusin, 'bitter has become sicera to those who drink (it)'; V., amara erit potio bibentibus illam, 'bitter will be drink to those imbibing it.' For shakah the T. has attiqah, 'the old' (wine).
It admits of question whether the prophet is predicting that the sweet-drink should be bitter to the taste, or bitter figuratively on account of the smallness of the supply. The severe drought which would cause the grapes to yield no yayim would operate so as to make the juices of other fruits lose their sweetness, and to be greatly lessened in amount. It is obvious from the contrast of ‘sweet’ and ‘bitter’—a contrast wholly obscured in the A. V. translation of shakar as ‘strong-drink’—that shakar was valued on account of its sweetness, a quality which disappears in proportion as the sugar of the juice is decomposed and converted into alcohol and carbonic acid gas. [See Note on Gen. i. 29.] Sweet shakar, like some sweet wines, might be intoxicating, yet who has not read of the sweet and innocent wine of Lesbos, which could be drunk almost in any quantity without harm? And the price put upon shakar for its sweetness, shows that it was not mere alcoholic strength which caused its consumption by ancient topsers, as in the case of the preference shown for ports and sherries by modern wine-drinkers.

CHAPTER XXIV. VERSE 11.

There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

There is a crying for wine in the streets] Hebrew, teshvakhah al hay-yayin hakkutath, ‘an outcry (is) for wine in the outside places’; Lxx., olovvaste peri tou oinou pantachos, ‘howl ye for wine everywhere’; V., clamor est super vino in plateis, ‘a cry shall be on account of wine in the town-streets.’

Yayin may here be representative of the whole produce of the vineyard, the fruit of which entered so largely into the diet of the people. But if the outcry was for intoxicating drink, what a picture of sensuality and demoralization is presented!

CHAPTER XXIV. VERSE 13.

When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

As the gleaning grapes when the vintage is done] Hebrew, bb-olahoth im haklakh vatsir, ‘as the gleaning when the cutting is completed.’ This ‘cutting’ (vatser) is equivalent to ‘gathering,’ which was usually effected, as before explained, by the use of a sharp instrument—a pruning-hook. Symmachus has bb epiphylles dicas suneleuthke trygeotes, ‘as the small grapes after the harvest is concluded’; the V., et racemi cum fuerit finesa vindemia, ‘and the grape-stalks when the vintage shall have been ended.’ St Jerome must have read wb-olahoth instead of bb-olahoth.

CHAPTER XXIV. VERSE 20.

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.
THE EARTH SHALL REEL TO AND FRO LIKE A DRUNKARD] Hebrew, nōl takhnu rets kisḥ-shikkor, ‘reeling shall the earth reel like a drunkard.’ Nuah signifies ‘to vacillate,’ ‘to swing to and fro.’ Lxx., ekthim hō kō methun hās kraitōs, ‘it swerves as he who is drunk and sick from a debauch’; Theodotion, σαλό σαλαθεσται ἵνα γεί τῆς μχων, ‘with a shaking the earth shall be shaken as one drunk’; V., agitaciones agilibitat terra sicuit ebrios, ‘with a shaking the earth is shaken as a drunken man.’

CHAPTER XXV. VERSE 6.

And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

A FEAST OF FAT THINGS] Hebrew, mishta shemakhim, ‘a feast of fatnesses’—fat things. We are not to understand fat meat as distinguished from lean, but well-fed, prime flesh, with the best quality of food, including the oily ingredients, which were highly prized.

A FEAST OF WINE ON THE LEES] Hebrew, mishta shemakhim, ‘a feast of preserves.’ From shah-mar, ‘to keep,’ ‘to guard,’ ‘to take care of,’ comes shemerim, ‘things specially cared for,’ or, as we say, preserves—dainties, confections. That it means something preserved is not disputed, for Gesenius, who approves the rendering of the A. V. in his definition of shemakhim, explains how ‘wine,’ which is not named in the Hebrew, is supposed to be referred to:—Shemorim, dregs (of wine), so called because when wine is kept on the lees its strength and color are preserved.” But there is no need to conceive an allusion either to wines or their refuse. The feast is said to be as much one of shemakhim (confections) as of shemakhim (fat things). If any allusion to wine had been intended and if shemakhim had been used in the sense of dregs or refuse, what would have hindered the use of the words mishta yayin al shemara—‘a feast of wine upon his dregs’? Is it credible that the prophet wrote so obscurely for the sake of the alliteration involved in mishta shemakhim and mishla shemakhim? It is true that the phrase shemareika, ‘the dregs thereof,’ occurs in Psa. lxxv. 8, but the reference is to the insoluble parts of the mixture in the cup of the Divine wrath—the drugs mingled with the wine, and not to the dregs of the wine before drawn off from the vat. In Isa. li. 17, 22, where ‘dregs’ appears in the A. V., a different Hebrew word is employed.

OF FAT THINGS FULL OF MARROW] Hebrew, shemakhim memukhaim, ‘of fatness marrowed out’—taken from the marrow-bone, provision exceedingly rich and abundant.

OF WINES ON THE LEES WELL REFINED] Hebrew, shemakhim mesuqqaqim, ‘of preserves well clarified.’

The LXX. indicates a different reading of the Hebrew text:—‘In this mountain they shall drink joyfulness (euphrasunem); they shall drink wine (piontai oinon); they shall anoint themselves with ointment in this mountain; Aquila, poton lipapematōn diulismenon, ‘a feast of fatnesses, (a feast) well clarified’; Symmachus, poton trugion diulismenon, ‘a feast of lees, of things well clarified.’ The Syriac has ‘a fat feast, a feast, I say, preserved and fat’; V., ‘in this mountain a feast of fat things (convivium pinguium), a feast of vintage-produce (convivium vinidemia),
a feast of marrowy things (convivium medullatorium); of vintage-produce well-cleaned (vincedia defacata)." Dr Gill quotes a rendering by Fortunatus Seachus: "The Lord of hosts will make to all people a feast of ointments, a feast of those (animals) that are kept; of ointments full of marrow; of those that are kept, pure; i. e. beasts well-kept and clean, according to the law of Moses.*

Two festal luxuries supply the images presented in this verse: fat things,—rich, marrowy meats; and confections, such as jellies and syrups: the former served up in their most savoury form, the other in their purest state. These delicacies are, as they ever have been, the chief components of a sumptuous Eastern feast, and together they strikingly represent the spiritual provision, full of strength and sweetness, made for the wants of our fallen race. God's spiritual gifts are not less plentiful and pleasant than His material bounties. Compare Ps. cxlii. 5, 'My soul shall be satisfied as with marrow and fatness'; and Ps. ccix. 103, 'How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!'

CHAPTER XXVII. VERSES 2, 3.

* In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.

V. 2. A VINEYARD OF RED WINE] Hebrew, nikhon khinnor, 'a vineyard of foaming juice.' [See Prel. Dis. on KHEMETH, and Note on Deut. xxxix. 14.] Many

* The A. V. rendering was retained by the Rev. Benjamin Parsons, author of 'Anti-Bacchae' and 'The Wine Question Settled,' who remarks in the latter work (pp. 47-8):'This passage receives a striking illustration from Pliny. Speaking of the tippers of his time he says, 'That we may take the more wine, we break its strength by the filter.' His words are, 'Ut plus capiamus vinum saeco frangimus vinum.' And again, 'Utilissimum vinum omnibus saeco viribus fratici; the most useful wine is that which has had all its strength broken by the filter.' In the mosaic on the Delphian edition of Horace, Car. lib. xi. 6, it is said, 'Veneris nimia usque posthumum ferae iussa per succum tales colabant ut defecerit vitrum, atque sic adempta quae visum est illis, anguisque, fuscis, liquidatis, tomacillatis, levant, ac dominum reddant vinum, potaque formosissimae.' The ancients filtered their wines repeatedly before they could have fermented, and thus the factors which nourish the strength of the wine being taken away, they rendered the wine itself more liquid, weaker, lighter, sweeter, and more pleasant to drink. The filter which were here taken away were no doubt the gluten, which, though not known at that time by its scientific name, was the active principle of fermentation; and Dr Ure, in his late 'Dictionary of the Arts,' on the word 'Fermentation,' tells us that if the 'gluten or yeast' is removed by filtering, or by any other means caused to subside, fermentation will not take place. See, then, how exactly the words of the prophet and of these naturalists agree. Isaiah speaks of 'preserved wines well refined,' or 'well filtered.' Pliny tells us that wines were thus filtered to destroy their strength or spirit, and that the wines which had all their strength—?not, mind ye, a part, but omnibus viribus, all their strength—broken by the filter, were the best wines. The Delphic commentator adds that the filtering took place before they could have fermented; and Dr Ure informs us that when this is done grape-juice will not ferment. Hence, then, we learn that the akevemum, the wines on the lees, or preserved wines well refined, mentioned by Isaiah, were unfermented wines, were wines without any strength or spirit, and on that account were most esteemed in ancient days, and called the best and most useful wines. This harmless nutritious drink, therefore, is the beverage to which God compares the blessings of the gospel feast.' The Rev. W. Ritchie, in his able essay entitled 'Scripture Testimony against Intoxicating Wines,' observes:—'On the whole we agree with those who regard this word (chemathion) as meaning wine on the lees, old and pure wine. The lees are the refuse of the wine which lies at the bottom of the vessel, and preserves the wine in its freshness and flavor. (But there is no proof that the unfermented albumen preserves the wine,) or does any thing (until itself fermented) to the mecharias juice.—EDS.) The term thus becomes a brief name for the richest and best wines. But such wine needed to be strained ere it could be used, and hence the words added by the prophet, 'well refined.' Here, however, the whole tone of thought and expression forbids the idea of supposing the inspired pennsman to speak, in this promise, of intoxicating wine. We are led, on the contrary, to think of the rich, refreshing, unfermented juice of the grape—the pure wine which makes glad man's heart. 'This alone is a fit emblem of the heavenly blessings of salvation which are here promised by God to our ruined world.' Cranmer's Version (ed. 1586) reads:—'A feast of plentiful and delicate things, even of most pleasant and dainty dishes.'
CHAPTER XXVIII. VERSES I, 3.

V. 1, 3. WOE TO THE CROWN OF PRIDE] Hebrew, hoi atebeth gath 'lamentation (is to) the crown of pride (or splendor).' The atebeth is here the wreath of the reveller. Many commentators think that this image of the 'crown' was suggested by the situation of Samaria, the capital city of the kingdom of the same name, encircled by a rich valley and chain of hills.

V. 1. THE DRUNKARDS OF EPHRAIM] Hebrew, shikkorai Ephraim, 'the deep-drinkers of Ephraim.' The Lxx, taking the sh as σ, sikhovai, reads, oi misithioi, 'the hirelings.' The Arabic follows in the wake; but Aquila, Symmachus, and Theodotion agree in giving methuontes, 'drunkards.' The Syriac has 'Ephraim the drunken'; the V., ebrii Ephraim, 'to the drunkards of Ephraim.'

THEM THAT ARE OVERCOME WITH WINE] Hebrew, kalumai yasin, 'smitten of wine'—whom wine has smitten. [Compare Prov. xxiii. 35—hama-\ldots\] they have smitten me,'—showing that he who is smitten by wine is exposed to the slings of every foe.] The margin of the A. V. has 'beaten with wine.' The Lxx has the strange reading, oi methuontes aneu oino\ldots\] those who are drunken without wine,' i. e. with pride. So the Arabic. Aquila has oi kate-lasmenoi oinoh, 'those overthrown by wine'; Symmachus, oi peplanemenoi hupo oino\ldots\] those wandering by wine'; Theodotion, oi katanamxugmenoi oinoh, 'those stepped on wine'; the V., erantici ad\ldots\] those wandering by wine.' The Syriac has 'made foolish'; and the T., 'broken.'

The tribe of EPHRAIM (= the kingdom of Israel as distinguished from the kingdom of Judah), occupying as it did one of the finest situations in the Holy Land, might well be figuratively described as wearing 'a wreath of pride' or beauty, 'a glorious ornament,' placed on 'the head of the fruitful valley'; but this 'wreath'
was merely a ‘fading flower,’ for it rested on the head of ‘drunkards’—of those who were ‘smitten by wine,’ and yet who knelled down so abjectly to the smiter that they were about to be ‘trodden under foot’ by a people more temperate and robust than themselves. Neither abundance of food, nor splendor of scenery, nor religious institutions, were able to preserve the Ephraimites from the effects of the dissoluteness which they courted by their use of the intoxicating yayin. The Jews had a tradition that the wine of Pragathith and the waters (baths) of Diomassit cut off the ten tribes. Buxtorf interprets this of pleasures and delights—effeminacy of mind and body. A curious monument of their drunken habits survived in the ‘Sychar’ of John’s Gospel. [See Note on John v. 7.]

CHAPTER XXVIII. VERSE 7, 8.

But they have also erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. 2 For all tables are full of vomit and filthiness, so that there is no place clean.

V. 7. But they also have erred through wine] Hebrew, vd-gam allah hay-yayin shakhu, ‘and also these by wine have wandered.’ Shakhah, ‘to wander,’ ‘to go astray,’ is the same word used in Prov. xx. 1, and rendered in the A. V. ‘is deceived.’ Lxx., Codex B, has autai gar einai peptsemmelememoi einin, ‘for these by wine have transgressed’ [plemmelēō is literally to commit a fault in singing; hence to transgress in general]. But Codex A has peplanememoi, ‘have wandered.’ V., verum hi quoque pro vino nescierunt, ‘truly these likewise by reason of wine have not known.’ The Syriac has ‘they have wandered on account of wine’; the Arabic, ‘are lost in wine’; the T., ‘have been drenched (inebriated) by wine.’

And through strong drink are out of the way] Hebrew, u-wash-shakar tahu, ‘and by strong drink they stray’; Lxx., elpanecheesen dia to siker, ‘they have erred by means of the sicera’; Syriac, they have wandered on account of sicera; Arabic, ‘have erred by what is inebriating’; the T., ‘by old wine have been stupefied’; V., et pro ebrietate erroverunt, ‘and by reason of inebriety they have erred.’

The priest and the prophet have erred through strong drink] Hebrew, kohâh vd-nahui shakhu wash-shâkar, ‘the priest and the prophet have wandered by strong drink’; Lxx., hierês kai prophetes exeteres dia to siker, ‘priest and prophet have become deranged [literally, ‘put out of place’] by means of the sicera.’ Codex A reads, ‘priest and prophet have been deranged by means of wine; they have been deranged by means of sicera’; Aquila, egnoesun, ‘they have not known’; Symmachus, etaracheesen, ‘they have been confounded’; the V., sacerdos et propheta nescierunt pro ebrietate, ‘the priest and prophet have not known by reason of inebriety’; the Syriac, ‘priests and prophets have wandered on account of sicera’; the T., ‘the priest and the scribe have been drenched by old wine’; the Arabic, ‘the priests as well as the prophets have been stupefied by reason of wine.’

They are swallowed up of wine] Hebrew, ni'ilău min hay-yayin ‘they
have been swallowed down (devoured) from wine'; Lxx., ἀποθεσσαυ διὰ τοῦ σιναν, 'they have been swallowed up by reason of the wine'; the T., 'they have been cast down by wine'; the V., abropti sunt à vino, 'they have been swallowed up by wine'; the Syriac, 'they have been overwhelmed by wine'; the Arabic, 'they have staggered by wine.'

They are out of the way through strong drink] Hebrew, taḥu min hāsh-šāḥāk, 'they have strayed from (by means of) strong drink'; Lxx., εἰσι-θεσσαυ ἀπὸ τεσσαῖος, 'they have been shaken by strong drink'; Codex A has τον σινα, 'from sīnā.' Aquila has ἀπὸ τοῦ μεθυμάτως, 'from the inebriating drink'; the V., erroverunt in ebrietate, 'they have wandered with inebriety'; the T., 'they have wandered by old wine'; Theodotion, in τον μεθης ἔκκρυθεσαν ἑκρηνθήδε, 'by strong drink they have been thoroughly debauched.'

They are in vision, they stumble in judgment] Hebrew, šakgu barōd, rophe bā-ḥayyash, 'they have wandered in vision (robe); they have staggered in judgment.'—have failed to be upright in the exercise of their judicial functions. The V. has nescerunt videntem, ignoverunt judicium, 'they have not known one seeing (the seer), they have been ignorant of judgment.' Symmachus has deiusus brītin, 'they dissolved (= destroyed) judgment'; Lxx., Codex B, 'they have erred; this is a pharma (apparition or sign)'; which Codex A lengthens into 'they have erred; this is a phantasma (image, fantasy). The Syriac has 'they have eaten immoderately'; the T., 'they turned after sweet meat; their judges have wandered'; as if they had joined gluttony to inebriety.

Verses 7 and 8 may be translated, 'And these also have wandered through wine, and by means of strong drink have strayed; the priest and the prophet have wandered by means of strong drink; they have been swallowed down by wine; they have strayed by means of strong drink; they have wandered in vision; they have staggered in judgment: for all (their) tables are full of vomit and filth; not one place is clean.'

1. This statement is believed by most commentators to concern the people of Judah as distinguished from the people of Israel (the ten tribes alluded to as Ephraim, ver. 1, 2), and the verbs are supposed to be put in the past tense as a not unusual prophetic future. If so, the period spoken of must have been the dark and disastrous times which followed the transient glories of Hezekiah's reign.

2. The physical effects of their indulgence in intoxicating liquors are strikingly made to portray their mental and moral influences. The irregular, wandering movements of the man who is in liquor—never able to preserve a straight line, and never going direct to any precise point—is emblematical of his erratic judgments and moral transgressions. He is 'swallowed down' by wine, and goes not where his better nature, but where the vinous 'mock,' may convey him. The language of the eighth verse, literal as it is, also admits of another application, for what is physically disgusting is typical of the filthiness of conceptions and utterance induced by inebriating drink. 'No place is clean' is the verdict which must be passed upon everything on which alcohol puts its mark.

3. This picture crowns a series of prophetic declarations which conclusively negative the statement put forth by some writers and speakers, without any historical ground, that wine countries are sober countries, and that the insidious progress of the lust for liquor is not to be dreaded in the native 'habitats of the wine.' Neither a beautiful climate, nor sanitary and social laws, nor special teach-
ing, nor religious privileges, nor peculiar circumstances, were safeguards against the growth of the drunkard's appetite in all ranks.

4. The prominence given to the 'priest' and 'the prophet' as the subjects of this unhallowed influence is specially appalling and instructive. The priest—who was the people's representative with God,—and the prophet—who was God's representative with the people,—men who should have stood out as exemplars of purity and as reprovers of the guilty, were among the most depraved! As one consequence of their sin they 'wandered in vision,' not being able to fix their minds upon the divine law so as to discern it either rationally or spiritually, and (as it has been suggested) mistaking for divine revelations the fancies, dreams, and visions of their own distempered brains. So affected, it was unavoidable that they should 'stagger in judgment'—tottering and stumbling in the discharge of those duties which, above all others, required the utmost clearness, serenity, and collectedness of mind. By this use of wine and strong drink the priests, who were pledged to abstinence while engaged in the 'divine service' (Lev. x. 9), were guilty of sacrilege as well as of the particular sin committed; and the prophets, who are thought to have been trained as Nazarites, if not expressly bound by the vow, were gross backsliders from their early temperance. They, like the less privileged classes, had 'altogether become unclean.'

CHAPTER XXVIII. VERSES 9, 10.

9 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.

Ver. 9 is generally accepted as the reply of the drunken priests and prophets of Judah, in which they, with the characteristic self-sufficiency of tipplers, boast their competency for their work,—'Whom shall he teach knowledge?' Ver. 10—a continuation of their reply—is also regarded as an ironical imitation of the disconnected mumbling of the tippler,—'Ki-tsa'v-laktsahu—tsa'v-laktsahu—qav-lahqahu—qav-lahqahu—shair-shahm—shair-shahm,' 'for precept to precept—precept to precept—line to line—line to line—here a little—there a little.' They thus complain that they are treated as children requiring elementary instruction; and Dr Henderson, in his Commentary, remarks, 'The words are often preposterously quoted in application to the abundant possession of religious privileges! Both this verse and ver. 13 convey the idea of paucity, or a mere outline of instruction, and not that of fulness.'

In ver. 11 the prophet resumes his predictions, and threatens these insensate drunkards that, since they will not hear their Divine King when He speaks to them persuasively, they shall be made to hear Him when He speaks through a people of 'barbarous language,' who will come to chastise them for their sins.

CHAPTER XXIX. VERSE 9.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.
ISAIAS, XXXIV. 4, 5, 7.

They are drunken, but not with wine] Hebrew, shakkor vê-lo yayin, 'they have been drunken, and (there was) not wine.' — wine was not present.

They stagger, but not with strong drink] Hebrew, nakh vê-lo shâkar, 'they have staggered ( = moved to and fro), and (there was) not strong drink.'

The Lxx., ekuthekte kai ekisthekte kratipotease ouk apo sikera oude apo oino, 'be ye overcome, and stupefied, be ye sick (as after a debauch), not by sicera nor by wine'; V., inebriamini et non à vino, movemini et non ab ebrietate, 'be ye inebriated and not with wine, be ye disturbed and not by inebriety.'

The people of Jerusalem should be as besotted as those who had filled themselves with intoxicating yayin, and as unsteady and helpless in their actions as those who had plied themselves with intoxicating shakar.

CHAPTER XXX. VERSE 24.

The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan.

Clean provender] Hebrew, bâlil khammîsî, 'mixed food, salted.' The derivation of khammîsî from khammîs means such a pungency in the provender as salt would supply.

CHAPTER XXXII. VERSE 10.

Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

The vintage shall fail] Hebrew, khalâth vaktsîr, 'the cutting (of grapes) shall fail.'

CHAPTER XXXII. VERSE 12.

They shall lament for the teats, for the pleasant fields, for the fruitful vine.

For the pleasant fields] Hebrew, al šdais-khamâbd, 'for the fields of delight' = the delightful fields. ['See Note on chap. xxvii. 2, 3.]

For the fruitful vine] Hebrew, al gôphên poriyâh, 'for (on account of) the prolific vine.'

CHAPTER XXXIV. VERSE 4.

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

From the vine] Hebrew, mig-gophen.

CHAPTER XXXIV. Verses 5, 7.

For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.
... 7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

V. 5. FOR MY SWORD SHALL BE BATHED IN HEAVEN] The Hebrew for bathed is rivahak, 'steeped,' 'drenched'; Lxx., emethustee; V., inebriatus est.
V. 7. THEIR LAND SHALL BE SOAKED WITH BLOOD] The margin of A. V. gives 'drunken'; but the Hebrew is the same as in ver. 5 above, rivahak, rendered 'bathed'; Lxx., methustheesetai; V., inebriatur.

CHAPTER XXXVI. VERSES 16, 17.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig tree, and drink ye every one the waters of his own cistern; 17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

V. 17. WINE] Hebrew, tirahak, 'vine-fruit.'
BREAD] Hebrew, lekhem, 'bread.' — all food made of corn.

[See Note on 2 Kings xviii. 31, 32, where the same words occur.]

CHAPTER XXXVII. VERSE 30.

And this shall be a sign unto thee, Ye shall eat this year such as growth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

AND PLANT VINEYARDS] Hebrew, ve-nitu bureshmim, 'and plant vineyards.'

CHAPTER XLII. VERSES 17, 18.

17 When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them. 18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

No imagery could be more forcibly descriptive of suffering than that of thirst, when water could not be procured, and when the tongue (i.e. power of speech) had failed for want of moisture; and, on the other hand, no imagery could more fitly set forth the fulness and blessedness of an escape from this trouble than the promise that streams should flow from high places, fountains burst forth in the valleys and the wilderness, and an arid soil abound with pools and springs.
CHAPTER XLIII. VERSE 20.

The beast of the field shall honor me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

For ancient Israel God provided water out of the flinty rock, which followed them during their desert journeying; but, under the figure of a still more abundant supply of the vital fluid, He promises a triumphant deliverance for His people, conditional, however, upon their repentance and fidelity.

CHAPTER XLIII. VERSE 24.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

Hast thou filled me] Hebrew, kirvithkani, 'hast thou filled me to the full.' The margin of A. V. gives 'made me drunk, or abundantly moistened me.' The verb is raboah, so often before noticed. Lxx., epethumees, 'have I desired'; V., inebriasti me, the use of which in reference to the 'fat of sacrifice' shows that smebris, like raahok and shakhar, had radically a reference to filling-to-the-full, and not to any intoxicating effect of the article consumed.

CHAPTER XLIV. VERSE 12.

The smith with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

The ancient hammersmith, when he drank no water, was faint. It is also implied that to water he looked for the liquid refreshment of which he stood in need. In our own country, before the introduction of Temperance societies, some of the hardest work in foundries was performed without fermented liquors, and continues to be so executed at this day, even where the workmen are not at other times abstainers. The mingling of oatmeal with the water is not less useful in the case of man than of the horse.* It would be worth untold millions to the laboring classes—to say nothing of many other advantages transcending all pecuniary

*The Times newspaper, in a graphic account (Sept., 1869) of the rolling of a fifteen-inch armor-plate at the Atlas Works, Sheffield, gave a powerful testimony to the superiority of abstinence:—

"Sometimes we came on groups of men who were saturating in water the rough bands of soaking in which they were enveloped before going to wrestle with some white-heat forging: sometimes on men, nearly naked, with the perspiration pouring from them, who had come to rest for a moment from the puddling furnaces, and to take a long drink of the thick oatmeal and water, which is all that they venture on during their labor, and which long experience has proved to be the most sustaining of all drinks under the tremendous heat to which they were subjected." One of the workmen writing to the Alliance News in reference to this paragraph (Oct. 12, 1869) observed,—

"Very many of the workmen at the Atlas Works are total abstainers, and at the Cyclops (where an armor-plate of fourteen inches in thickness was rolled more than two years ago, and where plates from four to nine inches in thickness, and of the finest quality, are occasionally rolled) the teetotalers are nearly man for man with the drinkers, the chief roller and furnaceman being teetotalers, one of fourteen and the other of eight years' standing." It is observed that during the actual manipulation of these iron plates, all the workmen find abstinence essential to vigor and endurance.
And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

AND THEY SHALL BE DRUNKEN WITH THEIR OWN BLOOD, AS WITH SWEET WINE.] The Hebrew, וּזְקַח-אַחִים דָּחַם גִּשְׁחַרְו, 'and like fresh grape-juice their own blood they-shall-drink-to-the-full,' i.e. by a strong figure, they shall drink as plentifully of their own blood as they have been accustomed to drink of the fresh-trodden juice of the grape. [As to אַחִים, see Prel. Dis.] The clear meaning of z̄akẖ-āh̄ is here simply that of drinking largely, without any intoxication implied; and z̄akẖ-āh̄, instead of rēswēk, is used because āhīs connects the idea of sweetness with the draught. The LXX., καὶ πιόνται κὰ τὸ νεκρὸν μετὰ τοῦ καίμα αὐτὸν, καὶ μεθυκούρουσιν, 'and they shall drink—as (if it were) new wine—their own blood, and shall be filled full'; τὸ τε μεσά μεσίμων τῷ κοίμηθαι, 'as with must (fresh grape-juice), with their own blood they shall be inebriated (filled to the full).' The T. has 'and as they are satiated with pure wine (μακ-καμάρ μαρίθ), so the beasts of the field shall be satiated with their blood.'

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

THE CUP OF HIS FURY] Hebrew, אֵת קְשׁ הַחַם-חִיקו, 'the cup of his heat (fury).'] [As to Ḫɔmɔth, see Prel. Dis., and Notes on Deut. xxxii. 24; Job xxii. 20; Ps. lviii. 5; Hos. vii. 5.]

THE DREGS OF THE CUP OF TREMBLING] Hebrew, אֵת-קְבָדָה קָשׁ הַכָּרְאָלוֹח, 'the lowest contents of the cup of reeling.' Under קבָדָה, in allusion to this verse, Gesenius writes, "'The chalice of the cup.' Abul-wallid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better. What is probably meant by קָשׁ הַכָּרְאָלוֹח is 'the whole cup, even to the bottom.'" Henderson renders קבָדָה by 'goblet,' and קָשׁ הַכָּרְאָלוֹח by 'cup of intoxication.' This is the 'cup of trembling,' or 'reeling.' Symmachus has τὸν κρατεῖν τῷ σπαραγμῷ, 'the cup of convulsion,' or agony. [See Note on Psal. xxiii. 5, where the A. V. renders כָּרְאָלוֹח by 'astonishment.']

AND WRUNG THEM OUT] Hebrew, מַצְסֵית, 'thou hast sucked up (== drained it),'
—from מַתַּא, 'to suck up.'

The LXX. gives to ποτερίου τοῦ θυμοῦ αὐτοῦ, to ποτερίου τοῦ πτόσου, to κομδοῦ τοῦ θυμοῦ excepies καὶ ἔκχεσις, 'the cup of his anger, the cup of falling,
ISAIAH, LV. 1, 2.

(= destruction,) the drinking-cup of (his) anger thou hast drunk up and hast emptied out; the V., bibisti calicem irae ejus; usque ad fundum calicis suporius bibisti, et potasti usque ad facies, 'thou hast drunk the cup of his wrath; even to the bottom of the cup of stupor thou hast drunk, and thou hast drunk even to the dregs.'

CHAPTER LI. VERSE 21.

Therefore hear now this, thou afflicted, and drunken, but not with wine.

AND DRUNKEN, BUT NOT WITH WINE Hebrew, niskkurath v która miy-yayin, 'and (thou) drunken, and not from wine'; Lxx. kai methousa ouk apo oino ou; V. et ebria non à vino, 'and drunken, not from wine.'

CHAPTER LI. VERSE 22.

Thus saith thy Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again.

[As to 'cup of trembling,' etc., see Notes on ver. 17.]

CHAPTER LV. VERSE 1.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

WINE AND MILK Hebrew, yayin wà-khahlav, 'wine and milk.' The latter word, pointed as khâlûv, would designate 'fatness,' which some interpreters regard as the true sense; in which case yayin would represent all sweet drinks, and khâlûv all nutritious food. Lxx. phagete oino ou kai stear, 'eat wine and fatness'; V., emile oinosum et lac, 'buy wine and milk.' If khahlâv is retained, and rendered 'milk,' it is not impossible that yayin may be used in the general sense of grapes, and all that they yield, as affording the solid food, to 'eat' which the invitation is extended.

CHAPTER LV. VERSE 2.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

The inquiries of this verse are susceptible of an important application to material as well as spiritual objects. They are specially pertinent to those who waste their means, often the scanty reward of toilsome labor, upon intoxicating beverages which 'satisfy not.' Their wisdom, and that of all men, is to renounce such drinks, purchasing and eating in preference that 'which is good,' and delighting in the 'fatness' of which they now deprive themselves by their expenditure upon inebriating liquors.
CHAPTER LV. VERSE 10.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater.

But watereth the earth] Hebrew, ʾim ḫirwāḥ ʿeth ḫah-ḥeret, ‘but saturates the earth.’ Ḫirwāḥ is the Hiphil conjugation of Ṭḥwāḥ.

CHAPTER LVI. VERSE 12.

Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.

I will fetch wine] Hebrew, ʾeqbhah ṭayim, ‘I will fetch wine.’
And we will fill ourselves with strong drink] Hebrew, ṭ̄eb-nīkeṭh ṣḥakōr, ‘and we will suck up strong drink.’ Nīkeṭh is from ṭ̄ab-baqu, ‘to suck,’ ‘to tope.’ [See Prel. Dis., and Notes on Deut. xxii. 20; Prov. xxii. 20, 21; Is. i. 22; Hos. iv. 18; Nah. i. 10.] This verse is absent from the Lxx., but it is given by Theodotion, who for wine has ʾōinom, and for strong drink, methken. The V. has sumamūs vinum et impleamur ebrietate, ‘let us take wine and be filled with drunkenness.’

This language is the quintessence of sensuality, though, as with many ancient tipplers, it was the quantity rather than the spirituous strength of their liquor which was principally regarded. The concluding clause, which literally reads, ‘and as to-day, so to-morrow shall be, great, exceedingly, abundantly,’ expresses the exuberant delight experienced in the prospect of continued indulgence—a perpetual revelry.

CHAPTER LVIII. VERSE 11.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

Like a watered garden] Hebrew, ḥē-ʾgūn ʾrwech, ‘like a garden drenched’; Lxx. ἴσις ἐκποιεῖν μεθηλών, ‘as a saturated garden’; V., quasi hortus irrigatus, ‘as an irrigated garden.’

CHAPTER LX. VERSE 7.

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

The rams of Nebaioth] Hebrew, ailai Nābaitōth. The Nabathaeans, or Nabathians, who are supposed to have been descended from Nebaioth, the firstborn of Ishmael (Gen. xxi. 13), inhabited the central part of Arabia. Their wealth was pastoral, though some branches of the tribe were addicted to commerce. In his
description of them Diodorus Siculus (B. c. 60) notices some peculiarities in which they very closely resemble the Rechabites. The words of the Sicilian geographer are, "It is a law (nomos) among them not to sow corn, nor to plant, nor to use wine (mele aind chresthai), nor to build a house" (ix. c. 94). See Notes on Jer. xxxv.

Chapter LXI. Verse 5.

And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers.

AND YOUR VINEDRESSERS] Hebrew, vā-kormaikem, 'and your vineyards' = vinedressers.

Chapter LXII. Verses 8, 9.

The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for which thou hast labored: But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.

V. 8. SHALL NOT DRINK THY WINE] Hebrew, vā-im-yitshtu tiroshāk, 'and shall not drink thy vine-fruit'; Lxx., kai eiv eithi piontai hyoi allotriori θον αιμνουνα, 'and if longer the foreign children shall drink thy wine'; V., et si biberint filii alieni vinum tuum, 'and if the foreign children should drink thy wine.'

Though tirosh occurs thirty-eight times in the Old Testament, this is the only passage where it is connected with the act of drinking. The real character of tirosh as 'vine-fruit' is too firmly established by an induction of texts to permit the affixing of another meaning to it, on the strength of this single verse. If we were constrained to view the construction, as an exception to the rule, it would remain an exception, certainly not invalidating, if it did not confirm, the rule. But there is no reason for regarding the collocation of this passage as at all inconsistent with the fact that tirosh denoted a solid and not a liquid substance. That the prophet speaks of it as if it were a liquid is explicable by supposing that he speaks figuratively, or elliptically.

1. To put one thing for another, especially when the objects are closely allied, is a figure of speech common alike to poetry and prose. In this very verse 'corn' (dakham), which is said to be eaten, is used for bread (lekhem) made from the flour of corn; and so 'to drink the tirosh' is an easy and parallel figure, signifying drinking the yayin which the tirosh would yield after pressure.

2. Elliptical modes of expression are universal, and give rise to phraseology that is apparently figurative. Thus to 'send a cut of meat' is to send a piece cut from another; to 'make up a purse' is to make up a sum of money to be put into a purse for presentation; to 'drink a bottle,' or a 'cup,' is to drink what the vessels contain. The last examples are strictly analogous to the phrase 'to drink tirosh,' meaning to drink the juice held in its grapes as in bottles, and so held as to be free from every contaminating and deteriorating influence.
AND THEY THAT HAVE BROUGHT IT TOGETHER SHALL DRINK IT [Hebrew, umqabatiku yishtuku, 'and those collecting it shall drink it.' The meaning of gah-bots is 'to collect,' 'to gather,' and inferentially marks the solid nature of the substance gathered—the tirosh which by figure or ellipsis is said to be drunk. This is admitted by Gesenius, who, though in most other places regarding tirosh as 'new wine,' explains gah-bots by a reference to this passage as signifying 'to collect things, as grapes.'

CHAPTER LXIII. VERSE 1.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save.

With dyed garments] Hebrew, khamuts sh-gahdim, 'bright with garments.' The use of khamuts in this connection is to be referred to a law of language by which words descriptive of effects upon one sense are applied to effects upon another. Thus we speak of 'a sweet flower,' 'a beautiful song,' 'a well-toned picture.' The most remarkable example, perhaps, is that of the blind man who, asked what were his conceptions of scarlet, answered that he supposed it was like the sound of a trumpet—i. e. vivid and thrilling in its effects. So the effect of fermentation in giving to sweet liquors a pungent taste (whether alcoholic or acid) is employed in this passage to depict the vivid impression made upon the eye by a hero arrayed in dyed garments, probably of a crimson or purple color.

CHAPTER LXIII. VERSES 2, 3, 6.

... Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ... And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

V. 2. Red in thine apparel.] Hebrew, ahdom livuschekah, 'red as to thy apparel.' This redness is compared to the color of 'blood' in ver. 3. The garments of the hero are represented as red with blood, and thus resembling those who trod in the wine-press. This comparison intimates the abundance of grapes yielding a bright red juice. On this point we present below an instructive extract."

"The grape cultivated in the open air in this country has, for the most part, a husk of a ducky yellowish green, and juice colorless or of a cloudy white; and though the purple-husked grape is also met with, the juice of that is either colorless, or very slightly tinged with a pale yellowish hue, little differing from what is generally termed white. Only one instance of a red or purple-juiced grape grown in the open air in Great Britain is known to the writer. Even in hothouses it is seldom that a red-juiced grape can be met with, though red or black-husked grapes are common enough. The celebrated Speechly, who was gardener to the Duke of Portland, and raised at Welbeck Abbey the immense cluster of Syrian grapes mentioned in a former part of this treatise [see page 46 of this work], says, in his work on the vine, that the juice of the claret grape is of a red blood color, a statement the correctness of which has been confirmed to the author by several
IN THE WINEFAT] Hebrew, dāg, 'in the press' (gath is referred to ganan, 'to pound,' 'to press'); Lxx., leenou; V., in torculari.

V. 3. THE WINEPRESS] Hebrew, purah, 'press.' This word occurs only here and in Hag. ii. 16. It is derived from pur, 'to break'; hence purah is the place where the grapes were crushed by the treders. The V. has torcular; the Lxx. gives no equivalent; Symmachus has leenon.

V. 6. AND I WILL MAKE THEM DRUNK] Hebrew, va-ashkhram, 'and I have intoxicated them.' The generic sense of shakkar, 'to satiate,' 'fill to the full,' is here applied to intoxication; as the succeeding phrase intimates.

WITH MY ANGER] Hebrew, vakhhamathi, 'with my heat (fury).' Here kha-math is rendered in A. V. 'anger'; but in ver. 5, vakhhamathi, it is translated 'and my fury.' The radical sense of 'heat' naturally gave rise to the derivative senses of inflammatory 'poison,' and figuratively of 'anger,' 'indignation.' The Lxx. is without this clause, but Symmachus and Theodotion possess it,—hai emethsa auton en thum mou, 'and I have made them drunk by my wrath.' V., et inebriavi eos in indignatione mea. Dr Henderson prefers the reading, 'I brake them in pieces,' instead of 'I have made them drunk.'

The Divine Ruler is represented as filling His enemies with His khamath, which has upon them the effect of a poisonous potion; and as intoxication can never really impart vigor to those who are the subjects of it, it is strikingly added, 'And I will bring down their strength to the earth.' That which inebriates necessarily enervates, and the degree of enervation (other things being equal) is always proportional to the quantity consumed in a given time. Strong drink is only strong to weaken both body and mind—a lesson which the world has yet to comprehend and act upon. Most instructive is it to observe that when God would present a symbol of His retributive wrath He selects for this purpose an intoxicating draught, which 'brings down the strength' of His adversaries 'to the earth.'

CHAPTER LXV. VERSE 8.

Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all.

AS THE NEW WINE IS FOUND IN THE CLUSTER] Hebrew, ha-asher yimmahatash kha-lirahah bah-tserkel, 'like as the vine-fruit is in a cluster (or on a vine-stalk)'; Lxx., hos tropon eurtheesthai ho rhox en to botroi, 'as the grape-stone shall be

intelligent horticulturists, one of whom observes that it is a little black grape, harsh and disagreeable to eat. It is a French grape, though cultivated elsewhere, as in Italy, under the name of 'clareto rosso di Francia,' being used for the purpose of mixing with other wines to give them color. There is also a Spanish grape, called 'tinto,' which is described as of exquisite flavor and unrivaled sweetness, having a rich crimson juice, almost like blood: and from it, the author is informed, the sweet wine called 'tinto,' frequently used for sacramental purposes, is made. There can be little doubt that such grapes were well known in Judea in former times, and those who were familiar with it would at once perceive the full force and propriety of the term 'blood of the grape,' and the comparison between wine made of that particular grape and blood. In the Apocrypha (Is. Maco. vi. 34) a singular circumstance is mentioned of an artifice resorted to for provoking the war elephants; 'And to the end that they might provoke the elephants to fight, they showed them the blood of grapes and mulberries.' The juice of these grapes must evidently have been red, or it could not have deceived so sagacious an animal. Achilles Tatius, a Greek author (A. D. 300), in his second book, relates that Bacchus, once being entertained by a Tyrian shepherd, gave him some wine to drink. The shepherd, after he had tasted it, asked Bacchus, 'Where did you procure blood so sweet?' Bacchus answered him, 'This is the blood of the grape.'—The Noah to Teyrin, pp. 67-8. (1841.)
found in the cluster'; V., *quomodo si inveniatur granum in botro, 'as if a grain (the young grape) should be found in a cluster.' The Hebrew expression is peculiar, and apparently implies a paucity of produce, the entire fruit on a vine being represented by a single cluster instead of by many clusters of grapes.

And one saith, Destroy it not; for a blessing is in it'] 'And he (one) says, Thou wilt not destroy it, for a blessing (is) with it.' By *verahkah, 'blessing,' may be understood God's benediction on the *tirsh as one of His good creatures, or the nature of *tirsh, which was adapted to prove a blessing to the people when fully developed and properly used. Codex A of the Lxx. has 'a blessing of the Lord is in it.' Both meanings may be said to coincide, since that which God blesses will assuredly (unless perverted by man's misdirected ingenuity and misapplied power) bless those on whom it is bestowed.

Under the figure of a single cluster of vine-fruit which is all that exists to reward the toil and expectations of the proprietor, and yet which will not be destroyed because a blessing is with it, the God of Israel promises that, on account of His servants' sakes, few as those servants are, He will not destroy all the Jewish people, but (ver. 9) will bring forth a seed out of Jacob, etc. The single cluster is good and valuable as such, and therefore not to be destroyed. Let it not be forgotten that by the process of converting the fruit of the vine and of the field into intoxicating drinks, not only is their virtue as food effectually destroyed, but the new product springing from this destruction becomes a destroyer of mankind beyond all that can be affirmed of sword, fire, and plague.

CHAPTER LXV. VERSE 11.

But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number.

THE DRINK-OFFERING UNTO THAT NUMBER] Hebrew, *iamdni mimsaakh, 'and to Fortune a mixture'; Lxx., *kai plecroventes tes tuchee kerasma, 'and filling to Fortune a mixture'; V., *et libatis super eam (Fortunam), 'and ye have made libations over her (Fortune). ' *Meni was probably the name of some goddess worshiped by the idolatrous Jews, to whom a mixture (mimsakh), composed of wine and other ingredients, was offered in sacrifice.

CHAPTER LXV. VERSE 20.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

The meaning evidently is that a time shall come when the term of childhood shall be extended, because the age of manhood is prolonged; when the man who 'falls short of an hundred years shall be judged to have cut short his days by some kind of intemperance,—he shall be reckoned 'as accursed.' This possibility is not only a doctrine of the Bible, but of science, as the following citations will prove:
"By me (Wisdom) thy days shall be multiplied, and the years of thy life shall be increased" (Prov. ix. 10, 11).

"There is good ground for believing," says the Census Report for 1851, "that life may gradually be raised yet nearer to the complete natural life-time. The way is not closed to great and immediate ameliorations; but as it has pleased the Author of the universe to make the food of mankind chiefly the product of labor, their clothing of skill, their intellectual enjoyments of education, their purest emotions of art, so health and the natural life-time of the race are, in a certain sense, evidently to be the creation of the intellect and the will; and it is only with the observation, experience, science, foresight, prudence and decisions of generations of men at command, that the battle of life can be fought out victoriously to the end."

The realization of this ideal standard of longevity to any general extent must, however, be indefinitely postponed until the personal and hereditary effects of alcoholic indulgence are unknown—a social condition which never can be reasonably expected until the use of intoxicating liquor as a beverage is abandoned, and its pernicious sale prevented. The great majority of long lives have been either abstainers from intoxicating drinks or users of them to a very limited degree. Aged topers are rare cases, and as no one professes to believe in the physical harmlessness of deep drinking, it must be conceded that their term of years would have been extended by abstemious habits. A striking confirmation of this action of alcohol in abridging even a very protracted life was furnished in the case of Dr Holyoke, of Salem, Massachusetts, who lived to a hundred years, but whose personal friend (Dr Pierson) and biographer deponed before a select committee of the Massachusetts legislature, that though Dr H. was 'never tempted to excess,' and drank intoxicating liquors in small quantities only, yet he "died of the disease most commonly produced by the use of ardent spirits and tobacco, an internal cancer." All the other viscera except the stomach were in a healthy state. Dr Pierson added, "I am far from wishing to say any thing to the discredit of the late Dr Holyoke, who was my personal friend, but if his great age is to be made an argument for the moderate use of spirits, I desire that his scirrhous stomach should be put alongside of it." [See the testimony of Josephus to the longevity of the Essenes, quoted in this Commentary.]

CHAPTER LXV. VERSE 21.

And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

AND THEY SHALL PLANT VINEYARDS, AND EAT THE FRUIT OF THEM] Hebrew, va-natu keramim va-akhlu piyam, 'and they have planted vineyards, and have eaten their fruit' (the past form to be taken as the prophetic future); Lxx., kai kataphutousousin ampelomai kai autoi phagentai to genneuma auton; so the V., et plantabunt vinas et comedent fructus eorum, 'and they shall plant vineyards and shall eat their fruits.'

This prediction indicates the extensive use made of the fruit of the vine for purposes of diet, the most useful appropriation of the grape, as of all other fruits. [See Note on 2 Kings xviii. 31.]
THE BOOK OF JEREMIAH.

[Jeremiah flourished about the year 600 B.C.]

CHAPTER II. VERSE 21.

Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

A noble vine] Hebrew, sôrâh, 'a sorak (superior) vine.' [See Notes on Gen. xlix. 11, and Isa. v. 2.] LXX., ampelôn karposhoron, 'a fruit-bearing vine.'

The degenerate plant of a strange vine] Literally, 'the degenerate branches of the foreign vine.'

CHAPTER V. VERSE 17.

And they shall eat up thine harvest, and thy bread, which thy sons and thy daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

They shall eat up thy vines and thy fig trees] Hebrew, yokal garhôkkaha s-tanakhekêka, 'they shall eat thy vines and thy fig trees,'—tanah (fig tree), tanîm (fig trees).

CHAPTER VI. VERSE 1.

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

In Beth-haccerem] Hebrew, al-baith hakkerem, 'in Beth-haccerem,' i.e. 'in a house of the vineyards'—the name of a town situated between Jerusalem and Tekoa. [See Note on Neh. iii. 4.]

CHAPTER VI. VERSE 9.

Thus saith the Lord of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.
JEREMIAH, XIII. 12, 13.

They shall thoroughly glean . . . as a vine] Hebrew, ʾolāḏ ʾyehidlu ḵag-gephen, ‘(as one) gleaning, they shall glean as a vine (is gleaned).’

Turn back thine hand as a grapegatherer into the baskets] Hebrew, ḫadu ʾyadḥāḏ ḫḵ-ʾvolatile al ṣasiloth. The grapegatherer (ʾatšdr), i. e. he who cut off the grapes from the vine, was constantly withdrawing his hand from the vine to the basket where the grapes were to be placed; and this action is used by Jeremiah to describe the frequency with which the invader would return to strip Judah of its people and its possessions.

Chapter VII. Verse 18.

The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

And to pour out drink-offerings] Hebrew, ve-ḥassāḵ nesakhim, ‘and to pour out libations.’

Chapter VIII. Verse 13.

I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

There shall be no grapes on the vine] Hebrew, ʾain anahvim ḫag-gephen, ‘no grapes [grape-bunches] on the vine.’

Chapter XII. Verse 10.

Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.

My vineyard] Hebrew, karmi, ‘my vineyard.’

Chapter XIII. Verse 12, 13.

Therefore thou shalt speak unto them this word; Thus saith the Lord God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David’s throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

V. 12. Every bottle shall be filled with wine] Hebrew [twice], ḳahl nōšoṯ yimmahlaḏ yayin, ‘every skin-bottle shall be filled with wine.’ The Lxx. has ἀσκος οἴνου, ‘a skin-bag of wine’; Symmachus, ῥατήρ, ‘bowl’; Aquila, λαγενίον, which reappears in the V., laguncula vino, ‘a small flagon with wine.’
V. 13. I will fill . . . with drunkenness] Hebrew, mōmalāh . . . shikkhārōn, 'I am stretching, filling with drunkenness.' Lxx., methusmati, 'with strong drink.' V., ebrietate, 'with inebriety.' Dr Henderson has this note:—"These bottles are frequently of a large size. On entering the city of Tiflis, in 1821, the author found the market-place full of such bottles, consisting of the skins of oxen, calves, etc., distended with wine, the parts at which the head and legs had been cut off having been closely sewed up, so as not to allow the liquor to ooze out. It is from this custom that our English word 'hogshead' is derived, that term being evidently a corruption of ox-hide." [Why not derived from hog's-hide?]

What God says in this passage He will do, is to be taken as done providentially in consequence of the guilty conduct of the Jewish people. Being addicted to the intemperance Isaiah had predicted [see Note on Isa. xxviii 7, 8], and of which Jeremiah was an eye-witness six centuries before Christ, he warns them that their self-induced drunkenness and idolatry would act with all the force of a divine visitation.

CHAPTER XVI. VERSE 7.

Neither shall men teat themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother.

THE CUP OF CONSOLATION] Hebrew, kos tankhumim, 'a cup of consolations'; Lxx., poterion eis parakelesin, 'a cup for consolation'; the V., potum calicis ad consolandum, 'a draught of a cup for consolation.'

It appears that it had become a custom with the Jews to administer drink of some kind to persons attending funeral rites. The prophet's allusion to the custom is not to be regarded as a sign of his approval. Wakes are an imitation of, if not derivation from, this ancient practice; and the introduction of intoxicating liquors on such occasions has had the most pernicious effects. Such cups of consolation have frequently become cups of confusion. Religion proffers another and very different cup to the bereaved and afflicted.

CHAPTER XVI. VERSE 8.

Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

THE HOUSE OF FEASTING] Hebrew, swaloth-mishchah, 'and a house of feasting.'

CHAPTER XIX. VERSE 13.

And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

AND HAVE POURED OUT DRINK-OFFERINGS] Hebrew, nāhāliḵ mēshakhim, 'and to pour out libations.'
CHAPTER XXIII. VERSE 9.

Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

LIKE A DRUNKEN MAN] Hebrew, ḫĕ-ḵisch shikker, 'like a man drunk'; Lxx., ἥδε ανέκερ συνεκτρίμμενος, 'as a vigorous man worn away'; V., quasi vir ebrius, 'as a strong man drunk.'

AND LIKE A MAN WHOM WINE HATH OVERCOME] Hebrew, שֶׁקֶר אֲבָהְרוֹ יָאָיִן, 'and like a strong man whom wine has overwhelmed (or oppressed).'

From akvar, 'to pass over,' comes the figurative sense of 'to overwhelm' as by the action of water. Lxx., καὶ ἥδε ἀνθρώπου συνεχόμενος ἀπὸ σῖνον, 'and as a man overcome by wine.' The V., quasi homo madidus à vino, 'as a man sodden by wine.'

It is the strong man as well as the ordinary man who becomes the prey of strong drink. The signs of this conquest are the 'broken-down heart' and the 'shrinking bones.' No other conqueror leaves deeper traces of his power than does Alcohol, to whom the strongest of men have succumbed. Indeed, none are safe while this enemy is admitted within the gates of the lip; excluding it, the weakest are secure. In the contest (1 Esdras iii. and iv.) between the three Persian guards of Darius, as to who should indite the wisest saying, the one who wrote, 'Wine is strong above other things,' is made to exclaim, 'O sirs! how exceeding strong is wine! It makes all men to err who drink it. It makes the mind of the king and of the fatherless child, of the slave and the freeman, of the poor man and the rich, to be all one; it inclines the mind to ease and mirth, and to remember neither sadness nor debt, and it makes every heart rich, and causes forgetfulness of king and magistrate; and it makes everything to be spoken by talents [the Syriac has 'as by weight talents'; the idea is that wine forces men to speak by a weight they cannot resist].

And when they have drunk, they remember to love neither friends nor brethren; and in a little time they draw out their swords; and when they have recovered from their wine, they know not what they have done. O sirs! does not wine excel all else, because it compels this to be done? The one who wrote, 'The king is strong above others,' defends his theme; but the prize is awarded to the third, Zorobabel, who had written, 'Women are strong above all, but truth is victorious over all things.' Had the question been, Which is strongest for evil? the verdict might have been different.

CHAPTER XXV. VERSES 15—17, 27, 28.

15 For thus saith the LORD God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. 16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them. 17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me. . . . 17 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more,
because of the sword which I will send among you. As And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

V. 15. Take the wine cup of this fury at my hand] Hebrew, qahk eth-kos hay-yayin hakhâmah hassoth miy-yahdi, 'take the cup of the wine (the cup of) this heat (fury) from my hand.' The construction is peculiar. Dr Henderson considers that in hay-yayin hakhâmah, 'the wine, the heat,' the khamah is taken adjectively, as if we should say 'the angry wine.' Lxx., labe to poteerion tou oinou tou akratou touw ek cheiros mou, 'take the cup of this unmixed wine from my hand.' V., sume calicem vini furoris hujus de manu mea, 'take the cup of the wine of this fury from my hand.'

V. 16. And they shall drink, and be moved, and be mad] Hebrew, vb-shakhu, vb-kishgashu, vb-kithdolahu, 'and they have drunk, and have reeled and have become furious' (i.e. they will be so); Lxx., kai piontai, kai exemounentai kai ekmanesontai, 'and they shall drink, and vomit forth and be furious'; V., et bibent et turbabuntur et insanient, 'and they shall drink and be confused and become mad.'

No mention is made in this passage of mingling in this 'cup of fury' any drugs to render the intoxicating wine more heady and inflaming. The Lxx., indeed, gives to khamah [heat = poison, or fury] the force of 'unmixed,' to indicate that the wine is as strong as fermentation can make it. The art of 'fortifying' fermented wine with distilled spirit was reserved for a later age. The opinion that a liquor, capable of representing calamities so dreadful is at the same time suitable for daily use, cannot too soon pass away from among sane men. The language of the verses 27 and 28 is full of warning. The symbol and instrument of their sin becomes the symbol, and in part the instrument, of their overthrow. 'Drink and become surcharged' is the inexorable and irresistible mandate to those who have persevered in wrong-doing. The cup of their pleasure is the sign of their punishment. This is no arbitrary arrangement, for that which inflames is a fit symbol of Divine wrath; and that which debauches does, in the very nature of things, prepare the debauched for destruction. 'Lust, when it conceives, brings forth sin: and sin, when it is finished, brings forth death.' 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.'

[See Notes on Job xxi. 20; Psa. xi. 6; lixv. 8; Isa. li. 17, 22; Lam. iv. 21; Ezek. xxiii. 31—34; Rev. xiv. 10, 19; xvi. 19; xviii. 6.]

Chapter XXXI. Verse 5.

Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things.

Vines] Hebrew, kdrâmim, 'vineyards.'

And shall eat them as common things] Hebrew, vb-khilâlu, 'and shall use (or appropriate),' i.e. they shall not have the produce of their vineyards carried off by the invader, but possess them for the purposes of sustenance and commerce.
CHAPTER XXXI. VERSE 12.

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

For wheat, and for wine, and for oil] Hebrew, al dakhgan, v’dal tirosh, v’dal yitshar, ‘with corn, and with vine-fruit, and with olive-and-orchard-fruit.’ This famous triad of natural products reappears, significantly called ‘the goodness of the Lord,’ the tithe of which were to be presented to Jehovah in grateful acknowledgment of His mercies. LXX., epi geem sitou, kai oinou, kai karpoum, ‘and upon a land of corn, and of wine, and of fruits.’ This translation of yitshar by ‘fruits,’ instead of by ‘oil,’ shows that the Greek translator of this passage had a perception of the breadth of meaning included under that collective term. V., super frumento, et vino, et oleo, ‘and upon corn, and wine, and oil.’

CHAPTER XXXI. VERSE 14.

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

And I will satiate] Hebrew, v’d-rivwathi, ‘and I have satiated.’ The verb is rakhah. LXX. methwioth, V. inebriabo, ‘I will fill to the full.’ [The words ‘shall be satisfied’ in the last clause of the verse are the rendering of another word, yitshak, from rah-ah, ‘to satisfy,’ used most frequently for being filled or satisfied with food, as rakhah and shahkar are used of being charged or satiated with drink.]

CHAPTER XXXI. VERSE 25.

For I have satiated the weary soul, and I have replenished every sorrowful soul.

I have satiated] Hebrew, hirwathi, from rakhah, as above.

CHAPTER XXXI. VERSES 29, 30.

30 In those days they shall say no more, The fathers have eaten a sour grape, and the children’s teeth are set on edge. 30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

V. 29. A sour grape] Hebrew, voser, ‘that which is sour’;—the word ‘grape’ is supplied by A. V. Vosur is collectively used of a bunch of berries or grapes, well developed but not ripe. LXX. omphaka (accusative of omphax), V. uvum acerham, ‘a sour grape.’

V. 30. The sour grape] Hebrew, kow-vosur, ‘the sour bunch.’
CHAPTER XXXII. VERSE 15.

For thus saith the LORD of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land.

AND VINEYARDS] Hebrew, ὕδαηαμι, 'and vineyards (plantations).'

CHAPTER XXXII. VERSE 29.

And the Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered incense unto Baal, and poured out drink offerings unto other gods, to provoke me to anger.

AND Poured out drink offerings] Hebrew, ὑδαηα μιηαηικ, 'and poured out libations.'

CHAPTER XXXV. VERSES 1—19.

1 The word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying, 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink. 3 Then I took Jaazaniah, the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites; 4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the door: 5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. 6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever: 7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers. 8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters; 9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed: 10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us. 11 But it came to pass, when Nebuchadnezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem. 12 Then came the word of the LORD unto Jeremiah, saying, 13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD. 14 The words of Jonadab the son of Rechab, that he
commanded his sons not to drink wine, are performed; for unto this
day they drink none, but obey their father's commandment: notwith-
standing I have spoken unto you, rising early and speaking; but ye
hearkened not unto me. 17 I have sent also unto you all my ser-
vants the prophets, rising up early and sending them, saying, Return
ye now every man from his evil way, and amend your doings, and go
not after other gods to serve them, and ye shall dwell in the land
which I have given to you and to your fathers: but ye have not
inclined your ear, nor hearkened unto me. 18 Because the sons of
Jonadab the son of Rechab have performed the commandment of
their father, which he commanded them; but this people hath not
hearkened unto me: 17 Therefore thus saith the LORD God of hosts,
the God of Israel, Behold, I will bring upon Judah and upon all the
inhabitants of Jerusalem all the evil that I have pronounced against
them; because I have spoken unto them, but they have not heard;
and I have called unto them, but they have not answered. 18 And
Jeremiah said unto the house of the Rechabites, Thus saith the
LORD of hosts, the God of Israel; Because ye have obeyed the com-
mandment of Jonadab your father, and kept all his precepts, and
done according unto all that he hath commanded you: 19 Therefore
thus saith the LORD of hosts, the God of Israel; Jonadab the son of
Rechab shall not want a man to stand before me forever.

V. 2. THE HOUSE OF THE RECHABITES] Hebrew, ḫaḥ ḫār Aḥāhvim, 'the
house (= family) of the Rechabites.' Lxx., eis oikon Archabhem. V., ad domum
Rechabitarum.

AND GIVE THEM WINE TO DRINK] Hebrew, bē-hiskqíthah otham yāyīn, 'and
give them to drink wine.' So Lxx., ποτεῖς αὐτοὺς οἶνον; and V., dabis eis bibere
vinum.

V. 5. POTS FULL OF WINE, AND CUPS] Hebrew, pēvim mēlaim yāyīn pē-kōsot,
'bowls (or jars) full of wine, and cups,'—the cups to be filled from the jars; Lxx.,
keramion oinos hae poterria, 'a vessel (amphora) of wine, and cups'; V., synphos
plēmos vino et calices, 'goblets filled with wine, and cups.'

DRINK YE WINE] Hebrew, shēthu yāyīn, 'drink ye wine.' So Lxx., πιεῖ oίνον;
and V., bibite vīnum.

V. 6. WE WILL DRINK NO WINE] Hebrew, lō nistek yāyīn, 'we do not drink
wine.' The so called future tense may here be fitly regarded as an indefinite pre-
sent, the reply of the Rechabites being, 'We do not drink wine—it is our custom
not to drink wine,' with an implied resolution to persevere in the custom so well
approved by a long experience. Lxx., ou mek pōmen oīnōn, 'we surely may not
drink wine'; V., non bibemus vīnum, 'we will not drink wine.'

JONADAB THE SON OF RECHAB] Hebrew, Yonahdah ben Rakôv, 'Jonadab
son of Rechab.' The name 'Jonadab' signifies 'whom the Lord impels'; while
Rechab [Rākôv, or Rakôb] signifies 'a horseman.' Bēn, 'son,' has in Hebrew
a comprehensive range of meaning, and is often equivalent to 'descendant' on
the father's side. This passage does not, therefore, necessarily denote that Rechab
was Jonadab's own or immediate father, though he may have been either that or
a remote ancestor.
Ye shall drink no wine, neither ye, nor your sons forever.] Hebrew, lo thichtu yayin, atem, ve-nakhem, ad ulakom, 'you are not to drink wine, you and your sons forever."

V. 7. Nor plant vineyards] Hebrew, ve-kerem lo thittahu, 'and a vineyard ye are not to plant.'

V. 8. To drink no wine.] Hebrew, ve-lotaynu le shahat yayin, 'so as not to drink wine.'


V. 10. Jonadab the son of Rechab shall not want a man to stand before me forever.] Hebrew, lo yikkhruth ish le-Jonadab ben-Rahab emad le-phanai kahli kay-yakhim, 'there shall not fail to Jonadab the son of Rechab a man standing before me all the days' (= for all time).

The expectation of the Rechabites was to 'live long in the land wherein they were strangers'; but the language of the prophet, as if with a foresight of the ruin to fall upon the land and people, singularly changes, and becomes the vehicle of a broader and more perpetual benediction. 

I. Many questions of great interest are suggested by this chapter; as,—

1. Who were the Rechabites? We read in 1 Chron. ii. 55, "And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab." The Rechabites, then, were a branch of the Kenite stock which sprang, through Midian, from Abraham and Keturah. * Hobab, the brother-in-law of Moses, is considered by Arabian tradition as the head of the tribe, which divided into the Hobabites and Rechabites. Dr. Wolff met, in 1836, the sheik of the 'tribe of Hobab,' who spoke of the B'née Arhab (children of Rechab) as another branch of his descendants. The Kenites (Qaini in the Hebrew) were always the friends and allies of the Israelites, and seem to have attended them in the desert, and to have entered Canaan with them; but the claims recently set up for the Kenites by Mr. Bunsen, of having contributed to the Hebrew monarchy its most valuable elements, go far beyond the proof. The theory that David was of a Kenite family involves consequences that insure its rejection. To sum up, the Rechabites were a Kenite clan, and had embraced the fundamental principles of Judaism. Jahn thinks they were 'proselytes of the gate.'

2. Who was Rechab the father of Jonadab? The name Rechab—'rider,' 'cavaller,' or 'horseman'—is given in 2 Sam. iv. 2 to a leader of one of the two bands enlisted in the cause of Ish-bosheth. These captains, Baanah and Rechab, were sons of Rimmon, a Benjamite. In Neh. iii. 14, mention is made of Malchiah the son of Rechab. This Malchiah was ruler of part of Beth-haccerem, a town of Judah, and he repaired one of the gates of Jerusalem at the time of the restoration. The Rechab named in 1 Chron. ii. 55, is clearly identical with the Rechab of this chapter. When his ancestor Hemath (Hebrew, 'Khammath') flourished is not said. Rechab was the father of Jonadab, and must therefore have lived about three centuries before the date of the transaction here recorded. It is barely

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* It is not to our purpose to conjecture what relation these bore to the Nabateans from Syria, named in the ancient book of Kurhaim, recently discovered by Prof. Chwolson (Ketab-ar-Shams, 'The Book of Poisons'), or to the same people dwelling at Petra, mentioned in the history of Diodorus Siculus. We merely note that from the remotest antiquity abstainers existed on physical, social, and religious grounds, and that their influence was seen, within the historic period, in the Rechabites of Scripture, and in the Essenes, Therapeutae, Sabians and Rakusians of later times. The principle became inwoven with various forms of faith, and was adopted from the Rakusians by Mohammed, with such marvellous advantage to his mission and people (at that time very interpenetrant) that we may well wonder at the slackness of the Church in employing so potent an auxiliary for its higher and holier objects.
possible that he may have been a much earlier ancestor of Jonadab—some writers regarding him as the same with Hobab,—but as the founder of a distinct 'house,' or clan bearing his name, he was more famous than many of his Kenite brethren. His name of 'cavalier' may have been given to him as a recognition of his military prowess. One theory, broached by Boulac, a learned writer of the sixteenth century, would explain away this passage as a personal Rechab. Proceeding on the premiss that the name Rechab (which differs only in the Masorite pointing from Rëchab), signifying 'a chariot,' was borne by Elijah, and afterward by Elisha, as the spiritual guardians of Israel; it is conceived that their disciples, 'the sons of the prophets,' became known as the 'sons of the chariot'; and that the Rachab or Recher of whom Jonadab is said to have been the son, was not any Kenite father, but Elisha, the spiritual Recher of Israel. A Jewish tradition represents Jonadab as a disciple of Elisha; but why should he have been singled out as a 'son of Rachab' if the designation would have been equally applicable to all the members of the prophetic school of Elijah and Elisha? The Rechab of Jeremiah we may accept as a Kenite chief, and perhaps the immediate father of Jonadab.

(3) Who, then, was Jonadab? If, as there is no reason to doubt, this Jonadab is the same with the 'Jonadab the son of Rechab' mentioned in 2 Kings x. 15, 16, 23, we have indisputable evidence that he lived in the time of Ahab, Jehoram, and Jehu, kings of Israel, and was in the vigor of his manhood about b. c. 880, or nearly three hundred years before the date of the transaction named in this chapter. The remarkable interview between Jonadab and Jehu is described in terms evincing the high social position occupied by the former, and the desire of the latter to enlist him in his pretended enterprise of 'seek for Jehovah.' While head of his paternal clan, much of his unbounded influence over it was probably derived from his well-trying sagacity and courage. The Rechabites may have begun to forsake the nomadic life of their Kenite brethren, and to follow the habits common in the cities of Palestine. He discerned the peril attendant upon this course, and therefore enjoined a mode of life altogether different. 'Ye shall drink no wine, neither ye, nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyards, nor have any: but all your days ye shall dwell in tents; that ye may live many days in the land where ye be strangers.' They were, in short, to resume the pastoral, migratory life of their ancestors, and to unite with this a rule of inflexible abstinence from wine. His object was at once social, sanitary, and moral, rendering necessary the removal of his tribe from the intemperance and general corruption which so long continued to pervade the town populations of Israel and Judah. He thus aimed to insue for them the Divine favor, and (as the result of both spiritual and natural laws) their physical longevity and tranquil residence in the land. The note in Bagster's 'Treasury Bible' is a mixture of just and of hasty reflection:—'Jonadab, a man of fervent zeal for the pure worship of God, had probably practised these rules himself; and having trained up his children to habits of abstemiousness, he enjoined them and their posterity to adhere to them. In these regulations he seems to have had no religious, but merely a prudential view, as is intimated in the reason annexed to them, 'that ye may live many days in the land where ye be strangers.'" Now in Deut. iv. 40, and other places, 'living long in the land' is the blessing attached to obedience to the Divine command, and Jonadab, as a devout man, was desirous that this blessing should be inherited by his family through successive generations. The editor, as the next paragraph shows, cannot deny that the whole purport of the institution was a religious one, namely, that Arabsians or foreigners might live amongst the Jews as
perpetual ‘strangers,’ accepting for their compensation the knowledge of the Jewish law, and the Divine truth as it should come to the Hebrews, from whose civil privileges they were voluntarily excluded. “And this would be the natural consequence of observing these rules, for their temperate mode of living would very much contribute to preserve health and prolong life, and they would avoid giving umbrage or exciting the jealousy and envy of the Jews, who might have been provoked by their engaging and succeeding in the principal business in which they themselves were engaged—agriculture and vine-dressing—to expel them from their country, by which they would have been deprived of the religious advantages they enjoyed.” The prohibition against wine extended to all yayin (as in the case of the Nazarites, whom Jonadab perhaps had in view), so that the possibility of error might be excluded. It may be confidently assumed that shakar was also involved in the proscription.

II. The fidelity with which the Rechabites adhered to the regulation of abstinence from wine, instituted by Jonadab, is forcibly presented in this narrative.

(1) It was of long duration, having continued for three centuries at the least. Their abstinence had grown into an easy and hereditary custom.

(2) It was, however, no blind and unreasoning conformity to precedent, springing from respect to their great ancestor’s memory, of whom they were justly proud; but was sustained by the constant experience of the benefits it secured. They learnt that Jonadab had given them wise counsel, and their veneration for his character was thus perpetually renewed from a sense of the advantages continuously accruing. Though from stress of circumstances their nomadic life had to be intermitted, and was perhaps never resumed by the entire tribe, they remained inflexible as to abstinence from wine, which precept was evidently regarded as the essential pivot of the ancestral institution.

(3) It was proof against an unexpected and peculiar trial. Unknown to themselves they were selected by God to act out a parable for the reproof of their allies, the Jewish people. He who knew all hearts knew their fidelity; and the trial to which He put them was severe, but not greater than they could bear. We can imagine their curiosity when they were visited by Jeremiah the prophet, and invited to accompany him, for a purpose not yet declared. Responding to his call, Jazaaniah, the then head of the clan, with his brethren and sons, and the whole ‘house’ of the Rechabites—that is, all the male adults—accompanied the prophet into one of the large chambers surrounding the naos or temple; and being assembled there, how would their curiosity change to astonishment when Jeremiah, having filled the vessels and cups full of wine, addressed to them the exhortation, ‘Drink ye wine’! Observe, Jeremiah does not use the binding formula ‘Thus saith the Lord;’ neither does he urge fallacious reasons for drinking, or direct his influence to induce them to drink. He tests them, but he does not solicit or tempt. Perplexed, no doubt, at discovering the purpose for which they were convened, they yet replied with dignity and firmness to the prophet, and the interview closed. They would learn soon afterward the real object for which they had been assembled, and their faith in their father’s wisdom and their gratitude to the God of Israel would be enhanced when Jeremiah, paying them a second visit, uttered the benediction which he had been commanded to pronounce.

III. The blessing may be regarded in relation to the past and the future.

(1) Why was it bestowed? The answer is supplied by verses 16, 18, 19; but a further inquiry arises: Was the blessing given solely on account of the obedience of the Rechabites? or had it respect to the nature of the command obeyed? A careful examination of the narrative will lead to a rejection of both the extreme
opinions that have been held: by some, that the obedience alone, irrespective of the subject-matter, was approved; and by others, that the benediction was given principally, or exclusively, on account of the thing commanded. Unless we can imagine that God would bless obedience to a sinful or foolish precept, by whomsoever enjoined; or that He would have selected for His special approval obedience to a rule neutral in its moral character, or observed from superstitious motives, or from mere tyranny of custom, we may reasonably conclude that this example was expressly chosen because it suited in all respects the Divine intention, viz., to contrast the laudable fidelity of the Rechabites to a wholesome civil regulation of their earthly father, with the shameful unfaithfulness of the Jewish people to the spiritual authority of their all-wise and heavenly Parent.

(2) What the blessing included, is defined by the promise that there should never fail a descendant of Jonadab to stand before the Lord. The usual signification attached to these words is that of perpetual existence,—a prophecy that the house of the Rechabites should never become extinct. Professor Plumptre [Art. 'Rechabites' in Smith's 'Dictionary of the Bible'] argues that the phrase 'to stand before me' (Jehovah) is to be taken in the sense which it bears in numerous other passages—that of ministering or serving; and hence that the promise was one of religious privilege, to be enjoyed by the family that had given such distinguished evidence of fidelity to their honored ancestor. Having been faithful in comparatively a small thing, they were to be intrusted with a more excellent commission. It cannot certainly be contended that the phrase 'to stand before,' either God or man, has in Scripture the exclusive sense of 'to minister'; yet there are several singular facts cited by Professor Plumptre which make it not improbable that the Rechabites, both before and after the captivity, were associated with the service of the Holy Place. According to one Jewish tradition, there were intermarriages between the daughters of the Rechabites and the Levitical tribe. The name of Rechabite continued to be remarkably associated with that section of the Jews whose morality was the purest, and who were among the first to favor the Christian faith. Eusebius quotes from Hegesippus a statement, that while James the Just, supposed to be the Lord's brother, Bishop of Jerusalem and author of 'The General Epistle of St James,' was being stoned, "one of the priests of the sons of the Rechabites mentioned by Jeremiah the prophet cried out, protesting against the crime." Epiphanius refers this protest to Symeon, a brother of James. Mr Plumptre adds, "We may accept him [Hegesippus] as an additional witness to the existence of the Rechabites as a recognized body up to the destruction of Jerusalem, sharing in the ritual of the temple, partly descended from the old 'sons of Jonadab,' partly recruited by the incorporation into their ranks of men devoting themselves, as did James and Symeon, to the same consecrated life." If the Rechabites were united with the Jewish people before the destruction of Jerusalem, the prophecy may be considered as still in course of fulfillment, by their having blended with the Jewish race, though now lost to our view as a distinct body of worshipers.

(3) Whether the above theory be accepted or not, it is still open for us to construe the special blessing on the Rechabites in the sense of perpetuated existence, as a promise that, amidst the mutations of empires and destruction of tribes, the family of Jonadab should never become extinct. It would not be necessary to our faith in this word of the Most High, to prove the preservation of the Rechabites under a separate name, for without this separation the promise might be carried out to the letter. Yet evidence of the kind alluded to cannot fail to be of peculiar interest; and such evidence exists. Benjamin of Tudela, a traveler of the twelfth
century, mentions that near El Jubar he found Rechabites who were Jews, to the number of 100,000, who abstained from wine, and were governed by a prince, Salomon ben-Nasi, who traced his genealogy to the house of David. In modern times, Arabs claiming to be veritable descendants of Jonadab have been seen. About the year 1824, Dr Wolff, when on a mission to his Jewish brethren and others in the East, was traveling over the vast plains of Mesopotamia with a caravan 5,000 strong, and while he was preaching "a Bedouin cavalier approached. Dismounting from his horse, he passed through the crowd till he came to Wolff, when he looked in his Bible, and to Wolff's great surprise he began to read Hebrew. Wolff asked him who he was. He replied, 'I am one of the descendants of Hobab, Moses' brother-in-law, and of the branch called the B'nee-Arhab, children of Rechab, who live in the deserts of Yemen. We drink no wine, plant no vineyard, sow no seed, and live in tents. And thus you see how the prophesy is fulfilled, 'Jonadab the son of Rechab shall not want a man to stand before Me forever.' Saying this he rode off, leaving behind him the strongest evidence of the truth of Sacred Writ." In 1836, when in Arabia, Wolff was told that the B'nee-Arhab were besieging the town of Sanaa. Riding on to that town he was quickly surrounded by these sons of the desert. "Then both they and Wolff dismounted, and sitting down with them, he told them that he had seen, twelve years back, one of their nation in Mesopotamia, Moosa by name. Rechabites—'Is your name Joseph Wolff?' 'Wolff.'—'Yes.' They embraced him, and said they were still in possession of the Bible which he had given to Moosa. Thus Wolff spent six days with the children of Rechab. They drink no wine, and plant no vineyard, and sow no seed, and live in tents, and remember good old Jonadab, the son of Rechab. And Wolff found in their company children of Israel, of the tribe of Dan, who reside in Hatramawt. The children of Rechab say, 'We will fight one day the battles of the Messiah.'"—(Travels and Adventures of Dr Wolff, Edit. 1861, pp. 195 and 508.) Signor Pierotti, in a paper on "Recent Notices of the Rechabites," read at the meeting of the British Association (October, 1862), states that he met with a tribe of that name near the Dead Sea. They had a Hebrew Bible, and said their prayers at the tomb of a Jewish rabbi. It is not improbable that while a portion of the tribe settled down in the Holy Land, and quickly merged in the Jewish people, a still larger number resumed their desert life, who retain their identity, and the memory of their origin, down to this day.

IV. Among the lessons inferrible from the narrative, as a whole, may be enumerated the following:

1. That abstinence, for physical and moral ends, from intoxicating liquors, is, at least, lawful, not foolish or sinful.

2. That such abstinence is, in fact, favorable to health and moral purity. As to health, the experience of the Rechabites is invaluable for all ages. This rule preserved them from all the admittedly harmful effects of intemperance, and from those injuries—less recognized, but equally real—to constitutional vigor and stamina induced by habitual 'moderate' drinking. As to moral purity,—in rendering drunkenness impossible, what a flood of all the vices was diverted from this tribe! and what aids to moral self-control and culture were afforded to its members! Dr Guthrie has well said, "Happy family!—of how few, if any, of ours could it be said?—in which, for three hundred years, there had never been a drunkard to break a mother's heart, to bring shame over those who loved him, and to fill a dishonored grave! Such was Jonadab's, and such how many sad mourners have wished that theirs had been so! Holding prevention to be better than cure [or attempt at cure], and that, as all experience proves, it is much easier to keep
people out of temptation than save them in it, Jonadab, when enjoining his
descendants to drink no wine, seeks to protect them from temptation, forbidding
them—though they might have used the fruit of the vine in many other ways than
drink—to plant a vineyard. Peace of conscience and purity of mind turn much
more on our avoiding than [in courting with the hope of] resisting temptations.
It is wiser, if it be possible, to flee than to fight them; a great truth taught us by
a higher authority than Jonadab. It stands embodied in the Lord’s Prayer—and
that not the least important of its petitions,—‘Lead us not into temptation.’”

3. That when practised from a principle of duty, fidelity to abstinence is approved
by God. And well it might, when we reflect on the circumstances of this noble
example, which we are invited to follow with such incomparably less sacrifice.
They willingly, nay, joyfully, gave up many of the ordinary ambitions and privileges
of citizens, that they might secure ‘the one thing needful,’ and dwell as strangers
with those who had the light of Divine truth; and for this end, at this expense,
these Arabian truth-seekers also abstained from all wine. Would that, in the
modern Church, we had more persons like-minded, willing for the sake of the
world’s progress, and of the truth by which the world must be saved, to sacrifice even
the love of a little liquor, and thereby secure for themselves, their families, and their
neighbors, exemption from the manifold miseries and pollutions of intemperance!

4. That it is better to remain faithful to this abstinence, and to every practice
proved to be safe and salutary, than to deviate from it at the persuasion even of
men eminent for their position or personal worth. Jeremiah’s act gives no sanction
to the temptations so commonly addressed to abstainers to induce a violation of
their principle and pledge; for that act was directed by the Almighty, who foresaw
the issue. But the example of the Rechabites is a confirmation of true principle,
and a stimulus to consistency under trial. They would not deviate from their
proved wholesome rule of life, though the wine had been stored in the temple,
though it was set before them in holy vessels by the greatest prophet of the day,
though that prophet himself invited (mark! he did not press) them to partake.
They anticipated Paul’s declaration as to ‘a messenger from heaven’ teaching
any doctrine contrary to fact, preferring wise consistency to temporary indulgence,
and the verdict of experience to the voice of apparent authority.’ Most nobly
does their conduct compare with a not infrequent desertion of the Temperance
cause because the wine-cup has been associated with the hand of friendship, the
smile of beauty, the seal of fashion, or the solicitation of sensuous desire. Let
vigilance and prayer (to which abstinence lends its aid) be ever exercised on the
side of truth, and the time can never arrive when a courteous and dignified but
inflexible refusal to drink intoxicating liquor will pass without reward.

CHAPTER XXXIX. VERSE 10.

But Nebuzar-adan the captain of the guard left of the poor of the
people, which had nothing, in the land of Judah, and gave them vine-
yards and fields at the same time.

VINEYARDS] Hebrew, khrahkim.

CHAPTER XL. VERSES 10, 12.

10 As for me, behold, I will dwell at Mizpah, to serve the Chaldeans,
which will come unto us: but ye, gather ye wine, and summer fruits
and oil, and put them in your vessels, and dwell in your cities that you have taken. . . . 

Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.


V. 12. And gathered wine] Hebrew, πού-πούλασπυ φοινίκις, 'and they gathered wine'; T. of Jonathan, ἱμαράθ, 'wine'; Lxx. καὶ συλλέγετον σουναμί, V. et colligerunt vinum, 'and they gathered wine.' The V. varies from vinndiam (ver. 10) to vinum (ver. 12) in its rendering of φοινίκις; but both vinum and oinos are terms sometimes applied by classic writers to the fruit of the vine——whether figuratively, or as the relic of a more ancient and popular usus loquendi, cannot now be certainly determined. As to φοινίκις, its etymology plainly distinguishes it from tirum, but that it should have been used by Gedaliah (ver. 10) in a matter-of-fact construction as synonymous with tirum (vintage-fruit), and that it is again used by Jeremiah historically (ver. 12), indicates the absence of the modern prejudice, 'that the liquid fruit of the vine is not wine till it is fermented!'

There is one passage as to oinos, in an ancient Greek author, which is the exact parallel to Gedaliah's use of the Hebrew φοινίκις. It is preserved in Athenaeus (book vi, sect. 89), being an extract from the 'Voyage' of Nymphodorus, the Syracusan, who lived before Christ 320——'At the time of festivals, he [Drimacus the General] went about, and took wine from the fields——εκ τον αγρόν τινων, 'and such animals for victims as were in good condition.' No one, we suppose, can carry prejudice so far as to impose upon himself the belief that fermented and bottled wine was thus 'taken from the fields.'

CHAPTER XLVI. VERSE 10.

For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: 'for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates.'

And made drunk with their blood] Hebrew, וֹ-יַחֲדָ-הַצְנֵק מִדְּדָ-אמָה, 'and be surcharged with their blood'; Lxx., μεθυσθείς οὐκ εἰνεκακίας; V., inebriabitur.

[See Notes on Deut. xxxii. 42; Isa. xxxiv. 5, 8; xlv. 26.]

CHAPTER XLVIII. VERSES 11, 12.

20 Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed. 22 Therefore, behold, the days come, saith the Lord, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.
He hath settled on his lees] Hebrew, ve-shaqat ha el shemahruke, 'and he has settled himself upon his lees'; LXX., Kai pepoithset eimi epi lee doxei auton, 'and he has relied upon his glory'; V., et requievit in secibus suis, 'and he has settled on his dregs.'

By a powerful image sensual Moab is compared to wine that had not been disturbed since it was put into its first vessel; and the threatening goes forth that he shall resemble not only wine transferred from one vessel to another, but wine which runs out and is lost, because the vessels containing it are emptied and broken. [See Note on Zeph. i. 12.]

CHAPTER XLVIII. VERSE 26.

Make ye him drunken: for he magnified himself against the Lord; Moab also shall wallow in his vomit, and he also shall be in derision.

Make ye him drunken] Hebrew, hishkiru, 'make him drunk'; LXX., methusate auton; V., inebriate eum. The subsequent allusion to the state of Moab indicates the intoxicating nature of the drink he is supposed to have swallowed. The Moabites were reputed an intemperate people, and some writers have fancied a connection of this propensity with the circumstances under which the founder of the nation traced his descent from Lot.

CHAPTER XLVIII. VERSES 32, 33.

32. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach even to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage. 33. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the winepresses: none shall tread with shouting; their shouting shall be no shouting.

V. 32. O vine of Sibmah] Hebrew, hash-gophen Sivmam, 'the vine of Sibmah.' For 'vine,' the LXX. has ampeles; the V., vinea. [See Note on Isa. xvi. 6.]

And upon thy vintage] Hebrew, ve al-betsirah, 'and upon thy cutting' = the fruit of the vine cut off when ripe. LXX., epi trugetais sou, 'upon thy vintage-men'; V., et (super) vendemiam tuam, 'and upon thy vintage-fruit.'

V. 33. And I have caused wine to fail from the winepresses] Hebrew, ve-yayin migavim hishbat, 'and wine from the presses I have made to fail'; LXX., hαι νιναι εκ επι λεμοις σου, 'and wine was in thy presses'; V., et vinum de terciariis sustuli, 'and I have removed wine from thy presses.'

CHAPTER XLIX. VERSE 9.

If grapegatherers come to thee, would they not leave some gleanings of grapes? if thieves by night, they will destroy till they have enough.
For this saith the LORD: Behold, they whose judgment was not to drink of the cup have assuredly drunken; and art thou he that shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.

The figure here, as in chap. xxv. 28, is that of a cup of retribution—in toxicating and prostrating—prepared by God for evil-doers; and which, despite their self-confidence—even where, as in the case of the Jews, they relied upon their Abrahamic relationship—they would be constrained to drink up.

Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

That made all the earth drunken] Hebrew, meshahkereth kahl kah-ahreth, 'making drunk all the earth'; LXX., methusken; V., inebrians.

Of her wine] Hebrew, miy-yaynah, 'from her wine'; LXX., apo tou oinou autês; V., de vino ejus.

Are mad] Hebrew, yitkholelu, 'were infuriated'; LXX., exaleuthesw, 'were shaken' (convulsed); V., commota sunt, 'have been perturbed.'

The image of an intoxicating potion is again presented, and though the cup is 'golden,' the effects are not less destructive.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD. . . . 57 And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.
AND SLEEP A PERPETUAL SLEEP] Hebrew, ve-yashnu shenath olakm, 'and sleep a sleep forever.'

V. 57. AND I WILL MAKE DRUNK] Hebrew, ve-hishekarti, 'and I will make drunk.'

Here God speaks, not as ordaining causes, but as connecting causes with effects. How this prophecy was fulfilled, secular history singularly testifies. [See Note on Dan. v. 1, 30.]

CHAPTER LII. VERSE 16.

But Nebuzar-adan the captain of the guard left certain of the poor of the land for vinedressers and for husbandmen.

FOR VINEDRESSERS] Hebrew, b-kordmim, 'for vineyarders.'
THE BOOK OF THE
LAMENTATIONS OF JEREMIAH.

CHAPTER I. VERSE 15.
The Lord hath trodden under foot all my mighty men in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.

IN A WINEPRESS] Hebrew, gath, 'the press.'* The marginal reading is, 'the winepress of the virgin.' Others propose, 'the Lord hath trodden the winepress as it respects the virgin.'

LXX. and V. have 'the Lord to the virgin daughter of Judah has trodden the winepress.'

CHAPTER II. VERSE 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.

WHERE IS CORN AND WINE?] Hebrew, avyā dahgem vah-yayin, 'where is corn and wine?' Yeyin here seems (as in Jer. xx. 10, 12) to be substituted for tirash, which in other places is uniformly connected with dahgem. In a country where grapes are an article of daily food it is natural that children should be described as crying out for them in the streets during a time of famine, especially since thirst would be equally allayed by sucking the grapes. Congruity and probability are alike shocked by supposing that little children would cry to their mothers for intoxicating drink because of the want of food and water! LXX., par xelos kei xinos, 'where is corn and wine?' V., ubi est triticum et vinum? 'where is wheat and wine?'—the Syriac adds, 'and oil.'

CHAPTER III. VERSE 15.
He hath filled me with bitterness, he hath made me drunken with wormwood.

* It is to be noted, however, that this word is of wider use than 'press.' As Dindorf says, "the Hebrews truly distinguished gath into two parts: the first they called gath higher, the other gath lower. The first is the place in which the grapes were trodden, the wine (vinum) flowing into a lacus beneath, through a tube."
LAMENTATIONS, IV. 7.

He hath made me drunken with wormwood] Hebrew, "hirvani la-anah, 'he hath satisfied me with wormwood.' *Rahvā* here reappears, and answers to *hisbanī, 'he hath filled me' from *sakka* in the first member of the sentence.

J. G. Kohl, in his 'Travels in Austria,' notices a wine of wormwood in these terms:—"On Mount Badatschon, north of the Platten See, a kind of 'wine-decoction' is made, known as 'Badatschon Wormwood,' and as renowned in Hungary as the Tokay Essence. To make it, the juice is boiled with certain herbs. The same thing is done with the best of the Schomlau grapes, to produce 'Schomlau Wormwood.'"—(P. 374, Lond., 1845.)

CHAPTER IV. VERSE 7.

Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire.

A more literal rendering of this verse would be—"'Pure have been her Nazarites above snow, white above milk, ruddy in body above corals, (like) sapphire (has) their form.'" The LXX., Codex B, gives *xatharōthēsēan Nasarioi autēs huper chima, elampsan huper gala, eπυρωθέντα, huper lithos sapphērivos* to apostasma autōn: 'her Nazarites were purer than snow, they shone above milk, they were purified (as) by fire, beyond a sapphire stone was their polish.' Codex A has *elampsan, huper gala eturōthēsetai huper lithous sapphērivos,* 'they shone, they were congeulated (made like cheese) above milk, above stones of sapphire was their polishing.' The V. has *candidiores Nazari ejus nivis, nitidiores lacte, rubicundiores ebor antique, sapphiero pulchriores,* 'whiter (were) her Nazarites above snow, more shining than milk, ruddier than old ivory, more beautiful than the sapphire.' The Syriac reads, 'her Nazarites were purer than snow, and whiter than milk in their pastures; their bones were brighter than the sardine, and their body than the sapphire.' The Arabic follows the LXX., but renders the last clause, 'their form (=aspect) was more excellent than a (well-cut) sapphire stone.' The T. of Jonathan reads, 'her Nazarites were whiter than snow, smoother than milk, ruddier in their appearance than flame-colored stones (or metals), and their countenance as the sapphire.' The Hebrew *pemmimios* has been variously understood, taking the sense of 'stone' or 'stones' in the LXX., 'admirable things' (pemibēle Mae) in the version of Symmachus, 'old ivory' in the V., 'flame-colored things' in the T., 'rubies' in the A. V., and 'corals' as suggested by Gesenius and adopted in our rendering. Whatever object was denoted must have been of a bright red color, or there would have been no force in the comparison that the Nazarites were 'ruddier' even than it.

This glowing description of the Nazarites is a testimony, as unimpeachable as it is splendid, to the physical advantages of abstinence from all intoxicating liquors; and the light emanating from this one text should have been sufficient to prevent the darkness of error as to the nature of strong drink from ever settling down upon the mind of Christendom. Every touch in this picture heightens the effect of the whole as a delineation of perfect health and vigor; the bright blood mantling through a clear complexion, and the whole frame beaming
and glowing, in lines of beauty, like a precious stone. Dr A. Clarke, who follows Dr Blayney in rendering gišrahîmah 'their veining' (instead of 'their polishing,' as in A. V.), remarks upon this metaphorical description:—"Milk will most certainly well apply to the whiteness of the skin; the beautiful ruby to the ruddiness of the flesh; and the sapphire, in its clear transcendent purple, to the veins in a fine complexion." It is not pretended that abstinence alone will bring about this corporeal appearance, but the Nazarites were a race typical of the physical qualities to which such temperance always predisposes, and which it will help to produce when associated with a judicious regimen, actively persevered in. It is frequently affected to be despised as 'a mere negative,' but when we remember that it is a complete negative and nullifier of the most common and fashionable source of all kinds and all degrees of disease, mental and bodily,—a negative upon a liquid which fosters general debility by tainting the blood and irritating the nervous system,—it may be truthfully regarded as no inconsiderable friend to human health and length of days. Universally adopted, it would elevate the sanitary level of society, and lower the rate of mortality, in excluding a noxious element, by which the one is seriously depressed and the other correspondingly raised. It was the surest sign of the havoc produced by the desolation of Judah, that the Nazarites, who had been so prominent for their healthy and handsome appearance, should become dark, haggard, and shriveled through hunger and thirst. Historically, this notice of the Nazarites is valuable as showing that Nazaritism, as an institution, continued to flourish down to the period of the captivity (v. c. 588).

CHAPTER IV. VERSE 21.

Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

Thou shalt be drunken, and shalt make thyself naked. Hebrew, tishkervi ve-shiskhakri, 'thou shalt be drunken, and shalt uncover thyself'; Lxx., methusthiseuei kai apoperi, 'thou shalt be drunken and cast down'; V., inebriaberis atque nudaberis, 'thou shalt be made drunk and nude.'

What in a sober state is concealed, from modesty or prudence, is, in a state of inebriation, made bare, and the very power of maintaining propriety or self-protection is taken away. Edom, which had rejoiced over Judah's downfall, should drink of the same cup of calamity, and be despoiled by the enemy, like a drunken man stripped by the robber who had stricken him down.
THE BOOK OF

THE PROPHET EZEKIEL.

[EZEKIEL IS BELIEVED TO HAVE PROPHESIED B.C. 595–574.]

CHAPTER VIII. VERSE 17.

Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abomina-
tions which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

THE BRANCH] Hebrew, has-šámarah, ‘the branch’ or ‘vine-branch.’ [See Note on Num. xiii. 23; Isa. xviii. 10.] Gesenius thinks the reference is ‘to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of the twigs of the plant called Barsom.’

CHAPTER XII. Verses 18, 19.

8: Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness; 9: And say unto the people of the land, Thus saith the Lord God, of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

Bread and water are here conjoined as the staple means of sustenance, and for these to be consumed with fear and trembling would be a sign of the devastation and insecurity about to befall the once prosperous and happy land.

CHAPTER XV. Verses 2, 6.

8: Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? 9: Therefore thus saith the Lord God; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the in-
habitants of Jerusalem.

The vine is chiefly valuable for its fruit, not for its wood, which is used as fuel only. God here declares, therefore, that Jerusalem, having ceased to be a fruitful vine, was now fit for the burning to which He would consign it.

Chapter XVII. Verses 6—8.

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. 7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. 8 It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

V. 8. A goodly vine] Hebrew, goheph ad-dahreth, 'a vine ample' (= wide-spreading). For 'goodly' the Lxx. has megalem, the V. grandem, 'great.'

Chapter XIX. Verse 10.

Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.

Like a vine in thy blood] Hebrew, hag-gopheh bd-dahmekah, 'as a vine in thy blood.' The obscurity of this passage has caused some learned commentators to give to dakhm the signification of likeness,—'thy mother is as a vine in thy likeness' (= like thee. Calmet conjectures the true reading to be hag-gopheh karmekah, 'as a vine of thy vineyard.' This is not improbable, since b in Hebrew resembles š, and d resembles r; but it is not a conjecture supported by any ancient version, and only by two known Hebrew MSS. The Lxx. has 'thy mother (is) as a vine, as a flower in a pomegranate.' So the Arabic. The T. of Jonathan has 'Israel was like a vine planted near fountains of waters.' Henderson, following Piscator and Hâvernîck, reads, 'in thy quietude'—from dum, 'to be quiet,'—understanding a reference to the quiet and prosperous times of the Jewish monarchy.

Chapter XXIII. Verses 31—34.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. 32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much. 33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. 34 Thou shalt even drink it and suck it out, and thou shalt break the sherd thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.
EZEKIEL, XXIII. 42.

V. 33. Thou shalt be filled with drunkenness and sorrow] Hebrew, shikkahron vi-yakun timmaalai, ‘drunkenness and sorrow shall fill thee.’

With the cup of astonishment and desolation] Hebrew, hov shammah mishemahmah, ‘the cup of desolation and astonishment.’ These two nouns have substantially the same meaning, but if an objective and a subjective sense are to be given them, it is more natural to take first the literal objective sense of ‘wasting’ or ‘desolation,’ and then the subjective sense of ‘astonishment’ as the result of the desolation beheld.

V. 34. Thou shalt even drink it and suck it out] Literally, ‘thou shalt drink it and suck it up.’ [See Notes on Psa. lxxv. 8, and Isa. li. 17.] The LXX., “Drink thy sister’s cup, a deep and broad one [Codex A adds, ‘it shall be for laughter and for scorn’], and filled to the brim, to cause complete drunkenness (methorn), and thou shalt be filled with exhaustion; and the cup of destruction, the cup of thy sister Samaria, drink thou it!” The V., “Thou shalt drink thy sister’s cup, deep and broad, with derision and scorn—them who are most capacious. Thou shalt be filled with drunkenness and sorrow, with the cup of grief and sadness, with the cup of thy sister Samaria; and thou shalt drink it, and shalt drink it up even to the dregs, and the fragments of it thou shalt devour”—alluding, say the Donay editors, to the fact that drunkards sometimes bite their cups in their rage.

Samaria, the kingdom of Israel, had been punished by sword, famine, and captivity, and such a cup of misery was now to be given to Judah, who would be compelled to drain it as her sister kingdom had done before. Surely the ingredients of such a cup are not identical, as one and the same kind of wine, with the contents of a ‘cup of blessing’!

CHAPTER XXIII. VERSE 42.

And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

This verse, as it stands in the A. V., is not free from difficulty, and much uncertainty rests upon the meaning of the clause—‘and with the men of the common sort were brought Sabeans from the wilderness.’ For ‘the common sort’ the margin gives ‘multitude of men,’ and for ‘Sabeans’ it has ‘or, drunkards.’ The word ‘Sabeans’ has particularly perplexed copyists and translators. The first three Hebrew letters are s v d, and the Masorite pointing gives the whole word the pronunciation of sâh-vâh-im; but the Masorite doctors, not satisfied with the word as thus pointed, suggested a correction which would make the initial letters s d (and not s v d), and so permit the word to be taken as sobaim or sôvaim, as if derived from sah-vaḥ, ‘to tipple,’ ‘to drink to excess.’ Sâh-vâh-im yields no intelligible sense unless taken as a proper name—Sabeans; yet who were these Sabeans? Not those mentioned by Isaiah, xliv. 14, for they were a people of Ethiopia, whose name is without s; and not the Arabian Sabeans, a name of which the initial letter is s, not s. If the Masorite correction be accepted, reading sovaim or sobaim, we arrive at the sense of ‘soakers,’ ‘tipplers,’ or ‘bacchanals,’ which agrees very well with the context. On reference, however, to the ancient versions, fresh difficulties start up. Codex B of the LXX. has no equivalent for ‘brought,’ and reads, ἀνασκόνων οἱ τέσσερες ἐρέμου, ‘coming out of the desert’; and the
V., which has *adducuchanter, ‘were brought,’ agrees with Codex B in the next clause, *et veniebant de desert*, ‘and they were coming from the desert.’ LXX., Codex A, however, has *oïnphinenous, ‘winebibbers from the desert.* We may conclude that the MSS. followed by the Vulgate read *v b N y m*, and not *s v b N y m*; in which case *v* would be taken for ‘and,’ and *b N y m* (*beirum*) for ‘coming.’ It follows, then, that the present initial *s* was either dropped from those MSS. by mistake, or it was added by mistake to the other MSS. that give the received reading *s v b N y m*. The Masorites doctors propose to retain the *s* and drop the *v*, while the Vulgate keeps the *v* and drops the *s*. We can, perhaps, more easily account for the erroneous addition of the *s* than of the *v*. The final letter of the previous word is *m*, and when *m* is the final letter (unelongated) of a Hebrew word, it very closely resembles *s*. A copyist might repeat this final *m* by mistake, and the next transcriber, seeing it made no sense, might conclude that it was an error for *s*, and accordingly put *s* in his copy, joining it to the next *v*, thus changing *v b N y m* (*vd-beirum* = ‘and those coming’) into *sav-bahirim, or sako-bahirin as we now have it. Such an error creeping into a MS. of credit would vitiate all subsequent transcripts, while the transcripts made from correct copies would, of course, continue to represent the other reading. On the other hand, this resemblance between final *m* and *s* might lead to the omission of the *s* by a copyist, and have thus originated the reading of *vd-beirum* followed by the Vulgate; but the fact that no one can give any intelligible sense to *sako-bahirim* is in favor of the Vulgate, unless we carry out the rule that the most difficult reading is always to be preferred. The difference between Codices A and B is a proof that the Hebrew MSS. varied as far back, at least, as the second century of our era. Dr Henderson gives—‘And there was the noise of a careless multitude in her, and to men of the common sort drunkards were brought from the desert; and they put bracelets on their hands, and a splendid crown upon their heads.”

Aholah (Samaria) and Aholibah (Judah) are represented as lewd women who send for their lovers to a distance; and the prophet represents a miscellaneous company as coming up from the wilderness (or, as it may be rendered, ‘the plain,’ or ‘pastures’ = the open country), many of whom are attired after the manner of revelers, and all ready to indulge in any intemperance or other excess that may be propted. This seems to be an account of an idolatrous festival, perhaps that of Bacchus, in which a riotous and drunken multitude assembled, adorned with bracelets and chaplets, accompanied with music, songs, and dances. [See Note on Amos vi. 4–6.]

CHAPTER XXVII. VERSE 18.

Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

In the wine of Helbon] Hebrew, b’d-yayn Kheibon, ‘with wine of Helbon’; LXX., oinoι στρέμη Chelbon; Symmachus, *oinos lisparos, ‘thick (fat) wine’; so the V., *in vino pinguis, ‘with fat (rich) wine,’—taking *kheibon* not as a proper name, but as an adjective noun = ‘wine of fatness.’ The Syriac rendering is the same. The T. of Jonathan has *bakhamar khalath meaashal, ‘with rich wine boiled.’ According to Strabo, the wine of Helbon had so great a reputation that it was exported for the use of the kings of Persia. Helbon, which still exists under the
name of Haleb or Aleppo, though almost destroyed by an earthquake in 1822, is not to be confounded with the more celebrated Aleppo of Asia Minor. Under the names of Chalybon and Chalybonium vinum the wine of Helbon was known to the Greeks and Romans, but unless it had been an impissated wine, thick as treacle or honey, its transportation could not have been easily effected, certainly not without a great risk of spoiling a fermented wine. Possibly the name was extensively given to some imitations prepared for the European market.

CHAPTER XXVIII. VERSE 26.

And they shall dwell safely therein, and shall build houses, and plant vineyards.

VINEYARDS] Hebrew, kdrakmim.

CHAPTER XXXIX. VERSE 19.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

AND DRINK BLOOD TILL YE BE DRUNKEN] Hebrew, nskthkhem dahm ls-shikkarom, 'and ye have drunk (=shall drink) blood to drunkenness' = to repletion; the sense being that of gorging, to correspond with the first clause of the sentence.

CHAPTER XLIV. VERSE 21.

* Neither shall any priest drink wine, when they enter into the inner court.

WINE] Hebrew, yayin; Lxx., oinos; V., vinum.

Ezekiel, in ver. 17—19, refers to the 'linen garments' of the priests when ministering in the inner court; and as the use of linen was designed to insure a cleanliness symbolical of inward purity, the prohibition of wine was obviously a real means to that great moral end. Josephus (Antiq., b. iii., c. 12, s. 2) recognizes this connection:—"Moses enjoined the priests not only to observe purity in their sacred administrations, but in their daily conduct, that it may be unblamable also; and on this account it is that those who wear the sacerdotal robe are without spot, and concerning all things are pure and abstinent [kai peri panta katharoi kai neohhaloi], being forbidden to drink wine so long as they are wearing this robe [pincin oinum kdis ou tem stomen ech'ori xeolumenoi]." It was, in fact, equal to saying, 'While you are My special servants, wearing My livery, you must do My work on this abstinent plan, or perish; there is no other plan of absolute safety and purity.'

On the phrase 'drink wine,' the Assembly of Westminster divines of 1651, in their 'Annotations,' have this comment:—"Occasions of evil to be avoided; specially in sacred things—Lev. x. 9; Psa. xcviii. 5—and by sacred ministers. They of all men must not be given to wine." Does not the question, then, fairly arise, Why not avoid the evil by the adoption of the same plan?—a plan devised and enforced by the All-wise in regard to His own servants, engaged in His own special work? Are men wiser than God?

This republication of the Levitical law (Lev. x. 9) is worthy of the careful attention of those who look upon the prophecies of Ezekiel as typical of the
dispensation under which all believers are 'kings and priests unto God.' It cannot be without significance now, that during their most solemn official duties abstinence was enjoined upon the ancient priests. Christianity does not sanction the abolition of safeguards against evil, but renders their adoption more pleasing to God, because inspired by filial reverence and godly fear. Philo, who was contemporary with the apostles, shows, in his treatise on Monarchy, that he had entered into the moral and catholic spirit of the Levitical ordinance. The passage is very striking, and is as follows:—"God issues additional commandments, and orders Aaron, whenever he approaches the altar and touches the sacrifices at the time when it is appointed for him to perform his sacred ministrations, not to drink wine or any other strong drink, on account of four most important reasons—hesitation, and forgetfulness, and sleep, and folly. For the intemperate man [akrate, which Dr Mangey refers not to the drinker but to the drink— unmixed wine,—a sense which the passage will well bear] relaxes the powers of his frame and renders his limbs more slow of motion, and makes his whole body more inclined to hesitation, and compels it by force to become drowsy. And he [or it] also relaxes the energies of his soul, and so becomes the cause to it of forgetfulness and folly. But in the case of abstemious men (neophantia) all the parts of the body are lighter, and, as such, more active and movable, and the outer senses are more pure and unalloyed, and the mind is gifted with a more acute sight, so that it is able to see things beforehand, and never forgets what it has previously seen. In a word, indeed, it must be considered that the use of wine is most unprofitable to the soul for all the purposes of life (sumolus, men oon oinon chrestin pasi tois kata toin aluitleotetem einai upoleptem prochei), inasmuch as by it the soul is weighed down, the outward senses are dimmed, and the body is enervated. For it does not leave any one of our faculties free and unembarrassed, but is a hindrance to every one of them, so as to impede its attaining that object to which it is by nature fitted. But in sacred ceremonies and holy rites this mischief is most grievous of all, in proportion as it is worse and more intolerable to sin with respect to God than with respect to man, on which account it probably is, that it is commanded to the priests to offer sacrifices without wine (neophalitis), in order to make a difference and distinction between sacred and profane things, and pure and impure things, and lawful and unlawful things."

CHAPTER XLV. VERSE 17.

And it shall be the prince’s part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.

AND DRINK OFFERINGS] Hebrew, vd-kan-náhekh, ‘and the libation,’

CHAPTER XLV. VERSE 21.

In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

UNLEAVENED BREAD SHALL BE EATEN] Hebrew, matsoth yadáhlah, ‘unfermented (things) shall be eaten.’ Matsoth here is taken as a collective noun, and joined to a singular verb. It means ‘fresh, sweet things.’
THE BOOK OF DANIEL.

CHAPTER I. VERSE 5.

And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

OF THE KING'S MEAT] Hebrew, nip-pathag ham-milkh, 'from the food of the king.' Gesenius gives to pathag the force of 'delicate food,' 'dainties,' and refers it to a Persian origin. LXX., apo tees trapesees tou basilchi, 'from the table of the king.' V., de cibus suis, 'from his victuals.'

AND OF THE WINE WHICH HE DRANK] Hebrew, umiy-yayin mishtakw, 'and from the wine of his drinking.' LXX., kai apo tou oinoou tou potou autou, 'and from the wine of his own drinking.' V., et de vino unde bibebat ipse, 'and from the wine whence he himself drank.'

Under Nebuchadnezzar the Babylonian empire attained its greatest expansion and glory; but being founded on mere military supremacy, its decay was as rapid as its rise. Luxury enervated the Babylonian princes and nobles during times of peace; and while their food was dainty, their drinks were chosen with the view rather of exciting thirst than of allaying it.

CHAPTER I. VERSE 8.

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

WITH THE WINE WHICH HE DRANK] Hebrew, bby-yayin mishtakw, 'with the wine of his (the king's) drinking.'

Daniel's scruples may have arisen from his knowledge of idolatrous rites used in connection with the king's provisions,—perhaps their formal dedication to Bel before they were served up for the royal table.

CHAPTER I. VERSE 10.

And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should
he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

Your faces worse liking] Hebrew, ἡμαίκην σοφῆμι, 'your faces sad.' Zoophim is rendered by the LXX. skulhripta, 'melancholy-looking'; by the V., macilentiores, 'leaner.'

The prince of the eunuchs reasoned correctly from a right premis—that the best diet will produce the best effect upon the countenance; but his minor premis being fallacious—that the king's diet was the best—his conclusion is at fault. He mistook, as many still do, less excusable after Daniel's refutation of the error, luxurious for strengthening fare, and highly flavored for nourishing food.

Chapter I. Verses 11—16.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 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. 14 So he consented to them in this matter, and proved them ten days. 15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

V. 11. To Melzar] Hebrew, el-ham-melzartar, 'to the melzar.' The LXX. reads, Amelaos; the V., Malasar. Some critics regard melzartar not as a proper name, but as the designation of an office.

V. 12. Pulse] Hebrew, has-sulröm. The verb sulrúa signifies 'to sow,' and sulróm may be taken comprehensively as including grain, herbs, and roots. LXX., σῶμα σπερμάτων, 'of seeds'; Codex A adds τεσσερα, 'of the earth'; V., legumina, 'pulse.'

V. 15. Their countenances appeared fairer and fatter] Hebrew, nitrak maraithkm tox svbtiai baksar min-kol-hailahdim, 'their countenances appeared good, and they were fat in flesh above all the (royal) offspring.' LXX. has 'their countenances appeared agathai kai ischurai tais sarxin—good and firm in flesh;' but Codex A has 'their countenances appeared good, and they were firm in flesh'—i. e. all over their body. V., apporuerunt vulitus eorum meliores et corpulentiores, 'their faces appeared better and fatter.'

The prince of the eunuchs having dismissed his plea, Daniel applied, on behalf of himself and his young friends, to Melzar—or some subordinate officer designated 'the melzar,'—and proposed an experiment, which that officer had the good sense to sanction. The period granted, ten days, afforded a reasonable time for solving the question; and it was solved, not more to Daniel's satisfaction than to the officer's surprise. Instead of looking upon lean and melancholy countenances, he saw four pleasant faces with fat and full-rounded cheeks. Having made out so good a case, the Hebrew youths were permitted to continue the dietary for which they had petitioned. Several circumstances call for special notice in this experiment.
1. The wisdom of Daniel. He had observed that all physical nutriment comes primarily from the produce of the soil, and was not confined to dainty dishes or flesh of animals. Equally discerning was he as to the compatibility of good health without wine of any kind, whether fresh or fermented. The nutritious elements of grape-juice existed, he well knew (as all might know by a little reflection), in other substances, and he was not the slave of the miserable modern superstition, alike deceitful and destructive, which assigns to the process of fermentation the production of some peculiar element of vitality and vigor. From the example of the Nazarites, if not himself one of that noble band of Jewish abstainers, he was well assured that the wine which Solomon had called 'a mocker' was no necessary ingredient of a wholesome and nutritious diet.

2. Not less notable was the moral courage of the young Hebrew exile. He dared to run counter even to court prejudice and fashion. He scorned scorn where conscience was concerned. Anticipating an apostolic maxim, his example virtually said, In things evil be not conformed to the court.

3. The enlightened spirit of Melchior, too, calls for eulogy. He did not doggedly set himself against change, and exclude the light of evidence. He did not say, "Daniel must be wrong because the king thinks differently, and venerable Babylonish usage is all the other way;" nor did he use the powers of his office tyrannically, by refusing liberty to his charge in a matter relating to their own comfort and convictions. Some portion of his spirit infused into many British minds would incline them to undertake that personal trial of abstinence for themselves which Daniel desired leave for himself and his companions to carry out. Some, indeed, who do enter upon this trial, begin with misgivings or longings fitted to insure its failure, while the blame is absurdly cast upon the principle that has been unfairly tried and treated. 'Ten days' were allowed to Daniel, while some who can choose their own period of experiment shorten it to half the time; and cases are not unknown where 'ten hours' have been thought long enough to try it as against 'the other side,' which has been practised for half a lifetime. Experiments of this order prove nothing but the insincerity or trifling disposition of those who enter upon them.

4. Daniel and his friends' success is at once an example, an argument, and an encouragement. It was a visible success—written on the faces of Daniel and his friends; not an exceptional triumph, a lucky chance, but a result in accordance with Divine natural law, and therefore one capable of being repeated and confirmed by experience in all ages and civil communities. The success of the experiment demonstrates that the use of luxurious fare and intoxicating drinks is not compatible with the utmost perfection of body and brain; while it allows entire liberty as to particular kinds of food, practically found to be best adapted to nourish the body or gratify an unvitiated taste. The statement of Daniel (x. 3), that he had abstained for a season from wine, and the implication that he afterward resumed its use, do not in the least qualify the great conclusion of this narrative; even assuming, gratuitously [see Prel. Dis.], that the 'wine' in each case was similar as to intoxicating quality. To assume that Daniel, late in life, used the wine from which he so advantageously abstained in his youth, cannot get rid of results; nor, therefore, weaken the natural demonstration thus afforded, that abstinence insured (as a negative condition) the most robust health, and even a measure of health superior to that evidenced by those who (in the face of the fact) continued their allotted portion of the king's meat and wine,—a class assuredly not without descendants unto this day.
Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In that night was Belshazzar king of the Chaldeans slain.

V. 1. A great feast] Chaldee, ἱκκημ ραυ, 'a feast, a great (one).’ Lekhem is the Chaldee for 'food,' and thence is used to represent a large supply of food, a banquet. Lxx., δείπνον μεγά, 'a great feast.' (The Greek δείπνον answered to the modern fashionable 'dinner,' both as forming the principal meal of the day, and as being served up in the evening.) V., grande convivium, 'a great feast.'

And drank wine] Chaldee, vb-lah-qahvæl alpah khamrah shakah, 'and to (or before) a thousand he drank wine.' The Chaldee khamrah corresponds to the Hebrew khamer, but its primitive sense of 'foaming' had merged into a new and pregnant significance, from the practice of adding to the juice of the grape an artificial form and depth of color, the outward sign of qualities holding 'fierce enmity with the blood of man,' yet capable of exercising a fatal witchery over his nervous system. As the king drank, so did his nobles. The LXX. has 'and over against the thousand, wine.' The V. has 'and he drank to every one according to his age'—i. e. he toasted the principal guests.

V. 2. Belshazzar, while he tasted the wine, commanded] Chaldee, Belshazzar amar biam khamrah, 'Belshazzar ordered, in the taste of wine'—whilst drinking wine, he ordered, etc. Yet more than simple tasting is probably designed by biam khamrah; for as lebon, from the original sense of 'tasting' or 'flavor,' acquired the secondary meanings of 'knowledge,' 'decree,' 'command,' the clause might not be improperly translated 'Belshazzar ordered, by (or under) the influence (or inspiration) of wine,' etc. Dr Gill's note is, 'As he was drinking his cups, and delighted with the taste of the wine, and got merry with it; or, 'by the advice of the wine,' as Aben Ezra and Jarchi interpret it, as if that dictated to him and put him upon doing what follows; and which often puts both foolish and wicked things into the heads of men, and upon doing them.' LXX., kai peinon Baltasar eipen en tei geussi tou einoun, 'and Belshazzar drinking, said, in the taste of the wine.' The edition of the LXX. preserved by Origen reads, enupovumma apo tou einoun, 'lifted up by the wine.' The V. is abrupt and expressive,—præcepit ergo jam temulentus, 'he commanded, therefore, being now intoxicated.' Any reverence he might have felt for the sacred vessels of the Jewish temple vanished as soon as the wine had done its work of disturbance in the brain.

The feast was such as might be expected to take place under the presidency of an absolute king, pampered and dissolve, and wishing to vaunt of his security,
while his kingdom was in fact departing from him. This dissipation was the
natural, but not less providential antecedent of the catastrophe sketched in the
words, 'In that night was Belshazzar the king of the Chaldeans slain.' Accor-
ding to Xenophon, in his 'Cyropædia' (vii. 5, 15), all Babylon was given up to
revelry while celebrating one of the great festivals of Bel; and taking advan-
tage of this dissipation, Cyrus captured the city, and the king was slain. According
to Herodotus, the gates opening toward the river Euphrates having been left open
and unguarded, owing to the inebriety of the soldiers, the Persian prince (whose
refusal as a boy to taste wine because it had poisons in it, is one of the stories one
wishes to believe) had no difficulty in entering with the troops he had marched
down the river's bed, after drawing off its waters into an artificial channel. The
name of the king who thus ingloriously fell was given by Berosus as Nabonnedus,
or Nabonadius; Nabonnido-chus, by Megasthenes; and Labyntus,* by Herodotus.
And this discrepancy of nomenclature between the Scripture and secular historians
had not been left unused to discredit the narrative of the former. But Sir H.
Rawlinson deciphered, in 1854, some cylinders found in the ancient Ur of the
Chaldees, which testified that the eldest son of Nabonnedus was called Bel-shar-
azar, and was admitted to a share in the government. "And we can now under-
stand," writes Rawlinson, "how Belshazzar, as joint king with his father, may
have been governor of Babylon when the city was attacked by the combined forces
of the Medes and Persians, and may have perished in the assault which followed;
while Nabonnedus, leading a force to the relief of the place, was defeated and
obliged to take refuge in Borsippa, capitulating after a short resistance, and being
subsequently assigned, according to Berosus, an honorable retirement in Carma-
nia." If this theory is correct, Belshazzar was slain B. C. 538; but if that of Niebuhr
be entertained, which makes Belshazzar identical with Evil-merodach, the son of
Nebuchadnezzar, and a first capture of Babylon to have happened under Astyages
(= Darius) the Mede, his death must be placed twenty-one years earlier, B. C. 559.

It may be fitly asked, why so many modern critics refuse to treat the difficulties
of the wine question as they do others,—as, for example, the one just discussed? Here
they not only do not object to suppose facts that might remove a discrepancy,
but search for such facts, and hail their discovery with delight. But while in the
case of the governor of Babylon they are willing to accept two kings at once, they
as positively refuse to discriminate the quality of wines, which, they tenaciously
affirm, are but of one kind, and that of which the words are uttered, 'Wine is a
mocker.'

CHAPTER X. VERSE 3.

I ate no pleasant bread, neither came flesh nor wine in my mouth,
neither did I anoint myself at all, till three whole weeks were fulfilled.

WINE] Hebrew, yayin. Daniel does not use the Hebrew word khamér, which
might have indicated a liquor analogous to the Chaldee khamruš, drunk by
Belshazzar and his lords, but he uses the generic name for the juice of the grape
in all its expressed forms. In the absence of information, no one has a right to
decline that Daniel, in his old age, habitually consumed the kind of yayin which

*These three names are the same; in the last, L is substituted for N.
the royal Preacher had designated 'a mocker,' and which the older prophets of
his nation had employed as a symbol of Divine retribution. Innocent preparations
of yayin could be procured in abundance. The question, what kind of wine
Daniel drank, is to be answered, so far as an answer is possible, by the proba-
bilities of the case. That somebody consumed innocent vinous preparations is
certain: is it probable that the prophets and saints were the sole persons who
refused to do so? Is it likely that, while moral pagans preferred good wines, the
prophets and religious Jews invariably selected the drugged and intoxicating?
But the associated element of Daniel's abstinence will refute the whole principle of
the argument. He abstained from 'flesh.' Does this imply, because the term is
generic, that, before and after his temporary abstinence from all animal food, he
consumed pork and every other ordinary form of flesh? If there was discrimina-
tion in the case of the meat, why not in the case of the wine? If, behind the
general formula, we have to place many guiding principles of limitation in regard
to 'flesh;' universally a satisfier, is it not equally rational to do so in respect of
'wine,' of which one kind at least is said to be a deceiver and a poison? Whatever
answer is returned can in no degree affect the general argument for abstinence
based on Science and Experience, nor the particular argument deduced from the
signal success of the abstenent practice which, in his youth, Daniel so firmly adopted
and so consistently pursued.
THE

BOOK OF THE PROPHET HOSEA.

[HOSEA FLOURISHED ABOUT THE YEAR 750 B.C.]

CHAPTER II. Verse 5.

For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.

And my drink] Hebrew, vb-shiqquyahi, 'and my drinks'; LXX., kai panta hasa moi kathechei, 'and all things which it befits me (to have).' So the Syriac and Arabic. V., et potum meum, 'and my drink.' But the Aldine edition of the LXX. has ho oinos mou, 'my wine'; the T. of Jonathan, 'and all my sustenance.' These 'drinks' were probably aromatic compounds, such as a luxurious appetite would delight in.

CHAPTER II. Verse 8.

For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.

Corn, and wine, and oil] Hebrew, had-daghon, vb-hat-tirush, vb-hay-yithkar, 'the corn, and the vine-fruit, and the orchard-fruit.' These principal products of the soil are here enumerated in the order which they had held in the Jewish writings for seven hundred years. LXX., siton, oinon, elaios; V., frumentium, vinum, oleum; Newcome, 'corn and choice wine'; Benisch, 'corn and must.'

CHAPTER II. Verse 9.

Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness.

And my wine in the season thereof] Hebrew, vb-tirusi bd-moade, 'and my vine-fruit in its appointed time.' The corn (daghon) and tirush are here both represented as being directly created by God, and having their seasons of maturity. Stronger evidence could hardly be afforded of their common nature as the solid outgrowth of the fertile earth. LXX., ton oinon mou, V., vinum meum, 'my wine.'
That the ancient Jews understood the language of the text in its plain and natural sense, and had no idea of giving to it a far-fetched metonymical meaning, is evident from the fact preserved to us in the Talmud (treatise ‘Bekoroth,’ cap. vi.), where the various blessings of the Hebrews are explained:—“What blessing must be said for fruit? For fruit which grows upon a tree, say, Who createst the fruit of the tree—save for Wine, wherein the benediction is, ‘Who createst the fruit of the vine.’ . . . For things that derive not their growth immediately from the ground (Psalm civ. 14, 15), say, ‘Who gave being to all things.’ R. Jehudah says no blessing should be pronounced over things that had their origin in a corruption or curse.”

CHAPTER II. VERSE 12.

And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

HER VINES; Hebrew, paphkānā, ‘her vine.’ So the LXX. and V. The T. of Jonathan has ‘the fruit of her vine.’

CHAPTER II. VERSE 15.

And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

HER VINEYARDS; Hebrew, ʿeth-k̲h̲ ᵀ̲h̲ r̲ i̲ m̲ b̲ ̲ ᵀ̲ h̲ k̲ h̲ , ‘her vineyards.’ The LXX. and Arabic have ‘her possessions’ (τὸ ἱκτηματοῦ); the V., ‘her vine-dressers’ (vitisores). The Syriac agrees with the A. V.

CHAPTER II. VERSE 22.

And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

The triad is here repeated, dahgan, tirthah, yīṣṭār; and by an expressive figure, the earth, which brings them forth, is described as hearing (listening so as to answer) the cry of her offspring for her maternal sustenance. The whole beauty and consistency of this metaphor depends upon the supposition that the tirthah and yīṣṭār held the same relation to the earth as the dahgan (corn). LXX., σῖτον, σῖνον, κλαίμ. ‘corn, wine, oil.’ The V. has triticum, vinum, oleum, ‘wheat, wine, and oil,—thus further narrowing even the corn to a single species!

CHAPTER III. VERSE 1.

Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine.
Hosea, IV. II.

FLAGONS OF WINE. Hebrew, ashihah anakhim, ‘pressed cakes of grape-clusters.’ So Henderson and Benisch. LXX., pemmatata meta staphidoer [Codex A, staphidōn], ‘cakes (made) with raisins;’ V., vinacia uvarum, ‘husks of grapes.’ [As to ASHIHAI, see Prel. Dis., and Notes upon a Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5.]

CHAPTER IV. VERSE II.

Whoredom and wine and new wine take away the heart.

The Hebrew reads, semuth, vb-yayin, vb-tirsh, yiqqakh lāw, ‘fornication, and wine, and vine-fruit, captivate the heart.’ LXX., porneian, kai einon, kai methuma edoxato kardia laos mou, ‘the heart of my people has taken to fornication, and wine, and strong drink;’ V., fornicatio, et vinum, et obietas auferunt cor, ‘for- nication, and wine, and drunkenness bear away the heart.’ The T. of Jonathan reads, kamrouk vb-ravvetah, ‘wine and satiation (or drunkenness).’

The Westminster divines (1651) have a pithy annotation:—‘The meaning of this verse is, that their abundance makes them run into all riot, in carnal, sinful pleasure.’ Now-a-days this verse is the last resource of those who hold that both yayin and tirsh denote the same species of intoxicating wine; but as the ground of this notion is the word yiqqakh (from lah-qakh, to take), nothing is easier than to show that the imaginary proof has no philological basis at all. Lah-qakh is never once used (unless it be so now for the first time) in the sense of intoxication; why, then, should it be assumed to bear that meaning here? The reasoning is in a vicious circle, thus:—‘Yayin and tirsh are intoxicating articles.’ ‘Why?’ ‘Because they are said to take away, that is, intoxicate the heart.’ ‘But why should “take away” be here suggested to mean intoxication?’ ‘Because yayin and tirsh were intoxicating drinks!’ Now, since fornication does not literally intoxicate, why should it be necessary to presume intoxicating qualities in yayin and tirsh? Lah-qakh is used with a great variety and range of meaning, as, ‘to take,’ ‘to fetch,’ ‘to lay hold upon,’ ‘to take away,’ ‘to occupy,’ ‘to seize,’ ‘to captivate,’ etc. The sense of ‘captivate’ agrees best with the context of this passage, and is similarly applied to the noblest form of human effort (Prov. xi. 30), ‘And he that winneth (—enchaineth or captivateth) souls is wise.’ Other objections lie against the common supposition. It would be absurd to associate the generic term ‘wine’ with the specific tirsh, as if they were different in the common quality of producing ‘intoxication’! It violates a fundamental law of thought and composition to put the weaker element last; and the critics with whom we are now dealing will hardly deny that ‘new wine’ (mustum, as they would render tirsh) is weaker than ‘old wine.’ To speak of men being intoxicated with ‘beer’ and ‘new beer’ would be a form of speech not much improved by adding ‘old’ to the first term. Had the object of the prophet been to state anything about intoxication specifically, he would hardly have instanced two articles of the same class, differing only in age, still less have associated them with a third which had not the same quality at all. The force of the objection was clearly felt by the LXX. and the V. translators, who simply evaded it by departing from their original, translating tirsh as if it had been zakhar! The key of the passage, however, is in the first term, which critics have taken typically, while they foolishly forced upon the other two a merely physical sense! Yayin and tirsh, we conclude, are not neces-
sarily intoxicating because they 'take away' the heart, or 'lay hold' of the affections; and the simple fact that they are here connected with 'whoredom' might have suggested to the critic that some other reason existed for the triple association than a property belonging only to two members of the triad. Nor is the line of the prophet's thought difficult to trace. (1) By 'whoredom' is here to be understood, as throughout the prophecy, illicit worship rendered by the chosen people to heathen gods. This worship was spiritual fornication, and by it their hearts were captivated—literally, 'taken away' from that exclusive trust and allegiance which they owed to God as Jehovah of hosts and their covenant King. (2) By yayin, wine—the type of sensual gratification,—their hearts had also been captivated—'drawn away' from that supreme affection which they owed to God as their Divine Redeemer and Benefactor. (3) By tıreh, the fruit of the vine—the type of natural, earthly good,—their hearts had been captivated—'taken away' from God as the infinite Goodness and the Fountain of spiritual joy. This was the threefold apostasy of which the children of Abraham had been guilty; they went after strange gods instead of the true God; their best affections centered in sensual pleasures instead of being fixed upon the Divine love; and their estimate of good was limited to earthly things (represented by tıreh, one of the most delicious of natural elements) instead of embracing Him 'from whom all blessings flow.' Or, taking the ascending scale, their understanding was darkened, for they esteemed temporal good above the eternal Giver of good; their affections were sensualized, by being excessively engaged with animal delights; and their spiritual nature was debased, by being prostrated before stupid idols. Intoxication, if at all implied, is comprehended under those lusts of the flesh which intoxicating yayin aggravates, and to which it adds a new lust unknown to the mere animal creation—the lust of alcoholic drink."

**Chapter IV. Verse 18.**

Their drink is sour: they have committed whoredom continually: her rulers with shame do love, Give ye.

**Their drink is sour**] Hebrew, sāh′r sabrahm, 'sour (is) their sōwkh.' [As to sōwkh, see Psl. Dis., and Note on Isa. ii. 22.] Though a thick boiled and luscious drink, sōwkh was liable to be affected by sudden changes of temperature, and to become sour. Columella (lib. xii. cap. 20) says that defrutum (must boiled to one-half its bulk) was accustomed to become acid (solut acerum), however carefully made. The LXX. has the strange reading, 'he has vied with the Canaanites.' The V. is 'their feast has been divided.' The T. mistakes the pointing perhaps, reads, 'their princes multiply feastings with violence.' Henderson, who takes sāh′r in the sense of 'past,' renders, 'when their carnal is over'; Newcome, 'he is gone after their wine'; Benisch, 'their beverage is sour.'

*Another interpretation may possibly be preferred by some readers. Around idolatry (spiritual whoredom) all the sins of Israel collected, and by association with idolatry, even that which was intrinsically good was magnetized with the evil, and became a confirmation of it. Lasciviousness and intemperance, it is certain, were closely and lavishly connected with heathen rites; and in the heathen temples supplications were made for all earthly blessings. Whoredom, therefore, &c. Idolatry, took away the hearts of the people; this was the primary captivity; but the use of wine (especially of an intoxicating kind), by way of ceremonial offering and indulgence at pagan rites, still further drew their hearts from God; and the prayers presented for the increase of their fruits—tıreh being named as one of their chief productions—carried them still farther away from dependence upon the one God of heaven and earth. As to the connection of tıreh with idolatry, see Note on chap. vii. 14.*
Hosea, VII. 4, 5.

Horsley, Ewald, and others, take *zahr* as 'sour.' Instead of *sawahm* one Hebrew MS. has *sevim*, 'drunkards'; another *sevahim*, 'Sabeans'; and a third *tevah-ahm*, 'their host.'

The prophet, in illustrating the fall of Israel into idolatry, uses two striking comparisons—the turning sour of so sweet a drink as *sowch*, and the crime of adultery. As far removed as sourness was from sweetness, and fornication from marital fidelity, so vast was the difference between idolatry and the service of the God of Jacob.

Chapter VII. Verse 4.

They are all adulterers, as an oven heated by the baker, *who ceaseth* from raising after he hath kneaded the dough, until it be leavened.

Until it be leavened] Hebrew, *ad khamētsahtho*, 'until its leavening.'

Chapter VII. Verse 5.

In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.

In the day of our king the princes have made him sick with bottles of wine] Hebrew, *yom maikkau kēhelu sarim khamath miy-yayin*, 'the day of our king, the princes made themselves sick (with) the heat of wine.' By 'the day of the king' is to be understood his coronation or his birthday—the high day or festival day when the event was commemorated. On such a day the princes made themselves sick with the *khamath*, 'heat of' wine. It is extraordinary that the translators of the A. V., who so often translated the word as 'poison,' 'heat,' and 'fury,' should have preferred the rendering of 'bottles,' seeing (1) that *khamath*, in the obsolete sense of 'bottle,' occurs in but one early chapter of the Old Testament,—Gen. xxii. 14, 15, 19; (2) that the construct or genitive case there (in ver. 14) is differently pointed from the pointing of this text; (3) that the noun *khamah* and the verb *khamanu* are used repeatedly of the inflaming, poisonous influence of wine (Deut. xxxii. 33; Isa. li. 17; Jer. xxv. 15; li. 39); (4) that the *khamath* is clearly assigned as the *cause* of the sickness; and (5) that in ver. 7 of this very chapter the phrase *yēkhammu katanuru* is translated in A. V. 'they are hot as an oven. The LXX. has [Codex A, ai] *hermerai tōn baseiōn humōn, evaranto oai archontes thumosthai ex oinos,* '(they were) the days of your kings; the princes began to rage with wine'; Syriac, 'in the day of our kings the great men began to be infuriated with wine'; the V., *dies regis nostri; cæsaran principes furere a vino,* '(it was) the day of our king, the princes began to be mad from wine.' Benisch has 'officers made him sick with fury from wine.' Henderson reads, 'the princes are sick with the fever of wine'; Newcome, 'the princes began to be hot with wine.' Both the LXX. and V. take *kēk-h-lu*, not as Hiphil of *kæh-lah*, 'to smooth,' 'become sick' or 'sick,' but as the Hiphil *kēk-kēlū* of the verb *kæk-lal* 'to pierce,' 'open,' 'begin;' 'the princes began'; and they also take *khamath* as an infinitive, 'to be hot' = to be maddened. These readings supply a very good sense; but a still better sense will be obtained if *kæk-lal* is taken in the
sense of ‘to profane’ or ‘pollute,’ as it is in Ezek. xxxix. 7,—‘And I will not let them pollute My holy name.’ Indeed, if ḫaḥ-lāh is retained, the sickness must be considered as moral, and not physical; so that the same result is arrived at.

He stretched out his hand with scorners] The Hebrew for scorners is ṭotāḥātm, ‘those scornful’ or ‘mocking.’ This is the verbal form of the word ḥāṣ which occurs in the celebrated passage, ‘Wine is a mocker’ (ḥāṣ); and no wonder that this powerful ‘mockers’ should place the ruler of Israel among the number of mockers, betraying king and courtiers alike into open transgression. The LXX., εξετείνει την χειρα αὐτων μετα λοιμῶν, ‘he stretched out his hands with pests,’ i. e. men who were like pests or plagues; the V., extendit manum sua cum illusoribus, ‘he stretched out his hand with mockers’; the T., ‘he drew to his own hand a crowd of liars’; the Arabic, ‘he stretched out his hand with corruption’; the Syriac, ‘they draw out their hands with the vile.’ The passage is abrupt, but sententiously expressive, and the meaning may, perhaps, be conveyed in the following translation:—

(It was) the king’s (high) day;—the princes polluted themselves;—
Infaming heat (proceeded) from wine;—
(Even) he (the king) drew out his hand with mockers!

As among the children of Judah the priest and the prophet erred through wine, among the children of Ephraim the king and the princes were numbered, through wine, among the impure and the scoffers. Some other consequences of this vino indulgence are described in ver. 7, 8, 9:—‘They are all hot as an oven, and have devoured their judges; all their kings are fallen: there is none among them that calleth unto me. Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned [burnt and spoilt]. Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.’ A striking resemblance exists between this language and that used in Prov. xxiii. 29—35.

Chapter VII. Verse 14.

And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

They assemble themselves for corn and wine] Hebrew, al dahgam vè tīrash yīḥgorahu, ‘for corn and vine-fruit they assemble themselves.’ Gesenius thinks that the allusion is to meetings for supplicating the idols to grant fertility to the soil. LXX., ἐπὶ στίλ hαι οἴνοι ἱκανομοντες, ‘for corn and wine they have cut themselves’—i. e. in order to propitiate their gods. So the Arabic. V., super tīrīcum et vīnum ruminabunt, ‘upon corn and wine they ruminate.’ As God here adds, ‘They have rebelled against Me,’ this verse may throw light upon chap. iv. 11; for it might be said that both corn and wine had taken away their heart, since in order to obtain them, the people engaged in idolatrous worship.

Chapter IX. Verse 2.

The floor and the winepress shall not feed them, and the new wine shall fail in her.
The LXX. reads, 'the threshing-floor and the winepress (leemor) knew them not, and the wine deceived them,'—και ἡ οίνος ἐπισκέπσαι αὐτοὺς. V., 'the (threshing) floor and the winepress (torcular) shall not feed them, and the wine shall deceive them,'—et vinum mentitetur eis. T., 'from the threshing-floor and the press they shall not be nourished; the vine shall not suffice for them.'

WINEPRESS] Hebrew, יִבְדֶד—the place where grapes were trodden and their juice collected; corresponding with goren—the place where grain was stored and winnowed.

AND THE NEW WINE SHALL FAIL IN HER] Hebrew, טב-תירוש יבכהש באה, 'and the vine-fruit shall fail (or decrease) in her.' Here the failure of tirush represents the failure of all the fruits of the earth. Gesenius refers to this passage as an instance where the verb kakhash 'is used of the productions of the earth.'

CHAPTER IX. VERSE 4.

They shall not offer wine offerings to the Lord, neither shall they be pleasing unto him: their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the Lord.

THEY SHALL NOT OFFER WINE OFFERINGS UNTO THE LORD] Hebrew, לֶטֶבֶדֶד ל-יהוה יָאָיִם, 'they shall not pour out wine to Jehovah.' LXX., οὐκ ἐξεπίσταν αἰ Κυρίον οἴνον, 'they have not poured out wine to the Lord.' V., non libabant Domino vinum, 'they will not pour out wine to the Lord.'

CHAPTER IX. VERSE 10.

I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig-tree at her first time; but they went to Baal-peor, and separated themselves unto that shame; and their abominations were according as they loved.

LIKE GRAPES] Hebrew, קָא-アナאָוים, 'like grape-clusters.'

CHAPTER X. VERSE 1.

Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

AN EMPTY VINE] Hebrew, גְּדֲחֵה גֻּפָּה, 'a vine emptying' (itself). LXX., σεμέλεματωρα, 'branching out well'; V., frondosa, 'leafy.' Henderson has 'luxuriant.' According to the A. V., the sense would be that Israel, having, for his own use, emptied himself of his fruit, had left nothing for the Divine husbandman. He was empty, or barren, God-wards.

CHAPTER XIV. VERSE 7.

They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.
AND GROW AS THE VINE] Hebrew, ἐν γῆς γαμμάς ὑμῶν, ‘and they shall bud forth like the vine.’


Lxx., μνειμαραντον αὐτον ἡς ὁινος Λιβανιος τῷ Εφραίμ, ‘his memory (shall be) as wine of Libanus to Ephraim’; V., memoriale ejus sicut vinum Libani, ‘his memorial as wine of Libanus’; Henderson, ‘Their fame shall be as the wine of Lebanon.’

Comparing Cant. ii. 13 with ver. 6 of this chapter, we may infer that as the grapes of Lebanon emitted a pleasant odor, this scent was preserved in the wine made therefrom. Sir John Bowring praises, as of ‘excellent quality,’ a wine consumed in some of the convents of Lebanon, ‘known by the name of the vino d’or [golden wine]. The custom of boiling wine he found to be almost universal.’ The Rev. J. A. Wylie, in his ‘Modern Judea compared with Ancient Prophecy,’ states that ‘the wines of Lebanon are of three kinds—the white, the yellow, and the red. The white is rather bitter, the yellow and red are too sweet; but if the red is not boiled, it is equal almost to that of Bordeaux.’
THE

BOOK OF THE PROPHET JOEL.

[JOEL, WHO WROTE ABOUT 860 YEARS BEFORE CHRIST, PROPHESIED THE
INVASION OF THE LAND BY ARMIES OF LOCUSTS, THAT SHOULD LAY WASTE
EVERY GREEN THING.]

CHAPTER I. VERSE 5.

Awake, ye drunkards, and weep; and howl, all ye drinkers of wine,
because of the new wine; for it is cut off from your mouth.

Drunkards] Hebrew, shikherim, ‘drunken ones’ — those who fill themselves;
perhaps with an allusion to shakah, so as to include all the tipplers of the time,—
lovers of shakah (palm-juice, etc.) and lovers of yayin (grape-juice).

All ye drinkers of wine] Hebrew, kahl-shothai yayin, ‘all drinkers of
wine.’

Because of the new wine] Hebrew, al aksis, ‘for the fresh juice,’ — the
juice as it flows from under the treader’s feet. ‘By aksis,’ says Henderson, ‘is
meant the fresh wine or juice of the grape or other fruit, which has just been
pressed out, and is remarkable for its sweet flavor and its freedom from in-
toxicating qualities.’ The A. V., therefore, correctly renders aksis by ‘new wine,’
and it is much to be regretted that the same rendering is given in eleven places to
birth, with so different a signification. The Lxx., eknepeote eis methountes ex
oinou auton, kai blasmate; threnoseate pantes eis pinontes eisom eis metheten, hoti
ezorthee eis tomatos humon euphrwsemas kai chara, ‘awake [become as abstainers;
see Notes on Gen. ix. 24, and 1 Kings xxv. 37], ye drunkards, from your wine,
and weep; mourn ye, all ye (who are) drinking wine to drunkenness, for joy
and gladness are removed from your mouth.’ V. has ebri — ‘drunkards’ — qui bibit is
vinum in dulcedine, ‘who drink wine with sweetess’; the T. has al khamar
mărath, ‘because of the pure wine.’

CHAPTER I. VERSE 7.

He hath laid my vine waste, and barked my fig tree: he hath
made it clean bare, and cast it away; the branches thereof are made
white.

My vine] Hebrew, gapshi, ‘my vine.’ The clause literally stands, ‘he hath
given my vine to wasting.’
CHAPTER I. VERSE 9.

The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD’s ministers, mourn.

AND THE DRINK OFFERING] Hebrew, vah-na‘ahākh, and the libation.’

CHAPTER I. VERSE 10.

The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

THE NEW WINE IS DRIED UP] Hebrew, hobish tirush, ‘dried up [= perished] (is) the vine-fruit.’ Hobish is the Hiphil form of yah-bash, ‘to be dried up, to be or become dry, used of plants, trees, grass, . . . fruits, the harvest—Joel I. 10’ (Gesenius). Lxx. is exeranthee oinos, ‘dried up (is) wine’; the V., less happily, confusum est vimum, ‘confounded has been the wine’—yakhash, ‘to be dry,’ being misread as yah-bash, ‘to put to shame’; T., ‘the vines have dried up.’

THE OIL LANGLIISHEH] Hebrew, umlal yitshar, ‘the orchard-fruit droops.’ Lxx., eligodoi elaios, ‘oil becomes scarce’; V., elanguit oleum, ‘the oil has languished.’ Proof so direct and decisive that tirush and yitshar describe two classes of ‘fruits,’ and not artificial liquid preparations, ought to satisfy even incredulity itself.

CHAPTER I. VERSE 11.

Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

O YE VINEDRESSERS] Hebrew, hirmim, ‘vineyard-men’ (laborers); V., vintorens, ‘vine-dressers’; but Lxx. has kitemata, ‘possessions’—not the farmer or possessor.

CHAPTER I. VERSE 12.

The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

THE VINE IS DRIED UP] Hebrew, hag-gepha hobishah, ‘the vine is dried up.’ Not only the fruit borne, but the fruit-bearer, yields to the withering influence. Lxx., hes ampeles exeranthes, ‘the vine is dried up’; V., vinea confusa est, ‘the vineyard has been confounded.’

CHAPTER I. VERSE 13.

Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withheld from the house of your God.
AND THE DRINK OFFERING] Hebrew, vāh-nākhēh, 'and the libation.'

CHAPTER II. VERSE 14.

Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

AND A DRINK OFFERING] Hebrew, vāh-nēkhēh, 'and a libation.'

CHAPTER II. VERSE 19.

Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.


CHAPTER II. VERSE 22.

Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.


CHAPTER II. VERSE 24.

And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

WHEAT] Hebrew, hār; used, perhaps, to indicate the finest quality of corn (dāqgūn).

AND THE FATS SHALL OVERFLOW WITH WINE AND OIL] Hebrew, vāh-hashiqw hōb[h]qāwim tirwāh vē-yēḵāhr, 'and the presses shall abound with vine-fruit and orchard-fruit.' Lxx., καὶ ὑπερχυσθεσσωναί αἱ λεμοί οἶνον καὶ εἰλαιῶν, 'and the presses shall be overflowed with wine and oil'; V., et redundabant torcularia vīne et oleo, 'and the presses shall be redundant with wine and oil.' The Hebrew word shiq, translated 'overflow,' signifies 'to run' or 'abound'; hence, 'to desire eagerly.' It is here in the Hiphil conjugation; and if the figure is not too strong, we may consider that the prophet represents the presses as causing the tirwah and yēḵāhr to run into them, so as to fill them to the brim; not with the expressed juice, but with the substances whose subsequent pressure should yield the desired drink.

CHAPTER III. VERSE 3.

And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.
JOEL, III. 13, 18.

WINE, THAT THEY MIGHT DRINK. Hebrew, way-wayin way-yiskhu, 'for wine, and they shall drink.' Lxx., antl tou eisem hoi epimeon, 'for the sake of the wine, and have drunk'; V., for wine ut biberent, 'for wine, that they might drink.'

So insatiable is the unnatural appetite for strong drink, and so hardening is its effect on the moral nature, that the strongest natural instincts—love of offspring and love of life—yield to it like flax before the fire.

CHAPTER III. VERSE 13.

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

This verse tersely describes the vintage harvest. "Put forth the knife [maggal—that which cuts], for the vintage [qahsit—cutting—that which is cut] is ripe: come, descend (or tread), for the press [gath] is full; the pressers (hayyepakoim) abound [hashiyn]; for their wickedness is great." The prophet is here describing, not the result of the treading, but the preparations for it; and he invites the avengers (the foreign foe) to come and tread, because the wickedness (= vintage) of the idolatrous nations was ripe, and its fruits (the grapes collectively, tirush) were brought together in a 'great' heap, ready to be trodden (punished) by the instruments of the Divine justice. This text tends to illustrate the sense of the one other passage where (in A. V.) the presses are said to 'overflow' with tirush, the real idea being, that the vintage has been so fruitful that the grapes have to be piled up in the presses.

CHAPTER III. VERSE 18.

And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

THE MOUNTAINS SHALL DROP DOWN NEW WINE. Hebrew, yi'shnu ha-hahrim ahi'm, 'the mountains shall drop down fresh juice.' Lxx., apostalaxri ta oret glukason, 'the mountains shall drop sweetness'; V., stilabunt montes dulcedinem, 'the mountains shall drop sweetness'; T., 'pure wine.'

As vines were often cultivated on the hill-sides, the prophet represents the fertility of the vines and the richness of their produce by a very expressive image—that of the hills sending forth streams of the luscious juice contained within the purple clusters. It is, however, a fact that, in a fertile season, the ripe luscious grapes burst with 'their juice,' which literally distills upon the rocks.
THE

BOOK OF THE PROPHET AMOS.

[AMOS PROPHESIED ABOUT THE YEAR 790 B.C.]

CHAPTER II. VERSE 8.

And they lay themselves down upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god.

And they drink the wine of the condemned] Hebrew, vb. yawn anushim yishbu, 'and the wine of the condemned (= sinned) they will drink.' The A. V. treats the future form of the verb as an indefinite present. LXX., kai oion eī sukhophantion epeinon, 'and wine from calumniators they drank.' [The sukhophantes was at first an informer against persons who broke the Athenian law by exporting figs from Attica; and then the term became applied to any informer or accuser; next, as these men were often perjurers, to a calumniator or false accuser; until it finally acquired the meaning of 'sycophant,' as with us,—one who, from motives of self-interest, seeks to ingratiate himself with another by any means, such as slandering his betters.] V., et vinum dammatorum bibeant, 'and the wine of the condemned they have drunk.'

Anush signifies to 'amerce' or 'fine'; so that we have here the picture of men of violence, who, having inflicted on the weak, fines which were paid in wine or expended in that liquor, drank the wine in their pagan temples,—thus adding revelry and idolatry to injustice, if, indeed, the desire for this revelry was not the predisposing cause of the injustice, as it often is of robbery in our own day.

CHAPTER II. VERSES 11, 12.

So I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not.

V. 12. But ye gave the Nazarites wine to drink] Hebrew, vattashwu eth han-Nazarim yayin, 'and ye gave wine to drink to the Nazarites.' LXX., kai epi eiotretes tous keugiasmenous oionon, 'and ye caused the consecrated ones to drink wine'; V., et prophanitis Nazaritis vinum, 'and you will present wine to the
Nazarites." The T. of Jonathan reads, 'ye have driven the teachers into error by your wine.'

It has been inferred by able expositors, from this passage, that the 'sons raised up for prophets' were also the 'young men' raised up for Nazarites, although the Nazarites may have included others who were not trained to the prophetic office; so that the description (as given by Isaiah and Jeremiah) of intemperance among priests and prophets, marked the violation of special obligations to abstinence, as well as a violation of general moral principle. Be this as it may, we learn from these verses the importance attached by God to the Nazarite class, and also that their pre-eminent characteristic was abstinence from wine. Jehovah claims to have raised up a succession of prophets and Nazarites, and the attempt to subvert the fidelity of the Nazarites is coupled as a sin with the impious effort to silence the teachers of the nation and the organs of the Almighty. That there was a connection between the love of drink, and the rejection of the true prophets who would not countenance the causes of the national declension, Micah (ii. 11) makes as plain as does Amos the contrary and better association, between abstinence and a pious fidelity to the will of God in his 'holy ones'; and we may be assured that whatever advantages sprang from this abstinence among the Jews, may be enjoyed in a yet higher measure in our day; while those who pride themselves in leading others to abandon so safe and beneficent a rule, may take what comfort they can extract from the spirit of the text before us.

CHAPTER IV. VERSE 1.

Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

Cruelty and sensuality are well matched. Inflamed passions crave for inflaming drink, and this again 'sets on fire the whole course of nature,' and disposes to deeds of violence and shame. Nor must it be forgotten that men and women naturally mild and kind, commit the most ferocious (otherwise unaccountable) acts when under the influence of alcoholic drink, which exerts all the force and tyranny of diabolical possession.

CHAPTER IV. VERSE 5.

And offer a sacrifice of thanksgiving with leaven, and proclaim and publish the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

*With leaven*] Hebrew, makasâmâth, 'with leavened matter.' The V. has de fermentato; but the LXX. reads, exo nomon, 'without law.' God reproofs the conduct of the idolaters by ironically urging them to do that which they had already done, and contrary to the solemn injunctions of His law.

CHAPTER IV. VERSE 9.

I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased,
the palmerworm devoured them: yet have ye not returned unto me, saith the LORD.

AND YOUR VINEYARDS] Hebrew, vb-karmahem, ‘and your vineyards.’

CHAPTER V. VERSE 11.

Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.


BUT YE SHALL NOT DRINK WINE OF THEM] Hebrew, vb-lo thishku eth-yāynahk, ‘and ye shall not drink their wine.’ So the V. The LXX., ou mee πίεται τὸν σίνων ἐξ αὐτῶν, ‘and ye shall not drink wine from them.’ The inference would naturally be, that the wine was really contained in the vineyards; not needing the process of fermentation to produce it, but only pressure to reduce it.

CHAPTER V. VERSE 17.

And in all vineyards shall be wailing; for I will pass through thee, saith the LORD.

AND IN ALL VINEYARDS] Hebrew, ev-kahal-karahmin. So the V.; but the LXX. has ‘in all ways.’

CHAPTER VI. VERSE 6.

That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.

THAT DRINK WINE IN BOWLS] Hebrew, hashothim vb-misvikhi yayin, ‘that drink in bowls of wine.’ The nisraq properly denoted a vessel out of which anything was scattered or sprinkled (from nisraq, ‘to scatter’), and thence was applied to any large cup, bowl, or goblet. The LXX., oi πείναντες τὸν διπλισίμενον σίνων, ‘those who drink strained (= refined) wine.’ This rendering points to some MS. reading of mesuqaq, ‘strained’ or ‘refined,’ instead of the reading of the present Hebrew text. V., σημειεῖς νυμίν in phialis, ‘those drinking wine in vials.’ The T. has ‘in silver vials.’ The Arabic has ‘clear wine,’ and the Syriac, ‘clearest wine.’

To drink large quantities of wine was customary among eminent topers. In the Deipnosophistes of Athenæus various particulars are given of great drinkers. To swallow gallons of liquor at one sitting was a feat held in great esteem, without reference to the intoxicating quality of what was consumed.
Chapter IX. Verse 13.

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

And the treader of grapes] Hebrew, פּ-דָּרָה קָרָחִים, 'and the treader of grape-clusters.' So the V.; but the Lxx. has 'and the grape shall ripen in the time of sowing.'

The mountains shall drop sweet wine] The marginal reading of A. V. is 'new wine,' but the phrase is the same as in Joel iii. 18, αἷμα, the juice of the newly trodden grapes. Lxx., 'the mountains shall drop sweetness' (ζυμαρίων); the V., 'the mountains shall distill sweetness' (dulcedinem).

The promise is one of continual fertility and abundance, one agricultural operation following rapidly upon another, all carried on without exhausting the soil, and all resulting in the enrichment of the people. Christian commentators give to the prophecy a spiritual application.

Chapter IX. Verse 14.

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

And they shall plant vineyards, and drink the wine thereof] Hebrew, פּ-נָהֲתָה קָרָחִים פּ-שָׁבַחְיוּ יַהוֹיַ֖נָּה, 'and they plant vineyards and drink their wine.' Lxx., οίνον; V., vinum. The threatening pronounced (v. 11) is to be cancelled on the repentance of the people. Compare with this the language of the Erythraean Sibylline Oracle, as quoted by Lactantius, Div. Inst., b. vii. c. 24:—

Καὶ τότε ἐξεῖ θαυμάζων τοὺς πανδροὺς διὸς,
Καὶ γεύσονται τοὺς δεινοὺς, τοὺς αἰσχροὺς τρομεράς.
Δεσποτεινὸν τοὺς αἰθητικοὺς αὐθέρησιν,
Οἴνον, τοὺς χαλκίους γλυκάνθους, λύκρην το γαλακτίων,
Καὶ σίκαμον, ἥπερ σταῖρι βρόδους καλλίστον αὔπωνα.

And truly then great joy shall God to men impart,

For from earth, trees, and earth's dumb offspring—countless sight

Shall fruit, best fit for man, luxuriantly start:

Wine, luscious honey too, and milk of purest white,

And corn, and all that gives to mortals most delight.

If οἶνος here does not directly signify vintage-fruit—fruit on the vine,—it must be accepted as the liquid fruit of the vine in its fresh and sweetest state. Honey has been happily called the 'fruit of bees.'
THE BOOK OF

THE PROPHET OBADIAH.

[This prophet is supposed to have been a contemporary of Jeremiah
and Ezekiel; and to have delivered his prophecy after the de-
struction of Jerusalem, over which the Edomites were rejoicing,
about 580 B.C.]

Verses 15, 16.

15 For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. 16 For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

V. 16. AND THEY SHALL SWALLOW DOWN) Hebrew, vd-la hu, ‘and they shall suck up.’ The margin of A. V. has ‘sup up.’ The Hebrew term is one expressive of greediness. LXX., ‘all the nations (ethne) shall drink wine (oinon).’ So the Arabic. Here the generic term is applied to a bad wine, as the context makes evident. The LXX. translators must have read khmér; ‘foaming juices,’ instead of tahmëd, ‘continually.’ The initial and final letters of the two words (t, h, and d, r), are easily mistaken by a copyist. The word wine gives the best sense. It is the ‘cup of astonishment’ (not of blessing) that shall be given to the Edomites, and they shall drink it till it destroys them from the earth.

*ןן and יר.
THE

BOOK OF THE PROPHET JONAH.

[JONAH LIVED ABOUT 860 B.C.]

CHAPTER III. Verses 6, 7.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. 7 And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water.

The king's prohibition against the use of water by man, beast, herd, and flock, was, in such a climate, the strongest proof of sincere self-denial which the king and the nobles of Nineveh could exhibit. Is not this example a standing rebuke to many Christian communities, who, for the sake of a great and needed reformation of manners, morals, and religion, cannot deny themselves the use of an artificial, needless, and even noxious beverage?
THE BOOK OF THE PROPHET MICAH.

[MICAH WAS CONTEMPORARY WITH ISAIAH, ABOUT 700 B.C.]

CHAPTER I. VERSE 6.

Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

As plantings of a vineyard] Hebrew, "mattathil kahrem,' 'the plantations of a vineyard.'

CHAPTER II. VERSE 11.

If a man, walking in the spirit and falsehood, do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

I will prophesy unto thee of wine and of strong drink] Hebrew, attiph 'l-kah lay-yayin vb-lash-shakar, 'I will prophesy to thee concerning wine and concerning strong drink.' Lxx, 'ye have fled, no one pursuing; thy spirit has framed falsehood; it has dropped down (descended) on thee in regard to wine and strong drink (eis oinon kai methusma)'; V., stillabo tibi in vinum et in ebrietatem, 'I will distil to thee as to wine and drunkenness' = a 'lying spirit' that stoops down to the calls of the sensual nature, and is accepted as true by those whose 'god is their belly.'

As the Westminster divines' 'Annotations' quaintly expresses it, "They love and like those prophets that will speak pleasing things, and sew pillows under their elbows: they would be fostered and bolstered up in their sins; else the prophets are no prophets for them" (1651).

How strange is it that, in the face of such texts as these perpetually recurring in the history of the Jews, men of professed piety and of undoubted intelligence should labor under the extraordinary delusion that wine—and especially Eastern—countries, must necessarily be sober countries! So far from this being the fact, this Hebrew text implies that the people were so anxious to indulge their craving for inebriating liquors, that any one (though destitute of the marks of a true Teacher) who should promise them an abundant supply, would be eagerly received by them as a true prophet, however false and sensuous might be his prophecy.
The same spirit is displayed in our own time, when a ready ear is turned to those who defend, no matter how falsely, the drinking customs of society, and eulogize artificial and inflaming liquors as 'the good creatures of God.'

Let believers in the light-wine delusion read the following testimony from France:—‘The abundance of the harvest in 1858 diminished the poverty, and by consequence the crimes and offences which misery inspires; but the abundance of the vintage, on the contrary, multiplied blows and wounds, the quarrels of cabarets, the rebellions, the outrages and violences toward the police. These facts are again found in all analogous circumstances.’—Revue d'Économie Chrétienne, Paris, 1862, p. 171-2.

CHAPTER IV. Verses 3, 4.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. 4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

V. 3. into pruning-hooks] Hebrew, Ḳ-onal, 'into pruning-blades.' The reading of the A. V. text is preferable to the marginal 'scythes.' The LXX. has Ḳ-ōnala, 'sickles'; the V., ligones, 'curved knives.'

V. 4. His vine] Hebrew, gophno, 'his vine.' [See Note on 1 Kings iv. 25: Zech. iii. 10.] The T. has 'under the fruit of his vine.'

CHAPTER VI. Verse 15.

Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

AND sweet wine, but shalt not drink wine] Hebrew, ṭ-ṭirsh ṭ-ṭirsh thistlek yayin, 'and vine-fruit, and thou shalt not drink wine.' To realize the full sense we must take the whole verse:—'Thou shalt tread the olive (ṣa’ith) and shalt anoint thyself with oil (chémen), and (tread) the tīrsh (or vine-fruit) and shalt not drink the yayin (or expressed juice).' Here tīrsh is as clearly placed in apposition to yayin as sa’ith (olive) to khenem (oil); and it is strange how the translators of any country could have failed to see that poetical consistency and common sense alike required tīrsh to be taken as the solid substance whose pressure yielded yayin. It was to be a punishment to the nation, that though the sa’ith and tīrsh had been plucked, the liquids (oil and wine) flowing from their pressure should either be so deficient in quantity, owing to the withered condition of the fruit, that there should be no sufficient supply; or that what there was should be diverted to the use of the spoiler, and not be used by those who had plucked the fruit.

LXX., 'thou shalt press the olive, but shalt not anoint with oil, and wine (oinon), and ye shall not surely drink (any)—hai ou mee piecete,—thus omitting one member of the parallelism by using oinon in the double sense of 'growing wine' and 'expressed wine.' The V. has et mästum et non biles vinum, 'and (thou shalt tread) must, new unfermented wine, and shalt not drink wine.' The Arabic
has ‘must.’ T., ‘and thou shalt tread the grapes, whose wine thou shalt not drink.’ Archbishop Newcome inserts words in italics, and paraphrases, ‘And the grape of the choice wine’! Henderson has ‘the grape of the new wine,’ but has no note on this periphrastic rendering of tirash, though in a note on Joel i. 5 he had confined it to juice of the grape which, ‘however new, had already obtained an inebriating quality’! Tirash clearly denoted a thing which bore the same relation to yayin, that ‘olives’ did to ‘oil.’ The one was the fruit trodden, the other the liquid pressed out of it.

CHAPTER VII. VERSE 1.

Woe is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit.

As the grape-gleanings of the vintage] Hebrew, ḫ-e-leloth baḥteir, ‘as the gleanings of the cutting’—the time of cutting or vintage.

There is no cluster to eat] Hebrew, ain esḥol ḫ-bkol, ‘no cluster (is there) to eat.’
THE

BOOK OF THE PROPHET NAHUM.

[NAHUM FLOURISHED ABOUT 714 B.C.]

CHAPTER I. VERSE 10.

For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

AND WHILE THEY ARE DRUNKEN AS DRUNKARDS] Hebrew, ἀκ-σακωάμ, sevum, 'and as (with) their σωμ [rich wine] (they are) soaked.' The LXX., gives the whole verse as follows:—'For even to his foundation shall he be laid bare, and shall be devoured as twisted yew, and as stubble fully dry.' The V. has sic convivium eorum pariter potantium, 'so is their feast as (that) of the topers'; the T., 'even as they have wandered by wine, so their enemies have borne them away and devoured them'; the Syriac, 'they are drunken in their own drunkenness.' Henderson reads, 'thoroughly soaked with their wine.'

CHAPTER III. VERSE 11.

Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

THOU ALSO SHALT BE DRUNKEN] Gam-at tiskheri, 'also thou shalt be drunken' (surcharged). LXX., 'and thou shalt be made drunk (methusheeser) and despised.' V., 'and thou shalt be inebriated (inebriaderis) and shalt be despised.' Newcome has 'shalt become a hireling,' altering the pointing from tiskheri to tiskeri.

Diodorus Siculus, who describes the capture of Nineveh by Arbaces the Mede and Beltesis the Babylonian, states that, after the besiegers had been conquered in the field, the Assyrians gave themselves up to feasting and drunkenness; when the enemy, being informed of their condition, fell upon them, and, after a great rout, drove into the city those who had escaped slaughter or capture.
THE BOOK OF

THE PROPHET HABAKKUK.

[HABAKKUK'S PROPHESY IS REFERRED TO ABOUT 600 B. C.]

CHAPTER II. VERSE 5.

Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who en largeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people.

Yea also, because he transgresseth by wine] Hebrew, vb-aph ki hay-yayin bugtd, 'now, in truth, the wine is defrauding'—is a defrauder, a deceiver. The LXX reads, 'but the arrogant man and the scorners, the boastful man, shall not finish any thing'; the V., et quo modo vinum potantem decipit, 'and in like manner as wine deceives the drinker.' The T. has 'behold, as one wanders by wine.' Henderson's translation, 'moreover, wine is treacherous'—(so Benisch);—and in a note he remarks "that the prophet has his eye upon the intemperance to which the Babylonians were greatly addicted, there can be no doubt. How strikingly was the deceptive character of wine exemplified in the case of Belaszar!" Newcome reads, 'moreover, as a mighty man transgresseth through wine.'

Wine (that is, the wine that intoxicates) is here distinctly described as a secret spoiler—-one that secretly plunders; and this characteristic of wine is made the ground of a comparison between it and a 'strong man' (geber) who is 'proud, and does not rest, who en largeth his desire (or soul) as sh'ol (the under-world). The verdict of Solomon, Les hay-yayin, 'a mocker is the wine,' and the confirmatory verdict of Habakkuk, hay-yayin bugtd, 'the wine is a defrauder,' affix for ever upon the wine that intoxicates, a stigma which no colors of social flattery can conceal, and no force of sophistry expunge.

CHAPTER II. VERSE 15.

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!
It is worthy of note that the 14th verse, which speaks of the millennial glory when the earth shall be 'full of the knowledge of the Lord,' should be followed by this woe,—as if indicating the love of strong liquor to be the great and primary obstacle to that spiritual jubilee.

Woe unto him that giveth his neighbor drink! Hebrew, ḥoī maṣaqā ῥūḥu, 'woe to him-giving-drink-to his neighbor.'

That putteth thy bottle to him] Hebrew, Ṹaṣapākh khamathkakh, 'pouring out thy inflaming drink.' [On khamah, see Fried. Dis., and Notes upon Deut. xxxii. 35; Psa. liii. 4; Isa. li. 17; Jer. xxv. 15; li. 39; Hos. vii. 5.] Grotius renders khamath 'hot wine'; Parkhurst, 'hot inflammatory liquor'; Archbishop Newcome, 'gall, poison.'

And maketh him drunken also] Hebrew, ṣaḵ ṣḥakkar, 'and even making him drunk.' It is a beginning of badness to give bad drink for sensual purposes—bad to give at all the brain-disturbing khamah, the emblem of God's anger—and the consummation of wickedness is reached when dead-drunkleness ensues. The LXX. renders the whole verse, ὧ ν ἑράκει ἄν αὐτὰν, ἀνατραπέζαι ὁ λόρα ἡ καὶ τῆς κυσκίν, ὄφει ἐπιλήφθη ἐπὶ τὰ αἰεικόνα αὐτῶν, 'woe (to him) who gives his neighbor to drink from the turbid subersion [or, thick dregs], and makes him drunk, so that he may look upon their secret parts.' The Barberine codex has χολόν τοὺς, 'of thy fury'; Symmachus, τὸν ψυκόν ἄνετον, 'his own rage'; the V. vi. qui potus dat amico suo mittere fel suum et inebrians et aspiciet nuditatem ejus, 'woe (to him) who gives drink to his own friend, presenting his own gall, inebriating (him), that he may gaze upon his nakedness'; the Syriac, Woe to him who gives his companion to drink the dregs of fiery (wine), and inebriates him, that he may gaze on their nakedness.' The T. has, 'Woe to him who gives his companion to drink, and covers him with heat, that he may drink and be intoxicated and expose his shame.' Dr Henderson's version is as follows:—

"Woe to him that giveth drink to his neighbor,۷
Pouring out his poison, and making him drunk;
In order to look upon their nakedness."

Dr Benisch has, "Woe unto him that giveth his fellow drink, pouring forth thy fury to make also drunk, that thou mayest look on their nakedness."

An able version of Habakkuk's prophecy appeared in the Christian Spectator of 1865 (p. 94), from which we give this passage:—

(15) "Woe to him giving his neighbor drink,
Pouring out his poison, and even making drunk,
In order to gaze upon his nakedness.

(16) "Thou shalt be satisfied with shame rather than glory;
Drink thou also, and be soon uncircumcised; ۷
There shall be passed to thee the cup of Jehovah's right hand; ۷
And infamy shall be on thy glory."
CHAPTER II. VERSE 16.

Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

The cup of riot shall be followed by the cup of retribution. Sensuality entails shame; and those who assist in the degradation of others are adopting the most effecual means of their own ignominious exposure. The woe pronounced in ver. 15 is thought by some, not to attach to those who hold out the cup of inflaming drink for gain, yet not purposely to make others drunken; but that a portion of their condemnation is associated with every part of the procedure, no intelligent Christian can doubt. It is no excuse for the fool who casts lighted brands about, to cry, 'I am in sport'; and to deal out (whether by the barrel or the bottle) inflaming and polluting draughts, for the sake of 'filthy lucre,' does not render the act innocuous, nor the agent blameless. Even when the motives are not mercenary, and the intentions even kind, there must be a heavy responsibility for the sanction given to the circulation of dangerous drinks, and the persuasions used in pressing their use on others.

CHAPTER III. VERSE 17.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls.

Neither shall fruit be in the vines] Hebrew, od-sin yevul bag-ep hah-sim, 'and no produce in the vines.'
THE BOOK OF

THE PROPHET ZEPHANIAH.

[The date of this prophecy is referred to 630 B.C.]

CHAPTER I. VERSE 12.

And it shall come to pass at that time that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil.

Settled on their lees] Hebrew, haq-gophim at shimrāhōm, ‘drawn up (coagulated) upon their lees.’ LXX., ‘and I will bring judgment upon the men who despise their defences’ (phalagmata). Liddell and Scott give to phalagmata here the sense of ‘commandments.’ The V., et insitabo super viros defixos in jacibus suis, ‘and I will look down the men settled upon their own lees.’

CHAPTER I. VERSE 13.

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

And they shall plant vineyards, but not drink the wine thereof] Hebrew, ṣb-naḥṭu kerākim ṣb-la yishṭu eth yəynāhōm, ‘and they have planted vineyards, and shall not drink their wine.’ LXX., for ‘wine,’ has vinum; V., vinum.
THE BOOK OF

THE PROPHET HAGGAI.

[This prophet prophesied in or near the year 520 B.C.]

CHAPTER I. VERSE 6.

Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Ye drink, but ye are not filled with drink] Hebrew, shakhu vb-ain lishakkrak, 'ye have drunk, but not to-be-full' = fulness. So Henderson. The previous clause reads, 'ye eat, but not to-be-satisfied' (enakvah = to fulness of food). This comparison, and the obvious reference of the prophet to a state that was to be deplored, show that shakkar is here used in its primary and innocent sense of 'to be filled.' The same sense must, therefore, be attached to the Lxx., eis methem, 'to repletion'; and to the V., non etis inebriati, 'ye are not filled.'

The concluding clause, "and he that earneth wages earneth wages to put it into a bag with holes" (or pierced), has been fitly applied in illustration of the folly which expends on intoxicating liquors ninety millions of pounds in the United Kingdom, upwards of one-third of which comes out of the pockets of the working classes. Wages so wasted may well be said to be put into bags with holes,—with the melancholy difference, that not only does the money run out, but miseries innumerable spring up from the misappropriation. The money loss, enormous as it is, is but the first loss, and the precursor of other losses—in regard to personal and domestic comfort, mental improvement, and religious growth,—that keep the nation out of its noblest rights and loftiest enjoyments, by wasting its splendid opportunities of progress.

CHAPTER I. VERSE 11.

And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.
AND UPON THE CORN, AND UPON THE NEW WINE, AND UPON THE OIL] Hebrew, 

œl-had-dagalun, œl-hat-tirach, œl-hay-yinshar, 'and upon the corn, and 

upon the vine-fruit, and upon the olive-and-orchard-fruit'; Lxx., s Item, oinom, 

olaim; V., triticum, vinum, oleum.

_The entire structure of the verse shows that the prophet has in his mind, not an 
arificial preparation, but the growing produce of the soil._

CHAPTER II. VERSE 12.

If one bear holy flesh in the skirt of his garment, and with his skirt 
do touch bread, or pottage, or wine, or oil, or any meat, shall it be 
holy? And the priests answered and said, No.

Three out of the four articles named here—lækhem (bread), yayim (wine), and 
shemen (oil)—are preparations from the substances named in chap. i. 11; while 
'anything made ready for eating' == any meat, answers to 'upon that which the 
ground bringeth forth,' over and above the class of productions separately named. 
The word for 'pottage,' makhir, signifies anything boiled or cooked, probably 
including roots and herbs of any kind. Lxx., oinom; V., vinum.

CHAPTER II. VERSE 16.

Since those days were, when one came to an heap of twenty 
measures, there were but ten: when one came to the pressfat for to 
draw out fifty vessels out of the press, there were but twenty.

_The pressfat] Hebrew, hay-yödāv, 'the wine-press'; Lxx., to hupsolémion, 
'the wine-vat'; V., torcular, 'press.' Henderson notes, "The word purah, 
which is used for the wine-press itself (Isa. lxxii. 3), is here employed to denote a 
liquid measure in which the wine was drawn out." But another reading is open 
to us. [See Prel. Dis. p. xxi.] The 'heap' may be referred to the corn, and the 
'fifty' to the expected clusters in the grape-vat, when there were but 'twenty' 
in the whole building (purah, or 'fruit-house').

The disappointment of the proprietor is graphically depicted. Expecting to 
realize twenty measures of wheat from the threshed corn, and the yield was but 
eten; looking for fifty measures of wine or clusters of grapes in the press, and 
twenty only could be found.

CHAPTER II. VERSE 19.

Is the seed yet in the barn? yea, as yet the vine, and the fig tree, 
and the pomegranate, and the olive tree, hath not brought forth: from 
this day will I bless you.

_The vine] Hebrew, hay-jôphēm, 'the vine.'
THE BOOK OF

THE PROPHET ZECHARIAH.

[ZECHARIAH IS BELIEVED TO HAVE PROPHESIED 520—518 B.C.]

CHAPTER III. VERSE 10.
In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.

THE VINE] Hebrew, gophem, 'a vine.'

CHAPTER VIII. VERSE 12.
For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.

THE VINE SHALL GIVE HER FRUIT] Hebrew, kag·gophem titihan peryah, 'the vine shall give her fruit.' So LXX. and V.

CHAPTER IX. VERSE 15.
The Lord of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

AND THEY SHALL DRINK, AND MAKE A NOISE AS THROUGH WINE] Hebrew, et-shakhthu kahmu ke-mo yahyin, 'and they drink, (and) make-a-noise (= rage) as wine (does).' Hahmak is rendered 'raging' in A. V. of Prov. xx. 1, where it is applied to shakar, 'strong-drink.'

AND THEY SHALL BE FILLED LIKE BOWLS, AND AS THE CORNERS OF THE ALTAR] LXX., Codex B, renders, 'and they shall swallow them as wine, and fill the bowls as the altar'; but Codex A reads, 'and they shall swallow their blood as wine, and fill the altar as bowls.' The V., 'and drinking they shall be inebriated as by wine, and they shall be filled as vials and as the horns of the
altar." The Syriac, 'and they shall drink confusion as wine, and they shall be fired as mixed (wine), and as the horns of the altar.' The T. of Jonathan reads, 'and they shall be satiated by them, like those who drink wine, and their soul shall be filled with delicacies as a vial when it is filled with oil.'

CHAPTER IX. VERSE 17.

For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

Corn shall make the young men cheerful, and new wine the maids.

Hebrew, daqgan bakhurim va-tirah yemonu bethuleth, 'corn shall make the youths to grow (to thrive), and vine-fruit the maidens.' Lxx., 'for if he has anything good, and if he has anything fair, to the young men (is) corn, and fragrant wine (pines eubiaion) to the virgins.' The V., 'for what is his goodness, and what is his beauty, unless the corn of the elect ones (frumentium electorum), and growing-wine (to) the virgins? —vinum germinans virgines. The Syriac, 'how good and how useful is corn to the young men! and wine renders the virgins joyful.' The Arabic, 'for if anything is from him, and if any beauty is from him, (appropriate) corn to the young men, and wine brings a sweet odor to the virgins.' The Targum spiritualizes the text.

In referring to the nutritious qualities of corn and vine-fruit, the prophet assigns the 'corn' to the youth of one sex, and the 'vine-fruit' to the youth of the other sex,—not because their food was respectively confined to corn or grapes, but because, in making a difference, the bloom and lusciousness of the vine-clusters better harmonized with the beauty and sweetness of the Jewish virgin than with the masculine attributes of the rougher sex. Archbishop Newcome renders, 'the harvest gladdened the young men, and the vintage the maidens'; but in a note he takes yemonu in the sense of abounding, and proposes to read, 'the corn aboundeth for the young men [to gather it], and the choice wine for the maids [to prepare it].'

Dr Henderson's note is a remarkable instance of the dangerous conclusions to which false premises will conduct good and learned men. It is as follows:—'The drinking of must by young females is peculiar to this passage; but its being here expressly sanctioned by Divine authority provides an unanswerable argument against those who would interdict all use of the fruit of the vine. Tirisah, new wine or must, so called from yakhush, 'to take possession of,' because, when taken to excess, it gains the mastery over the person who indulges in it.' But (1) 'those who would interdict all use of the fruit of the vine' are nowhere to be found; they are phantoms of the imagination; (2) the derivation of tirash from yakhush does not in the least involve the idea of any intoxicating quality in tirash [see Prel. Dis.]; (3) the good Doctor is evidently not quite at ease with the free use of an intoxicating drink by 'young females' being 'expressly sanctioned by Divine authority,' since in all ages, and even in British society where alcoholic liquor is used, its employment to make young females 'thrive' would not be ventured upon. Did Dr H. recommend a free use of wine to his daughters or other young Christian females? The aspersion of 'corn' with 'tirash' might have suggested to him a revision of his exegesis, especially when, in Micah vi. 15, he had been compelled to translate tirash, not by 'new intoxicating wine,' but by 'the grape of the new wine.'
CHAPTER X. VERSE 7.

And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

AND THEIR HEART SHALL REJOICE AS THROUGH WINE] Hebrew, ve-sakhwah libahm b-kmo yahyin, 'and their heart shall be glad like (those who drink) wine.' The word 'through' is not justified by the Hebrew, hemo expressing not causation but comparison. The rejoicing may, of course, refer either to the gladness and cheerfulness arising from an abundance of innocent wine, or to the effect of the inebriating cup. In any case, there is no more a sanction of the agent wine, or the act of drinking it, than a sanction of war is involved when the Spirit of Truth is likened to a two-edged sword. Lxx., 'and they shall be as the warriors of Ephraim, and their hearts shall rejoice as with wine;' 'and Ephraim shall be as a mighty (one), and their heart shall be delighted as with wine.'

CHAPTER XII. VERSE 2.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

A CUP OF TREMBLING] Hebrew, saph rizal, 'a bowl of reeling' — that makes to reel or stagger. A. V. gives in the margin, 'or, slumber, or poison.' Lxx., prothwv salwumenwv, 'trembling door-posts'; V., superliminare crupsula, 'an upper lintel (of a door) of intoxication.' T., 'a bowl filled with strong drink (mарьа), or 'drunkenness.'

CHAPTER XIV. VERSE 10.

All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses.

UNTO THE KING'S WINEPRESSES] Hebrew, ad yiqvei ham-milkh, 'to the wine-presses of the king.'
THE BOOK OF

THE PROPHET MALACHI.

[MALACHI PLOURED ABOUT THE YEAR 480 B.C.]

CHAPTER III. VERSE 11.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

Neither shall your vine, etc.] Hebrew, vd-lo tishakhhol la-kan hag-gephem bas-sahdeh, 'and the vine in the field shall not be abortive (sterile) to you.' Lxx., 'and the vine which is in the field shall surely not be weakly (or sick).'

on mev ashenesse. V., 'nor shall the vine (or vineyard) viner) in the field be sterile (sterilis).

The gephem sahdeh, 'vine of the field,' was a species of vine suffered to run untrained in the open country (see Note on 2 Kings iv. 29); hence the promise that even the wild vine should cease to be barren, and should bear fruit worthy of the name, was a striking assurance of the Divine blessing upon the land of Judea.
ADDITIONAL NOTES.

GENESIS XL. VERSES 9—13, 21.

Philo, in his Treatise on Joseph, gives an account of the imprisonment of the young Hebrew and the dreams of the chief butler and baker. Of the former he states:—“Then first the chief-wine-pourer (archisiomochōs) declares, It seemed to me that a great vine of three roots brought forth one very vigorous and fruitful stock, bearing clusters as if in the height of summer; and as the grapes had a high, ripe color, I gathered the clusters and gently squeezed them into the royal cup, and when it contained sufficient of the pure wine (ακραιοῦ), I presented it to the king.” Joseph predicts his restoration to his office at court, and adds, “In order to the confirmation of thy dignity, thou shalt pour out wine (οἰνοχοεῖτε), and present the cup to thy sovereign.”

EXODUS XII. VERSES 17—20.

In his treatise concerning the Sacred Festivals, Philo observes that some interpreters of Holy Scripture accounted for the prohibition of leaven at the passover from the fact that ‘unfermented food is a gift of nature, while that which is fermented is a work of art’ (ὅτι ἡ αὐτοῦ τρόπης δοξεμα πλυσότις, δὲ συμμονεῖν τεχνήν εγγον); and, further, that as the primitive inhabitants of the world must have used the productions of the earth in their natural state, so it was suitable for the Creator to kindle afresh every year the primitive spirit by a course of plain and simple dietary.

EXODUS XXXII. VERSE 6.

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

To this circumstance St Paul refers, 1 Cor. x. 7. Whether the words ‘sat down to eat and to drink’ imply gluttony and drunkenness cannot be absolutely determined. Though the people were not furnished by God with strong drink, occasional supplies might have been procured, with the certain effect of stimulating every tendency to impurity and idolatrous rites.
250 ADDITIONAL NOTES.

NUMBERS XXV. VERSES 1, 2.

And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. * And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

This shameful tergiversation is made a subject of apostolic warning, 1 Cor. x. 8. Prevented from cursing the people of Israel, Balaam basely gave such advice to Balak, the king of Moab, as led to the temptation before which the children of Israel fell. So far did the corruption extend, that the Israelites ate of the Moabitish sacrifices, and did reverence to the idols. As these sacrificial feasts were always occasions of revelry and intemperance, it may be presumed that the one described in the text was no exception to the rule.

DEUTERONOMY XXXIII. VERSE 28.

The expression shakmahiv, 'thy heavens,' seems to indicate that the asm Yaakov, 'the eye (or fountain) of Jacob,' is nothing less than a poetical and intensive form of speech personifying Jehovah, who describes Himself in ver. 26 as 'the God of Jeshurun.' The promise that God's eye, the sign of complacency and blessing, should be upon the land, would exactly agree with the words of Deut. xi. 12, "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it." In Psa. xcv. 6 the appellative 'Jacob' is distinctly ascribed to Jehovah in a similar outburst of ecstatic devotion, God being identified with Jacob the patriarch, as the Father of the chosen race.

ESTHER I. VERSE 8.

Concerning the change of manners and morals among the ancient Persians as to the use of strong drink, Professor Rawlinson, in his 'Ancient Monarchies,' vol. iv., offers the following remarks:"In respect of eating and drinking, the Persians, even of the better sort, were in the earlier times noted for their temperance and sobriety. Their ordinary food was wheaten bread, barley cakes, and meat simply roasted or boiled, which they seasoned with salt and with bruised cress seed, a substitute for mustard. The sole drink in which they indulged was water. Moreover, it was their habit to take one meal only each day. The poorer kind of people were contented with even a simpler diet, supporting themselves, to a great extent, on the natural products of the soil, as dates, figs, wild pears, acorns, and the fruit of the terebinth tree. But these abstemious habits were soon laid aside, and replaced by luxury and self-indulgence, when the success of their arms had put it in their power to have the full and free gratification of all their desires and propensities. Then, although the custom of having but one meal in the day was kept up, the character of the custom was entirely altered by beginning the meal early and making it last till night. Not many sorts of meat were placed on the board, unless the occasion was a grand one; but course after course of the lighter kinds of food flowed on in an almost endless succession, intervals of some length being allowed between the courses to enable the guests to recover their appetites.
ADDITIONAL NOTES.

Instead of water, wine became the usual beverage; each man prided himself on the quantity he could drink; and the natural result followed, that most banquets terminated in general intoxication. Drunkenness even came to be a sort of institution. Once a year, at the feast of Mithras, the king of Persia, according to Duris, was bound to be drunk. A general practice arose of deliberating on all important affairs under the influence of wine, so that in every household, when a family crisis impended, intoxication was a duty."

Proverbs XXXI. Verses 4, 5.

Plato, in his 'Laws,' b. ii. 674, puts into the mouth of the Athenian guest certain concluding remarks which the others pronounce to be very good.

"In preference (he says) to the custom of the Cretans and Lacedemonians I would favor the Carthaginian law; viz., that no one when in camp is to taste of that drink (wine), but is to exist upon water during all that period; and that in the city, neither a male nor female slave should ever taste it; and that not magistrates during their year of office, nor pilots (of the State? kubernetai), nor judges engaged in business, should taste it at all; nor any one who goes to any council to deliberate upon any matter of moment; neither any one in the daytime at all, unless on account of bodily exercise or disease (somaskias et noëon); nor at night, when either man or woman is intent upon begetting offspring. Many other cases a person might mention in which wine ought not to be drunk by those who possess understanding and a correct rule of action (nomon orthon)."

Canticles VIII. Verse 2.

The Targum on this passage is periphrastic and allegorical, but contains the following expressive sentence:—"We shall drink old wine (akkamar attiq) which has been stored up in its own grapes since the commencement of the creation, and from pomegranates which have been made ready for the righteous in the Eden of delight."
CANNON OF CRITICISM.

"The usage of the time and place of the writer determines the meaning. If a word or phrase had several meanings, the context determines which it bears in a given passage. The more common meaning of the writer's day is to be preferred, provided it suits the passage,—not that more common to our day."

Professor MURPHY, D. D., Belfast, Commentary.
CONNECTION OF THE OLD AND NEW TESTAMENTS.

No thoughtful person can peruse the Sacred History (constituting the Jewish Bible) on which we have been commenting in relation to a great practical duty lying at the foundation of the spiritual life of the Individual, and of the religious progress of the Jewish people, without perceiving that it is a history of development. The simple religion of the Patriarchs prepares for the more complicated legislation of Moses, and for the adumbrations and symbolism of the Levitical system—shadowing forth the 'better things to come.' In process of ages, however, human corruption and tradition are seen obscuring and perverting the spirit of the whole dispensation, and the people are in danger of the eclipse of formalism and superstition. To recall them to the true meaning of Ordinances and Sacrifices, and to re-infuse a spirit of reality into their life, various bold and outspoken Prophets and Exemplars are consecrated and sent forth:

"I raised up your sons for Prophets,
And of your young men for Nazarites;
Is it not even thus? saith the Lord."

While the one was commissioned to announce neglected Truth, the other exhibited the willingness of a piety founded upon a regard for the Divine Will, evincing the superior value of the spontaneous sacrifice of our appetites upon the living altar of Duty. The last of the prophets had spoken, and the roll of prophecy had become sealed till 'the fulness of time' should arrive for the advent of its living Illustrator. Meanwhile the example of the Nazarites had called up imitators, and, while the class bearing that peculiar name may have diminished, the chief practice and principle by which they were distinguished, assumed a solidity, and exerted a power, of a very remarkable kind. The association of the Jews with the Persian Magi, the influx of Greek philosophy along with the Greekian conquests—especially the semi-moral and religious philosophies of Epicurus and Pythagoras,—and later still, intimate relations with the Egyptian Wisdom,—all brought the pious and reflecting Jews into constant contact with some form of abstinence from intoxicating liquors—a doctrine closely interwoven with the religion and morals of antiquity. Such is the nature of the human mind, that many persons will readily embrace an opinion or a practice of foreign growth, sanctioned by strange authorities or fashions, which they would persistently reject when recommended by the faithful servants of God and truth at home. Thus, while the Jews perversely 'gave their Nazarites wine to drink,' subsequently the very same class of people might look with favor upon the abstinence which came to them from the teachers of India and Persia on the one hand, or from those of Egypt and Greece on the other. The Apocrypha and Secular History make certain the fact of the prevalence of such opinions and practices amongst the pre-Christian Jews, and the early Christians—so much so, that unless we proceed to read the New Testament in the light of this fact, many of its allusions and even its words will fail to yield up the truth to us, which was patent to the minds of those to whom the original was addressed.
Imagine, for example, that portions of our religious and temperance literature were
to be perused by a people or a generation to whom our inner doctrine was unknown
—how great and manifold would be the misunderstandings! Mr. Jowett, M. A.,
the Professor of Greek at Oxford, may be cited as an impartial authority on this
head:—"Such examples (as Daniel and Tobit) show what the Jews had learned
to practice or admire in the centuries immediately preceding the Christian era.
So John the Baptist 'fed on locusts and wild honey.' A later age delighted to
attribute a similar abstinence to James, the brother of our Lord (Hegesippus apud
Euseb. H. E. ii. 23); and to Matthew (Clemens Alexandrinus, Pont. ii. 2, p. 174);
heretical writers added Peter to the list of these embratites (Epiph. Her. xxx. 2;
Clemens, Hom. xii. 6). The Apostolic Canons (xliii.) admit an ascetic-abstinence,
but denounce those who abstain [like the Persian Magi and Manichea] from any
sense of the impurity of matter. (See passages quoted in Friske, iii. p. 151.)
Jewish as well as Alexandrian and Oriental influences combined to maintain the
practice in the first centuries. Long after it had ceased to be a Jewish scruple, it
remained as a counsel of perfection." (Epistles of St Paul, vol. ii. Lond. 1855.)

Speaking (p. 313) of the sects prevalent in Judea just prior to the advent of the
Redeemer, Professor Jowett observes:—"In their first commencement, the zealous
were animated by noble thoughts. Many of these 'Galileans' must have been among
the first converts. Like the Essenes, they probably stood in some relation
that we are unable to trace to the followers of John the Baptist and of Christ."

In regard to the opinions of heretical writers of the first four or five centuries it
must be remembered that we have often to depend on the testimonies of their
enemies, who destroyed their books; and it is demonstrable that, in many respects,
they were grossly misunderstood, and therefore misrepresented. St Augustine,
for example, charges some of the abstaining 'heretics' with folly, because, said he,
while they refuse wine, even at the Sacrament, they actually suck the juice of the
grape! Augustine has a numerous posterity up to the present day, who fancy that
there is an inconsistency here, when in fact there is merely a confusion in the minds
of the objectors. The simple solution is, that unfermented 'wine' is as different
from the fermented, in its nature and effects, as a good will is different from a
vicious will, or a prudent 'wife' from an imprudent. The generic words are the
same, but the concrete things extremely diverse. Still, the testimony is valuable
as a proof of the continuity of the practice of abstinence in the Church.

Theodoret remarks of Tatian (A. D. 172), that "he abhors the use of wine."
Augustine reproaches "the Manichees with being so perverse that while they refuse
wine (vinum), and call it the gall of the Prince of Darkness (sac princeps
tenebrarum), they nevertheless eat of grapes."—De Morib. Manichaeor. lib. ii. § 44.

Epiphanius, bishop of Salamis, says of the Embratities (or Temperates), "They
did not use wine at all, saying, it was of the Devil; and that drinking and using it
was sinful." This was evidently said of intoxicating wine, not of the natural juice
of the grape, which they are charged with inconsistently sucking.

Pholius observes of the Severians,—"They were averse to wine as the cause of
drunkenness."

From this doctrine, propagated to the Eremites of the desert, and the later
monks of the Arabian border, there can be little doubt that Mohammed borrowed
his famous dictum:—"Of the fruit of the grape ye obtain an indrinking liquor,
and also good nourishment." He issued an interdict against the one, but never
against the other. [See note on Rev. vi. 6.]

The hostile spirit of controversy, in the early ages, however, led to the doctrine
being repudiated in toto by the triumphant party, and thus the association of a
practical truth with real or supposed errors, was, for want of logical discrimination, the unhappy cause of great subsequent corruption of life in the Christian Church. The dark ages set in, followed by the skeptical, and it is only in our day that men are rising above the mists, and looking once more at the original and abiding facts.

The most remarkable of all the religious communities of antiquity, were the ESSENEs and THERAPEUTAE, with their kindred associates. We are indebted for our knowledge of them to two writers—namely, Josephus, the Jewish historian, and Philo, another Jew, of the Alexandrian school. Their tenets and practices, in many curious particulars, bore so great a resemblance to those of the early Christians, that some learned writers have contended that they were Christians, protecting themselves from persecution, and probable extinction, under the veil of a secret Jewish sect. The Rev. John Jones, the ingenious author of 'Ecclesiastical Researches' (1812), and De Quincy, the critic and philosopher, have put forth elaborate essays in support of that view. This certainly would account for the singular fact that no special mention of the Essenes occurs in the New Testament, but Dean Prideaux has advanced another theory:

"Although our Saviour very often censured all the other sects then among the Jews, yet He never spake of the Essenes, neither is there any mention of them through the whole Scriptures of the New Testament. This proceeded, some think, from their retired way of living; for, their abode being mostly in the country, they seldom came into cities; nor were they in our Saviour's time ever seen at the temple, or in any public assembly; and therefore, not falling in the way of our Saviour's observation, for this reason, say they, He took no notice of them. But much more likely it was, that being a very honest and sincere sort of people, without guile or hypocrisy, they gave no reason for that reproof and censure which the others very justly deserved."

Josephus thus writes of them in his 'Jewish Antiquities' (book xv. c. ii)—"These men live the same kind of life as do those whom the Greeks call Pythagoreans. . . . It is but fit to set down here the reasons wherefore Herod had these Essenes in such honor. . . . There was one, named Manahem, who had this testimony, that he not only conducted his life after an excellent fashion, but was endued by God with the foreknowledge of future events. . . . Many of the Essenes have, by the excellency of their life, been deemed worthy of divine revelations."

This author curiously refers to a secret, mystery, or oath which the Essenes had, suggesting that on this point of esoteric or inner doctrine, we must take what he says with caution: Jones and De Quincey believe that this was nothing but an 

Agape, or religious 'Love-feast.'

Josephus further says ('Wars,' book ii. c. 8)—"The Essenes are Jews by nation and a society of men friendly to each other beyond what is to be found among any other people. They have an aversion to sensuous pleasure in the same manner as to that which is truly evil. Temperance (teem enkrateian), and the keeping their passions in subjection, they esteem a virtue of the first order. . . . They have stewards chosen for the management of their common stock, who provide for all according as every man hath need. They do not all live together in one city, but in every city many of them dwell. These give reception to all travelers of their sect, and eat and drink with them as freely as of their own, going in unto them, though they never saw them before, in the same manner as if they had been old acquaintances. Of their diet, regimen, and longevity, Josephus gives a most interesting account. In this manner, the Essenes passed the day: "They are, in what concerns God, remarkably religious. For before sunrise, they speak on no
secular subject, offering up to God their prayers in ancient forms received from their predecessors, specially supplicating that He would make the sun of his blessing to rise upon them. After this, each is sent by the superior of the community to work in the employment they are best skilled in, and having diligently labored till the fifth hour [that is, till eleven in the morning], they assemble again in one place, and each having a linen garment to put about him, they wash themselves in cold water. After this instruction, they go into a private room, where none but their own order is permitted to enter. And being thus cleansed, they go into the refectory (or dining-room) with the same behavior as into a holy temple; and after a silence, the baker lays before every man his loaf of bread, and the cook in like manner, serves up to each his dish, all of the same sort of food. The priest then says grace before meat, it not being lawful for any one to taste before the grace be said; and after dinner they say grace again: and thus they always begin and end their meal with praise and thanksgiving to God, as the giver of their food. After this they put off the robes, looking on them as in some sense sacred, and again betake themselves each to his work till evening, when returning they take their supper in the same manner as they had done their dinner, their guests sitting at meal with them, if any such happen to be in the place. No clamor or tumult is ever known in the houses; for when together, they speak only each in turn. This silence appears to those not of their sect as a venerable and sacred custom. All this is the result of a constant course of sobriety in their moderating their eating and drinking only to the end of sufficing nature. . . . They are long-livers, so that many of them arrive to the age of a hundred years; which is to be ascribed to their simple and plain diet, and the temperance and good order observed in all things.” Josephus records a fact concerning the Essenes, which is strikingly in harmony with Christian doctrine, as expounded by Paul (Rom. xii. i)—“Though they send gifts to the temple, they do not sacrifice victims, having adopted a different mode of purification, being themselves the victims they offer up”—a living sacrifice. (Antiquities, book xviii. c. i.) Philo, in his treatise on “the virtuous being also free,” refers to the Essenes in similar language. “They are above all men devoted to the service of God, not sacrificing living animals, but studying to preserve their own minds in a state of holiness and purity.”

In his ‘Antiquities’ (book xviii. c. i.), Josephus gives the following more condensed description:—“The Essenes refer all things to God; they teach the immortality of the soul, and hold forth the reward of virtue to be most glorious. . . . They deserve to be admired beyond all other men who profess virtue, for their justice and equality. For in opposition to every selfish consideration, they make their goods common property, whence the rich do not greater command or enjoyment of his own than those who have no legal claim upon them. This practice has not obtained among the Greeks or barbarians for any length of time, nor in any individual instance, though it has been long established by the Essenes. The men who do these things exceed four thousand, maintaining withal neither wives,”

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*This passage in the original is of great critical value, occurring as it does in a contemporary of the Apostles. “The reason,” says Josephus, “is their constant sobriety (sperissia, ‘abstinence’) and measuring out their food and drink simply to satisfaction.” No one can doubt the meaning of the word megeist here.

In this connection, a passage from Philo may be reproduced, illustrating another form of the same Greek word occurring in the New Testament, both in its literal and figurative applications:—

“As the acute Plato holds, Envy (selsh unwillingness) stands outside the Divine assembly: while Wisdom, conversely, as being truly God-like, is communicative and beneficent, never shutting up its doors, but expanding (its doors) to all who are eating for refreshing words. For this, she pours out the copious (unceasing) stream of twice pure (dis einatam, ‘twice unmingled’) instruction, and induces men to be filled with her soyer wine” (methethaoin methophalian an afeptth methon).
nor keeping slaves, as thinking the latter to be contrary to justice, and the former to be productive of domestic broils. As they live in a distinct community, they supply the place of slaves by each administering to the wants of the other. They elect good and holy men to be stewards over their revenues, in order to provide corn, and a supply of such things as the ground produces. The course of life which they pursue is exempt from change or the caprices of fashion; and they bear some resemblance to the clans or communities said to subsist among the Dacians."

The Essenes of whom these Jewish writers speak, are said to have been four thousand in number, but on the perusal of the whole account, it becomes evident that this estimate can hardly be meant to apply beyond the locality of Jerusalem, or to any but the rulers of the body. Who the Therapeutes were we have no exact contemporary authority, though Eusebius asserts that they were Christians. But it is needful to remember, that when Philo begins his description of these singular people, he expressly says that 'some of them were called Essenes.' If this word meant 'holy' or 'healing,' like ἄρσις, and a kindred Syriac term, then it might have been applied to a select number of persons, who were either 'saints' or physicians, exclusive of a larger number of outstanding neophytes or probationers.

Dean Prideaux, it appears to us, gives less weight to the authority of Philo than it deserves, and at the same time makes statements somewhat more precise than his author's language will warrant. He says:—"Philo, being a Jew of Alexandria, knew nothing of the Essenes of Judea but what he had by hearsay; but with the Essenes of Egypt he was indeed much better acquainted; for although the principal seat of them was in Judea, yet there were also of them in Egypt, and in all other places where the Jews were dispersed; and therefore Philo distinguished this sect into the Essenes of Judea and Syria, and the Essenes of Egypt and other parts. The first he called practical Essenes, and the others he calls Therapeutae, or contemplative" (vol. ii. p. 379, seq.).

Nothing can certainly be determined as to the origin and signification of the name Essenes, but that of the "Therapeutae" (healers), explains itself. They were, like our Lord, and all Oriental teachers and reformers of manners, physicians both of the body and soul. It should be recollected that John, the Nazarite and Baptist, had a large number of followers, adopting something of the mode of life pursued by these Essenes; and there was, probably, some connection also with the Sabauans (= Baptists), identified by Epiphanius (Op. l. p. 28) with the Essenes, and whose posterity according to Norberg, cited by Michaelis (Introd. iii. p. 285), have survived to our own day, claiming John for their great master. The same writer asserts that the Essenes were chiefly 'Samaritans.' When our Lord, in a season of persecution, went into the wilderness beyond Jordan, his teaching seems to have had a singular identification with the doctrines of the Essenes, on the subjects of marriage, divorce, and humility; yet at the same time, in utter antagonism to the diabolical doctrine of the Samaritan Simon, who had embraced the dualistic tenet which represented the creation of matter as a subordinate and evil deity—"there is none good but one, that is, God." Philo gives the following account:—

"Palestine and Syria are not barren of honorable and good men, for there are considerable numbers of such scattered about, even compared with the very populous nation of the Jews. Among these are some whom they call Essaean, being in number about four thousand men, according to my opinion; they have their name by reason of their great plenty, from the Greek word δοξα, which signifies holy, though the derivation is not according to exact analogy. While they are most devoted servers and worshipers of God, they do not sacrifice unto Him any living creature, but rather choose to form their minds to be holy, thereby to present
them a fit offering unto Him. They chiefly live in country districts, avoiding cities by reason of the vices prevalent among citizens, being sensible that, as the breathing of a corrupted air engenders diseases, so the conversing with evil company often produces an incurable contagion of the soul. Some of them labor in husbandry, others follow trades or manufacture, confining themselves, however, to the making of such things only as are utensils of peace, endeavoring thereby to benefit themselves and their neighbors. . . You shall not find among their handicraftsmen any who ever put a hand to the making of arrows, or darts, or swords, or head-pieces, or corselets, or shields; neither any armor, or engines, or any other instruments of war; nay, they will not make such utensils of peace as are apt to be employed for mischiefous purposes."

Referring to the Therapeutæ of Egypt, he states:—"Their drink is only water from the stream; . . . they eat only to satisfy hunger, and drink only to quench thirst, avoiding fulness of stomach, as that which is hurtful both to soul and body. At their feasts they drink no wine, but only pure water. . . . They abstain from wine, as reckoning it to be a sort of poison that leads men into madness; and from too plentiful fare, as that which breeds and creates inordinate and beastly appetites. While they thus sit at meat there is observed a most exact silence, none making the least noise; and when they have done eating, one of them proposes a question out of Holy Writ, which another answers, imparting what he knows in plain words, without affectation or aiming at praise.

"As to slaves, they have none; all are equally free, and all equally labor for the common good. The upholders of slavery they condemn as unjust and base despots, by whom are violated the sacred laws of Nature, who, like a common parent, has begotten all mankind without distinction, and seeks to educate them in the genuine bonds of fraternity, consisting not in name but in reality."

Sodalities of this kind, teaching doctrines so just and true, and following practices so pure and good, necessarily modified at once the language and opinions, the character and habits of mankind around them. They were a people who lived a protest against the corruptions and errors of their time,—the lineal spiritual descendants of the prophets, the adapted forerunners of that Gospel which, under the sway of reason, is subservient in still higher measure to the same great ends of purity and freedom, though, alas! it has often become, in the hands of craft or ignorance, the instrument of quite contrary effects. Last of power has perverted it into the apology for oppression, appetite into the excuse for sensuality; while 'spiritual despotism,' instead of obeying the injunction of its Author, and holding it up as 'the light of the world,' has put an extinguisher upon the Word, and used its authority as a torch for kindling the flames of persecution, and obscuring the reason of men with the smoke of superstition and the flames of fanaticism.

Mr. Conybeare, in his 'Life of St. Paul,' justly observes of the Essenes, that 'we need not doubt that they did represent religious cravings which Christianity satisfied.' Their spiritual aspirations and their practical lives, incorporating at once many of the negative and positive virtues of Christianity, indicate a vast improvement upon the time when kings, princes, priests, and people alike 'erred through strong drink, and were altogether out of the way.' John the Baptist is the culminating point of this influence,—his public mission is the last event in that 'fitness and fulness of time' that made Christianity possible; and in the force and purity of his ministry, associated with his avowed office as the harbinger of the Messiah, we behold the purposes of Providence, uniting with the developments of history and of culture, to herald the inauguration of CHRIST in the Temple of Humanity.
THE BOOKS

OF THE

NEW TESTAMENT.
THE GOSPEL

ACCORDING TO MATTHEW.

CHAPTER IV. VERSE 7.

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

THOU SHALT NOT TEMPT] All the oldest MSS. read, oik ekpeiraseis, except Codex D, which has ou peiraseis. The et gives greater force to the verb peirai, which then takes the sense of 'I try out'—'I put strongly to the proof.' 

Ekpeirai is the word selected by the Lxx. as a translation of the Hebrew thenazew (from nakhir, 'to tempt' or 'prove') in Deut. vi. 16, which the Saviour here partially cites—'Ye shall not tempt the Lord your God,' etc.

When we put ourselves into needless danger, with the expectation that Divine power will be exerted for our preservation, we are tempting God—asking Him, in fact, to manifest His power simply to remedy our imprudence or sanction our neglect. Whether the danger incurred be physical or moral makes no difference, except that, where moral interests are at stake, the consequences of our thus tempting God will be more seriously noxious; still, it is not to be forgotten that the state of mind which leads us to tempt the Most High, even in regard to things physical, is displeasing to Him. Instead of being glorified, He is insulted by a presumptuous reliance upon His grace or power when His revealed will is disobeyed. Men often allege that 'they are not afraid of using intoxicating liquors, because God (or 'the grace of God') will preserve them from injury.' But this statement is devoid equally of sense and sanctity, unless it can be shown that danger is absent from the use of such drinks, or that the danger is incurred from necessity, or from some superior moral obligation. If alcoholic liquors are prejudicial to health, to expect that Providence will interpose to arrest their physical effects upon a believer, is to 'tempt God' as truly as Satan urged Christ to tempt Him; and if the intemperate appetite, with all its immoral issues, be the result of a physiological action of alcoholic drinks upon the nervous system, to expect its prevention or eradication while such liquors are consumed, merely because the consumer is pious or piously disposed, is a still more aggravated form of the same temptation. It is not enough to say that the liquor has not yet created the appetite, or that, in society, indulgence is the exception and not the rule. The answers to this plea are several. (1) The intemperate appetite is so frightful a curse, physical, mental and
moral, that even the avoidance of the risk is incumbent upon all. * In epidemical visitations of disease the great majority escape; but who would be justified in needlessly running into danger? How much more censurable, then, is it to incur any risk of an evil that kills soul and body together! (2) Were the average risk of becoming a drunkard much smaller than it is, no one can know beforehand that to himself it may not be personally great. That men are more careless of moral than of corporeal danger is due to their moral blindness, but cannot argue against the fact; and so, in respect to intemperance, those most in peril are usually the most self-confident. One of the worst effects of even 'moderate' draughts of a narcotic is to render the drunker insensible of the danger they induce. (3) The intemperate appetite exists in varying degrees, and though its most awful manifestations—as in dipsomania—are limited, taking all ages into account, yet its lesser degrees are by no means infrequent; and the numerous cases of religious apostasy from this cause, prove that, to the Christian profession, the risk is neither nominal nor intangible. Far short of sottish intemperance, there may be, and often is, an appetite for strong drinks, and an indulgence in them, which sensibly impair spiritual perception, and diminish spiritual feeling and power; and the extreme difficulty which many Christians experience in the effort to renounce them is practical evidence of the hold they unconsciously have of their subject. As a physical disease, this alcoholic craving has its lower as well as its higher types, and, in one form or other, it is very extensively diffused among all classes and both sexes. The hazard of incurring it, therefore, is not small, either absolutely or relatively considered; and God is not honored by the presumption which relies on His protection while the infecting agent is used as an article of diet or enjoyment. Upon every barrel and decanter of strong drink this text might be inscribed, to testify like a beacon-light—'Thou shalt not tempt the Lord thy God.'

* The fact of connection between use and abuse, is not only admitted by drinkers, and even by the champions of drink; it is explained by philosophers and physiologists, as the following will witness:—

"The frequent use of things which stimulate the nervous system, produces a languor when their effect has gone off, and a desire to repeat them."—Prof. Thomas Rust, D.D., 1780.

"Alcohol is a dangerous and tricky spirit; it oils the hinges of the gate leading to excess."—G. H. Lawes, 1855.

"Indigestion being relieved by alcoholic stimulants, lays the foundation for an ever-growing habit of taking them."—Prof. Lawcock, M.D., 1857.

"Nearly all those who employ them experience their exhausting effects before they know what they are doing; and so are insensibly trained to crave renewed excitement."—Dr Mann, Guide to Life.

"It allureth men into a vicious indulgence, and then mocks their folly."—Dean RAMSEY, 1839.

"The use of Wine is quite superfluous to man. It is constantly followed by the expenditure of power. The drinker draws a bill on his health, which must always be renewed."—Baron Lawrence, 1899.

"Alcohol is a disturber of the system, and cannot be regarded as a food. . . . The influence of wine begins in a few minutes, obtains its maximum in less than one hour, and soon after disappears, or manifests its secondary influence. Alcoholis decrease consciousness, sensibility, and voluntary muscular action; are followed by reactions and a miserable feeling. . . . The dose only affects the degree, not the direction of the influence. Alcohol neither warneth nor sustains the body by the elements of which it is composed."—Dr Edward Smith, 1860.

"A moderate dose of wine would, in most cases, at once diminish the maximum weight which a healthy person could lift, to something below his testatal standard. A single glass will often suffice to take the edge off both mind and body, and reduce their capacity."—W. Barlow, M.D., On Dietetics, 1861.

"It is clear we must cease to regard Alcohol as in any sense an aliment. The primary action is anesthetic. The exhilaration is nothing more than a blunting of the sensations to the half-fish corporeal pains and petty cares of life. The evidence shows the action of alcohol upon life to be wanton and uniform in all its phases, and to be always exhibited as an arrest of vitality."—Dr. T. King Chambers, 1861.

The want or craving of the drunker is the result of this law of lowered life and tone, which forms the real temptation to drink more and more. 'Use' is the seed, and 'excess' is the harvest to which it tends and grows.
CHAPTER IV. VERSE 23.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

In this proceeding we are constrained to admire the union of wisdom, benevolence, and power; power equal to the cure of 'every sickness (πασον νοσον) and every disease (και πασον μαλακην)'; benevolence that set in motion the wonderr-working hand; and wisdom that made the sensible and acknowledged benefit the introduction to spiritual influences for the removal of moral evil. To this day in the East, the ἅθιμ (physician) can gain access where all other persons would be excluded; and hence the importance of a plan now increasingly recognized by missionary institutions, of uniting, whenever possible, in the same person a knowledge of at least the rudiments of medical science with the ability to preach the 'Word of life.' The example of the Saviour is a direct sanction to the use of means for improving the temporal condition of men, with a view to their higher and spiritual good. Both from duty and policy the Christian Church should exert itself for the removal of whatever renders mankind miserable and degraded; and where every variety of wretchedness and vice is traceable to the diffusion of one particular class of drinks, it seems a perfect infatuation that the Church, as a whole, should not only fail to protest against their diffusion, but by the customs of its members should extend its patronage to them, and promote their circulation. Surely this conduct resembles the propagation rather than the cure of sickness and disease among the people. With abstinence as an instrumentality, honestly and fearlessly applied by the entire Christian Church, wonders, little short of miraculous in their results, might be performed among a population such as ours, where the drink-engendered maladies of body and mind are literally ' legion.'

CHAPTER V. VERSES 29, 30.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Offend] Skandalise ἵ is from skandalisein, 'to cause to stumble or fall.' It is related to skandalon, 'a crooked stick on which the bait is fastened, which the animal strikes against, and so springs the trap'; hence 'anything which one strikes against' — a stumblingblock, impediment. In the N. T. the noun and verb are employed in a moral sense only, occasionally with the meaning of 'giving offence;' and 'scandalizing' others.

Ver. 30 is absent from Codex D.

The principle embodied in this metaphorical instruction is too plain to be misconceived. Anything, however dear, and even of real and great value, is to be renounced as soon as it becomes a cause of evil, just as at sea everything is cast
overboard in order to save life; and the expressions, 'cut it off,' 'pluck it out,' and 'cast it from thee,' are designed to indicate both the resolution required, and the energy that should be exerted, in the execution of this duty. Dean Alford regards ver. 29 as "an admonition, arising out of the truth announced in ver. 28, to withdraw the first springs and occasions of evil desire, even by the sacrifice of what is most useful and dear to us"; and he observes "that our Lord grounds this precept of the most rigid and decisive self-denial on considerations of the truest self-interest—σωμηκερείς σοι (it is profitable to thee)."—Greek Test. 5th edit. vol. i. p. 48. None will controvert the fact that, to the inebriate, strong drink comes within the prohibitive scope of this precept, and that he is called upon to dash away from him the liquor which has enthralled and cursed him. The difficulty of compliance with this rule is, however, extremely great, arising from the morbid condition of the drinker, till, in the case of the cinomanic or dipsomanic, voluntary compliance with the safeguard becomes impossible. Hence (1) the importance of abstinence from drinking customs and the use of strong drink on the part of the sober and virtuous, so that the victims of intemperance may escape external temptation to drink, and be encouraged in their abstinent practice; and (2) the equal importance of abstinence to the sober, as a preventive against the fascinating and ruinous influences of intoxicating liquor, from which so few, comparatively, are ever delivered. [See, on these two latter points, Notes on chap. xviii. 7—9; Rom. xiv. 13, etc.]

CHAPTER VI. VERSE 13.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

TEMPTATION] Peirasmion, 'a state of trial,' especially solicitation to sin.
EVIL] τὸν πονηρὸν, 'that which is evil,' or 'the evil-one.'

We are taught to pray to God not to lead us, or suffer us to be led, into such circumstances as will tempt and endanger our souls. It is one thing to come into contact with temptation (which is unavoidable), another to be led into it. Such a prayer as this, if put up in a sincere and enlightened spirit, will be answered by the protection of Providence extended to us in our daily walks, and by the diligence we shall evince in shunning whatever we have reason to believe is prejudicial to our moral and spiritual interests. To hundreds of thousands of men alcoholic liquor acts as a temptation to its own use in a manner the most injurious; and in countless cases it acts, even when short of drunkenness, as an incentive to crime and vice of every description. Who can answer the question, How much strong drink can be taken without its becoming a temptation, or tempting to the commission of some folly or sin? If 'wine is a mocker,' how can its use be consistent with the spirit of this solemn supplication? On the spiritual affections wine may safely be said to dim where it does not darken; and Chaucer has wisely warned us against temptation that may be grimming where it does not burn. * So also as to the prayer, 'Deliver us from evil,'—it must, in its broadest sense, include the causes of social and moral evil: for to seek the exclusion of evil while patronizing its

* "Sorcery's a whit wal although it burns (burn) not fully by milkyng of a candle, put in the mid blak (by) the lyght (light)."—Chaucer's Parliament's Tale.
MATTHEW, IX. 17.

Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved.

1. From this verse (and the parallel passages) we learn (1) that it was not customary in our Lord’s day to put new wine into old wine-bags, lest the bags should burst and the wine be lost; and (2) that the opposite practice—that of putting new wine into new wine-bags—was attended with the preservation of both.

2. The usual explanation of this custom—viz., that new skin-bags were used in order to resist the expansive force of the carbonic acid gas generated by fermenta-
tion—is erroneous and insufficient; for it cannot have been customary to put wine during fermentation into any kind of bottles, either new or old, since fermentation, when permitted, was carried on in the wine-vat (Greek, hupoltieron; Latin, lacus); and when, from inadvertence, fermenting wine was poured into skin-bags drawn tight, the destruction of the bag, however new and strong, was the certain consequence. [See Note on Job xxxii. 19.]

3. The facts stated by the Saviour are only intelligible in the light of the efforts used by the ancients to prevent grape-juice from fermenting, by straining the juice so as to free it from much of its gluton, and then bottling it with sulphur fumigation; or by subjecting the juice to a boiling heat, which checks all incipient fermentation, and then inclosing it in bags or other vessels made air-tight. It is obvious that, to render these precautions effectual, the wine-bags themselves must have been free from ferment; and there was no other way of insuring the absence of ferment save by using perfectly new skin-bags. If old bags were used, some of the decayed albuminous matter adhering to their sides must, by the action of air, have become changed into a leaven or ferment (Hebrew, asor); or, by long wear and heat, cracks or apertures admitting the air might exist undetected; and the wine, thus set fermenting, would in due course burst the skin, and be spilled and 'lost'; but if the wine was poured into bags made of skins never before used, no provocative to fermentation would be present, and both the wine and the bags would be preserved,—the wine from fermentation, and the bags from the rupture, otherwise sure to result from the elastic gas generated in fermentation making a violent effort to find a vent.

CHAPTER X. VERSE 42.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

A CUP OF COLD WATER ONLY] Poterion psechrou monon, 'a cup only of cold'—'water' being understood. In the parallel place, Mark ix. 41, the phrase is poterion hudosatos, 'a cup of water.' Codex Z has poterion psechrou, 'a cold cup'; Codex D, poterion hudosatos psechrou, 'a cup of cold water.' The A. V., 'a cup of cold water only,' is calculated to mislead the reader, as if the thing given were of small value—'a cup of cold water only'; but by the proper collocation, 'a cup only of cold water,' the true meaning is presented,—that even a small donation of water will not pass without the notice of Him who accepts a kindness done to the obscurest disciple as though done to Himself.

CHAPTER XI. VERSES 18, 19.

18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

V. 18. NEITHER EATING NOR DRINKING] Mēte esthīōn mēte pīōn, 'neither eating nor drinking'; that is, as the generality of men did, without any peculiarity.
MATTHEW, XI. 18, 19.

His meat was 'locusts and wild honey,' and his drink was restricted to the water of spring or stream.

A devil] Daimonion, 'a demon,'—always in New Testament used of an evil spirit or fallen angel. The demons were supposed to haunt solitary places; hence the taunt against John. The name diabolo, 'devil,' is never applied to any evil spirit except the chief of fallen angels = Satan = Belzebub = Apollyon.

V. 19. A MAN GLUTTOUNOUS, AND A WINEBIBBER] Ἀνθρώπος φάγως kai εἵμοπότες, 'a man (who is) an eater and a wine-drinker.' Wiclif (1380) and Tyndale (1534) translate, 'drinker of wyne.' Beza gives homc, edax, et vini potor, 'a man, an eater, and a drinker of wine.' In Greek as in English, 'eater' and 'drinker' (φάγως and φότες) acquired an intensive force, and came to signify one addicted to a more than customary respectability use of food and drink. The A. V. pretty accurately marks this sense by the renderings 'gluttonous' and 'winebibber'; but in regard to εἵμοπότες, frequency and love of wine-drinking, not intoxication from wine, was the pith of the charge preferred.

Of her children] Τὰς τεκνίας αὐτῆς, 'of her children.' Instead of τεκνία, Codices Aleph and B read, τὸν ἐργὸν αὐτῆς, 'of her works.'

The reports of St Matthew and St Luke (in the translation of the A. V.) may be placed side by side.

Matt. xi. 18, 19.

For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man glutinous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.


For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a glutinous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children.

1. The diet of John was simple and uniform—such as the wilderness spontaneously provided; his dress was rough and hairy; his residence was away from the haunts of man; and his manner was austere. The multitude was awe-struck, but the profanely bold said, 'He has a demon,' an evil spirit that enables him to bear the privations and fatigue of his arduous life. In truth, he was a Nazarite [see Note on Luke i. 15];—one who, in the performance of his peculiar mission as the Awakening Prophet and Forerunner of the Messiah, was divinely devoted to do and be that which was best adapted for the success of his great work.

2. Jesus, who would have done precisely as John did, had His office been the same, was anointed to another mission—that of preaching and presenting in His own person the gospel of the kingdom. He therefore did not hold Himself aloof from village, town, and city, nor adopt a singular attire, nor use the monotonous food of the wilderness. He came not so much to awe by His wonders as to woo by His gentleness. His life was eminently social; therefore, in common parlance, He came 'eating and drinking,' while for both food and drink He was dependent upon the grateful bounty of His friends. As the austerity of John's life led his slanderers to charge him with being possessed by a demon, so the suavity of Jesus led the same vituperators to charge Him with indulgence in sensuous delights, with addiction to 'the pleasures of the table,' with pampering His appetite, and gratifying a taste for 'good living'—with being 'an eater and wine-drinker,' a lover of dainty food and drink! There was no ground for this charge; for self-
indulgence, especially in meats and drinks, was opposed to the whole purpose of His advent and redeeming work. He was the grandest example of Self-Denial the world ever beheld; and whoever wishes for countenance in luxurious tastes and habits must go elsewhere than to Christ, 'the Man of sorrows.' The reasoning that "John drank no wine, while Christ did, therefore we may," overlooks or confounds the most important distinctions. (1) It ignores the fact that John, as a Nazarite, abstained from all solid produce of the vine, and from all juice of the grape, and that Jesus, not being a Nazarite, was not under the same obligation, and did not so abstain, as we know from the account of the Last Supper; but the inference that therefore Jesus partook of intoxicating liquor (such as Solomon and Habakkuk condemned) is wholly unsupported and unjustified. The contrast was neither universal nor special, but general, and hence the inference is illogical. It is not necessary to assume that Christ drank all kinds of wine—good, bad, or indifferent—because John abstained from all kinds, much less that He drank only intoxicating wine! No one ever thought of arguing in the same style in regard to the contrast concerning 'eating.' (2) The objection confounds the official life of John and Jesus with their personal character, and virtually assigns to John a superiority in self-denial to the Master. It supposes that Jesus indulged Himself in things which John refrained from under a more rigorous and refined ideal of temperance; whereas, as we have remarked, their difference of living was due to their difference of office; and there is not a particle of evidence for the theory that would assign to John a mortification of fleshly desire which the Saviour did not practise. Men who drink strong drink 'because they like it'-from the animal excitement or 'comfort' it occasions,—and who refuse to deny themselves its use, in spite of all the good they might thereby effect, cannot be permitted to shield themselves by their appeal to the spotless Saviour, 'who pleased not Himself,' and "whose meat and drink it was to do the will of His father, and to finish His work." The real sacrifice of such an appeal is thinly disguised beneath the veil of affected reverence which it puts on. Whatever food or drink the Lord may have partaken of was not for the purpose of gratifying any mere fleshly desire, nor is any one warranted in affirming that the kind of food or drink He consumed was calculated, like the alcoholic liquors now in use, to engender an intemperate appetite, and rob man of his priceless dower of reason and spiritual affection. John the Baptist had not a demon, and Jesus was neither an effeminate nor voracious consumer of food and drink.

3. 'Wisdom is justified of her children.' She is vindicated by the works of goodness and utility to which she gives birth; and as John and his Lord have been so justified, despite the aspersions of their enemies, so every true reform, such as the Temperance movement, illustrates the wisdom out of which it has sprung by the excellence of its effects. 'By their fruits ye shall know them' is a criterion as applicable to institutions as to men.

CHAPTER XII. VERSE 26.

And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

When accused of exerting Satanic power for the expulsion of evil spirits, the Redeemer exposes, by this question, the absurdity of the hypothesis. The principle is absolute in the world of morals,—as are effects, so are their causes, and vice versa. If we know the nature of a cause, we may predict the nature of the effect; and knowing the effect, we can pronounce as to the quality of the cause. Those
MATTHEW, XIII. 33.

who have slandered the Temperance reform as a work of the devil are confuted by every Temperance society and adherent. A common source of confusion and error lies in a want of discriminating between real and spurious effects. The faults of Temperance advocates and organizations (i.e. the faults of fallible men, taken as we find them) are charged upon the principle of abstinence, which is as unreasonable as it would be to charge all the sins of those who use intoxicating liquor upon the drink. What is plain to the candid observer is, the production of woeful evils by the influence of alcoholic beverages, and the cessation of these evils (except where they have become morbidly chronic) whenever these beverages are renounced.*

*To call evil good, and good evil, does not alter the constitution of things, but it is a serious offence against the Divine law, and will be followed by a perversion of the moral sense in the offender himself.

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CHAPTER XIII. VERSE 33.

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

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TO LEAVEN] *Zumeē, to ferment.* Yeast is albumen in a state of decay. The action of leaven in dough converts the saccharine particles into alcohol and carbonic acid gas, when the effort of the gas to escape (or rise by its levity), gives to the dough the porosity of light bread. But by pumping artificially made gas into the dough, as is now done under Dagleish’s patent for aerated bread, the same effect is produced, and the waste of flour (about a twelfth part), always consequent upon the fermenting process, is avoided. This waste, taking into account the quantity of bread annually manufactured, is very great. The alcohol generated in common dough by fermentation is afterward expelled by the heat of baking. An attempt once made to collect the spirit thus evolved, entirely failed as a speculation, owing to the smallness of the quantity and the difficulty and expense of condensing the vapor; otherwise the alcohol might have been economized for scientific purposes.

IN THREE MEASURES OF MEAL] *Eis aleuron sata trio, in three sata of flour* (or meal). The word *saton* was the Greek form of the Hebrew *rēḥāk*, the third of an *ēphēh*, and was equal to 3½ English gallons. *Aleuron* (from *ala*, to grind) denoted the meal of any sort of grain separated from the husks.

TILL THE WHOLE WAS LEAVED [Hēōs ou εὐνόμθηκεν holēn, until the whole (mass) was fermented.]

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The Saviour here selects one characteristic of leaven to symbolize the penetrating and assimilating power of His heavenly influence. Such a simile does not modify the striking analogy between fermentation and corruption in doctrine or life. When the Lord declared, ‘I will come on thee as a thief,’ the single point of comparison is never mistaken, as it often is in the text before us, where prejudice and appetite interpose their blinding influence.

*The Report of the Committee on Intemperance of the English Ecclesiastical Province of Canterbury (1869), shows that in 1306 districts where the traffic in drink is suppressed by local power, drunkenness, crime, insanity and idiocy are all at a minimum. An enterprise which thus expels Satan’s kingdom can hardly originate with him.
MATTHEW, XV. 11, 16—20.

CHAPTER XIV. VERSES 6, 7.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she would ask.

These texts, compared with Mark vi. 20—26, make it very evident that during the excitement of a birthday revel Herod had lost his habitual caution, and given a rash and wicked promise to a beautiful but profligate woman, in obedience to which he sacrificed the life of a great preacher of the Reformation, to whom, in his sober senses, he had respectfully and gladly listened. In our comments on various passages of the Old Testament we have already illustrated the relations between intemperance and the unwise and cruel acts of kings and rulers. From the time of Alexander to the present day history is full of terrible examples of the disastrous political influences of drinking, one of the latest of which has been seen in the British Abyssinian war (1867–8), King Theodore, from being a prudent and amiable ruler, having been gradually transformed, by his drinking habits, into a sanguinary and capricious tyrant, altogether unamenable to the power of reason.

CHAPTER XV. VERSES 11, 16—20.

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. . . . 16 And Jesus said, Are ye also yet without understanding? 17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashed hands defileth not a man.

This passage (with the corresponding one, Mark vii. 15, 18—23) has been strangely cited to prove that intoxicating liquors, as physical agents, cannot defile a man, seeing that all evil is from within, and not from without.

1. Those who reason after this fashion should, by virtue of the same premises, deny that any quantity of intoxicating liquor can defile the user; and that since no moral or immoral effect is connected with it, whether the quantity consumed be a glass or a gallon, a beaker or a barrel, matters nothing.

2. Were it granted that intemperance is a sin of the heart, like pride, covetousness, etc., yet the occasion of the sin being intimately connected with the use of strong-drink, abstinence from the drink may be highly expedient as a means of avoiding the sin.

3. Could it even be proved (contrary to all evidence and experience) that as a mental offence (the desire to get drunk), intemperance would be as frequent as it is now, were all intoxicating liquors banished,—the absence of the actual and overt offence would exempt the world from so much suffering, civil crime, and social calamity, that the exclusion of the drinks would be worthy of every effort to secure it.

4. The scope of the Saviour’s teaching in this place is entirely distorted by the attempt to deduce from it the conclusion, that the use of intoxicating liquors is a
matter of moral indifference, and that intemperance originates in the heart. (1) The Lord is opposing that superstition of the Pharisees which attached a moral value to the ceremonial purifications and distinctions of food as clean and unclean; and He asserts, in contradiction to them, that moral evil is of the heart, and cannot depend upon what is eaten, and how it is partaken of—though, of course, either might illustrate the state of the heart in relation to a Divine precept. But certainly, to ignore natural influences by the authority of a text which sets up real as above ceremonial distinctions, is a case of clear perversion. (2) The Lord's remarks had no respect to the special nature and effects of intoxicants, such as the articles alcohol and chloroform, or the natural narcotics, opium and bhang; and it is little short of impiety to adduce His words in contravention of the well-known and indisputable influence of such things to excite a diseased craving [see Note on chap. iv. 7], the indulgence of which is productive of the most criminal results, inflaming every evil predisposition, and giving rise to thoughts, passions, blasphemies, and vicious actions, which but for them would have had no existence. It is not true, as every one knows, that it makes no moral difference to the world whether intoxicating liquors are used or disused; and to represent the Saviour as asserting what is contrary to universal knowledge is a fearful example of wresting the words of holiness and truth.

5. The very opposite conclusion to the one above offered may lawfully be drawn from the Saviour's argument; for if there be no virtue in mere ceremonial, nor vice in the absence of it—if the state of the heart is the one matter of paramount importance,—how carefully ought the Christian to guard himself, as well as others, from all indulgence in those seductive drinks, which 'cause the heart to utter perverse things,'—which, unlike ordinary articles of food, act specifically upon the nervous system, and through it upon the whole man as a moral and spiritual being! Even if drink did nothing more than to lay the heart open to Satanic influences, how sedulously ought it to be shunned!*

CHAPTER XVI. VERSES 6, 11, 12.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. . . . 11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? 12 Then understood they how that he bade them not to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Beware of the leaven] Prasecheto apo tois sunees, 'hold yourselves from the ferment.' Prasechō, 'to have (or hold) to,' is generally used in the sense of applying the mind to a thing; but when, as in this case, it is followed by apo, 'from,' the verb expresses the concentration of the mind with a view to avoiding the object, and is then practically synonymous with apachō, 'to hold off from,' 'to abstain.'

V. 12. But of the doctrine of the Pharisees and of the Sadducees] All' apo tees didachees ton Pharisaion kai Saddoukaion, 'but from the teaching of

*Contrast the hardness and tenacity of many professing Christians on this subject—their insensibility to the circumstances of the case, and consequent duty—with the conscientious declaration of a late distinguished physician, that the danger attendant upon the use of alcoholic drinks had frequently prevented him from prescribing them, even as medicines.
the Pharisees and Sadducees. ‘Didache’ (from didaskō, to teach) frequently denotes, as here, the thing taught—the doctrine.

Evil doctrine is compared by the Lord to leaven, from its tendency to corrupt the mind, by the false principles injected and the irreligious conduct in which it issues. The Pharisees made rabbinical tradition paramount to the plainest precepts and spirit of the Mosaic law, ‘judgment, justice, and mercy’; and the Sadducees, by their skepticism, struck at the root of all spiritual devotion. Such ‘leaven’ could not be too earnestly and completely excluded if faith and righteousness, acceptable to the holy God, were to flourish and abound.

CHAPTER XVI. VERSE 24.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

[See also Mark viii. 34, and Luke ix. 23.]

Christian self-denial embraces—(1) The denial of all propensities entirely vicious.
(2) The denial of all sensuous pleasures which needlessly expose to moral danger.
(3) The denial of all gratifications which would disqualify for the adequate performance of all Christian duties. These acts are said to be the denial of a man’s self, because they are the denial of those appetencies which are strongest in the unregenerated nature. Let it not be supposed, however, that Christian self-denial is self-mortification in the blind ascetic sense, or an effort at self-annihilation in the Buddhist sense. On the contrary, Christian self-denial tolerates an enjoyment of all innocent (and in the best sense natural) sources of pleasure, while it qualifies for a participation in the happiness of the spiritual life. It is, in short, the subjection of the inferior nature in order that the superior nature may be more fully developed; and any pain and constraint attendant at first on the practice of this self-denial will not only be recompensed by the joy it brings, but will in due time be greatly diminished by the force of habit, and by the spontaneous preference of things that are pure and good. The question whether self-denial should be practised in regard to intoxicating liquors is of vast importance. They are mostly used on account of the sensuous pleasure they impart—a pleasure inevitably associated with more or less of moral peril;—and their promiscuous use is constantly prolific in misery and sin of every description. ‘Would the Church and the world be better without them? would my individual state and capacity for usefulness be improved by abstinence?’—are inquiries which every professing follower of Christ is under obligation to put to himself; and if, having answered them in the affirmative, he refuses to follow up conscience by a corresponding conduct, he may be said, without a breach of Christian charity, to fall short so far of the standard presented in this passage. The Lord Jesus Christ is the perfect model of self-denial, for He never refused to sacrifice mere taste or liking for the sake of spiritual good, whether of Himself or others; and therein ‘He has left us an example, that we should follow His steps.’

CHAPTER XVIII. VERSES 7—9.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence
cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

V. 7. Offences] Two shackles, 'stumbling-blocks'—causes of moral offence or wrongdoing.

The two 'woes' of verse 7 are to be distinguished. There is woe 'to the world,' from or by the causes of stumbling which are in it; and there is pleen ouai, 'woe besides' (= more woe,' or greater woe) to the man by whom stumbling comes. It is bad for men to stumble; it is worse for those who cause them to do so. The tempter is not exonerated because the victim was able to resist, nor will he be acquitted by urging (if truly) that he did not tempt for temptation's sake, or out of pure malignity. The application of this solemn passage to the whole system of making, providing, and vending intoxicating liquors must be apparent on reflection. Who is ignorant of the dangerous nature of those drinks? and who, if cognizant of their nature, cannot but know that by recommending and circulating them he may be at any moment setting a stumbling-block in the way of others? The traffic in intoxicating liquors is specially open to condemnation, since the direct object of the vender is pecuniary gain; and his observation must prove to him that their promiscuous sale is attended with woeful consequences to the physical, social, and moral welfare of society. That the State should license him to traffic in such liquors is itself a scandal, but the fact is not a plea which will avail him in the Supreme Court of Justice and Equity.

[Verses 8 and 9 are substantially similar to Matt. v. 29, 30, on which see Notes.]

CHAPTER XXI. VERSE 33.

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

HOUSEHOLDER] Oikodespotos, 'house-ruler.'

A VINEYARD] Ampelōna, the accusative of ampelôn, 'a vineyard,' from ampelos, 'a vine'; but the derivation of this last is obscure. Very doubtful is that which refers it to em = am, and peplos, 'clay,' also an Ionic equivalent for oinos, 'wine;' so that ampelos = 'that which contains wine.' Another conjecture points to amphi (Æolic for amphi), 'round,' and helios, 'to twirl,' 'to bend;' whence helix, 'a tendril.' This etymology of ampelos would correspond to that of the Hebrew gophen, 'a twig,' applied to the vine as the principal flexile plant.

HEDED IT ROUND ABOUT] Phragmon auto peritheske, 'and placed round it an enclosure' (fence or hedge).

AND DIGGED A WINEPRESS IN IT] Kai kruzen en auto lemon, 'and digged in it a press.' Lénon is supposed to have come from lōn, 'to contain'; so that the lemon (Doric, lanon) was the place which contained the grapes preparatory to treading. [Hence ko Lēnaios, 'the Leenian,' was one of the names of Bacchus;
Leenaĩ = Bacchantes, female votaries of Bacchus; the Leenaĩ were the feasts held in honor of Bacchus; Leenaĩon was the name of the month when this festival was celebrated; ho ēpi Leenaĩon agōn was the contest at the Leenæan festival in dramatic poetry; leenæaka were things prepared for this festival, such as odes, etc.

And built a tower] Kai ὁκοδομεσσε πυργὸν ‘and erected a tower.’ Purgos, ‘a place of defence,’ is thought to be analogous to the Teutonic burg, whence our ‘burgh’ and ‘borough.’

To husbandmen] Ποιγοῖς, ‘to workers-of-the-earth’ = agriculturists, farmers. Ποιγος—from gen., ‘earth,’ and ergo, ‘to work’—signifies one who tills the soil. Agriculture was held in high esteem by the ancients, and not without reason. Adam was charged to dress and keep the garden of Eden; and in all succeeding periods tillage has necessarily been the first and chief resource of mankind for sustenance.

It has been observed that the introduction to this parable more closely resembles a passage in the Old Testament than any other of the Saviour’s addresses. [See Notes on Isa. v. 1, 2; and Mark. xii. 1.]

Chapter XXIV. Verse 38.

For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark.

Eating and drinking] ὅργανα kai πίνονες, ‘eating and drinking.’ ὅργα, ‘to grind with the teeth,’ indicates primarily the act of eating food requiring to be ground or cracked; but in the New Testament usage it bears the general sense of ἐσθῖν = ‘to eat.’

‘Eating and drinking’ is here used in the emphatic sense of eating and drinking profusely and luxuriously; but the terms are too indefinite to warrant the conclusion that the antediluvians hardened themselves in sin by the copious use of intoxicating liquors, though the probability, taking all things into account, inclines to that hypothesis. [See Notes on Gen. vi. 5; and Luke xvii. 26—28.]

Chapter XXIV. Verses 48, 49.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken.

V. 49. And to eat and drink with the drunken] ἑσθιεῖν de kai πίνειν μετὰ τῶν μαθημέον, ‘also to eat and to drink with those who are gorging.’ The structure of this clause shows that the reference is not to intoxication, but to sensual indulgence,—the wicked servant being supposed to eat and to drink in the company of those who are filling themselves to satiety with both food and drink. Codices Aleph, B, C, and D read, ἑσθιεῖν de kai πίνειν, ‘and should eat and drink’; the V., manducet autem et bibat cum ebriosis, ‘but shall eat and drink with
For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.

Thirsty, and ye gave me drink] Edipsessa, hae eptisate me, 'I thirsted, and ye gave-drink-to me.'

The kindness shown to Christ's poor is kindness shown to Him, and the best kindness is to give in all cases that which is most suitable to relieve the real wants of the suffering. Benevolence, even Christian benevolence, often fails of its object—nay, sometimes defeats itself—by being divorced from sound judgment. In ordinary life how common it is to see intoxicating, thirst-creating drinks given for the removal of thirst! When alcoholic liquors assuage the sensation of thirst, they do so by narcotizing the nerves of feeling, and only partially answer the end indicated by thirst, by virtue of the water they contain. They universally, by their action on the blood, increase thirst to the extent of their alcoholic potency, even where they do not occasion that diseased state of the nervous system known as diposomania, or 'thirst-frenzy,' which is fed by every new supply of the fiery fuel.

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Now the first day of the feast of unleavened bread] Tēc de ἀρετήν ἐστιν αὐτοῖς, 'now on the first (day) of the unfermented things.' Tyndale’s and Cranmer’s versions read, ‘swete breed.’

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.

V. 27. The cup] To poterion, ‘the drinking-vessel,’ ‘the cup.’ Poterion (also poter)—signifying a vessel, cup, or goblet to drink from—is related to potos.
and poter, 'drink'; potes, 'a draught'; potio, 'to give to drink,'—all derived from poto, 'to drink.' Codices Aleph, B, and Z have poterion, 'a cup,' instead of ἰποτερίον, 'the cup.'

And gave thanks] Kai eucharisteote, 'and giving thanks.' The name of 'eucharist' applied to the Lord's Supper as the ordinance of special thanksgiving, is of great antiquity. Justin Martyr, having said that thanks were given for the bread and wine-and-water, adds, 'And this very provision is called by us Thanksgiving (καὶ θεὸς τρόφης αὐτοῦ καλεῖται παρ' ἥν θεὸς Εὐχαριστία.)'

Drink ye all of it.] Pite ex autou pantes, 'drink ye of it—all (ye).'</p> D is without pantes, 'all.'

V. 28. For this is my blood of the new testament] Codices Aleph and B omit kainee, 'new.'

V. 29. I will not drink henceforth of this fruit of the vine] On mee πίο ἀφ' αἵρες εἰκεν τοῦ γεννηματως τος αμπέλου, 'I will not drink from hence out of this, the offspring of the vine.' Genneuma is 'that which is born' or 'produced,' from gennad, 'to beget.' Codices Aleph, A, B, C, and D, all read genne-matos (with one n).

Until that day when I drink it new with you in my father's kingdom] Ἡδος τετ αἱμερας αἰκειναι, ἡλικιωτας πινεῖν καὶ οἴνοις καὶ βιοτικοῖς τοῦ πιστὸς μου, 'until that day when I will drink it with you new in the kingdom of my Father.' Papias, who lived just at the close of the apostolic age, and wrote an 'Exposition of the Oracles of the Lord,' gives a legendary account of a prophecy ascribed to the Saviour, and contained in these words,—'The days shall come in which vines shall grow, each bearing ten thousand shoots, and on each shoot ten thousand branches, and on each branch ten thousand twigs, and on each twig ten thousand clusters, and on each cluster ten thousand grapes, and each grape when pressed shall yield five-and-twenty measures of wine (oinos). And when any of the saints shall have taken hold of one of these clusters, another shall cry, 'I am a better cluster, take me, bless the Lord through me.' The passage is interesting in a critical sense, as showing that the juice as expressed from the grape was called 'wine'; otherwise the legend must be classed with similar hyperbolisms preserved in the Talmud and later Targums. It has been supposed, with some probability, that the legend got into circulation as a paraphrase of this 29th verse, and that Papias was induced to record and accept it because it harmonized with his view of a material and millennial reign of Christ upon the earth after the general resurrection.

'The cup' is used by figure or ellipsis for that which it contained; and if we inquire, What did the cup contain? the answer given must be that of the Lord himself,—'the fruit (or produce) of the vine' in a liquid state. The further question, Was this juice of the grape fermented? is one which has excited considerable discussion, and is of deep interest in connection with the Temperance reform. The earliest Temperance bonds of union consisted of pledges of abstinence from intoxicating liquors, 'except as a medicine or in a religious ordinance'; the object being to avoid the difficulty that might have arisen had absence from the Lord's Supper, or the rejection of the cup, been required as a condition of Temperance membership. As the Temperance movement also was a practical one, aiming to remove the evils consequent on the use of intoxicating liquors for diet or mere gratification, it was felt that, were they for a time confined strictly to medicinal or sacramental purposes, that practical purpose would not be seriously impaired. But its opponents would not permit this neutrality to exist; they taunted its friends with inconsistency in
using, as the symbol of redemption, that liquor which they condemned unsparingly elsewhere; and such taunts, combined with the scruples of abstainers and the attraction of the subject itself, led to a more careful and exact inquiry into the nature of this Eucharistic emblem.

1. Those who hold that the ‘cup’ contained fermented grape-juice allege—

1. That the phrase ‘fruit of the vine’ was a periphrastic expression for oinos (wine), and that oinos always designated the fermented juice of the grape. 2. That at the time of the passover, grapes out of which the juice could have been expressed for drinking were not to be procured. 3. That the prediction of the Saviour that He would no more drink of the fruit of the vine till He drank of it new in the heavenly kingdom, implies that He had then partaken of the old wine, commonly used and preferred (Luke v. 39). 4. That it is evident, from the Mishna and the writings of the rabbins, that grape-juice which could intoxicate was used at the passover. 5. That the practice of the modern Jews supports the inference that the wine was intoxicating. 6. That the ancient custom of mingling water with the sacramental wine favors the same conclusion. 7. That the practice of using unfermented grape-juice at the Lord’s Supper has been treated as an innovation, and has received ecclesiastical condemnation; as, for example, by the Third Council of Braga, which condemned as heretics “those who used no other wine but what they pressed out of the clusters of the grapes, which were then presented at the Lord’s table.”—(Bingham’s ‘Church Antiquities.’) 8. That the practice of all the Christian churches of the East and West, save that of the Abyssinian branch, is opposed to the use of unfermented wine. This is specially urged by Dr Tattam, late Archdeacon of Bedford, and is repeated in two or three Biblical Cyclopedia of recent date.

To these arguments it may be answered, each in order:—1. That the avoidance of the term ‘wine’ by the Saviour, and by the apostle Paul in his extended reference to the Lord’s Supper (1 Cor. xi), is, at least, remarkable, and cannot fail to suggest to the devout reader the wish of Jesus that the analogy between Himself and the vine, on which He discoursed at this solemn period (John xv.), should be impressed upon His followers. It is the true ‘living vine,’ and the fresh undecomposed fruit of it, that are naturally prominent. It rather follows (1) that Jesus did not choose a periphrastic and figurative expression to convey the idea of wine, which the word oinos would have conveyed directly and without circumlocution. But (2) it does not follow, even if ‘fruit of the vine’ was used as equivalent to oinos (wine), that the wine must have been fermented. Oinos, like the Hebrew yayin, was a generic name for the expressed juice of the grape in every state, and was certainly applied to the juice within the grape, if not to the grape itself. The Lxx., whose translation of the Old Testament was used by the Saviour, gives it as the equivalent of yayin and tirsh in passages where the idea of fermentation is necessarily excluded. (See Notes on Judg. ix. 13; Jer. xl. 10, 11; and Appendix A.) Recipes for preparing various kinds of wines without fermentation have been preserved by writers of antiquity; and the common practice of boiling their wines, and also of largely diluting them, showed that the action of fermentation (in producing an intoxicating liquor) was not regarded by the ancients as essential to the existence of oinos. It is, therefore, a false assumption that oinos always denoted fermented grape-juice, or that fermented oinos always continued inebriating; and in no case could the inference be sustained, that by ‘offspring of the vine’ the Lord intended to use an expression synonymous with oinos as a fermented and intoxicating drink.

2. The Jewish passover, it is true, was six months after the vintage; but in grape-growing countries nothing is easier than to preserve an abundant supply of
grapes from one vintage to another. Mr E. C. Delavan, of America, was introduced, when in Italy, to one of the largest wine manufacturers, who, he says, "informed me that he had then in his lofts, for the use of his table until the next vintage, a quantity of grapes sufficient to make one hundred gallons of wine; that grapes could always be had, at any time of the year, to make any desirable quantity; and that there was nothing in the way of obtaining the fruit of the vine free from fermentation, in wine countries, at any period. A large basket of grapes was sent to my lodgings, which were as delicious, and looked as fresh, as if recently taken from the vines, though they had been picked for months." The merchant was Signor Peppini, of Florence. Niebuhr, in his 'Travels through Arabia,' mentions (Heron's translation, vol. i. p. 406) that 'the Arabs preserve grapes by hanging them up in their cellars and eating them almost throughout the whole year.' Swinburne, in his 'Travels,' p. 167, says of the Spaniards, 'They have the secret of preserving grapes, sound and juicy, from one season to another.' Josephus, in his 'Wars of the Jews' (b. vii. c. 8. s. 4), states, in reference to the fortress of Massada, "There was also wine and oil in abundance, with all kinds of pulse and dates, heaped up together. These fruits, all fresh and full ripe, were in no way inferior to such fruits newly laid in, though they had been there little short of 100 years when the place was taken by the Romans." The objection is, therefore, nugatory, because an abundance of freshly kept grapes could have been procured, and their juice expressed, at this last supper of the Lord. But even had this been impossible, raisin wine, prepared as hereafter described, might at any time have been obtained, such as is now frequently used by Jewish families in the celebration of the passover.

3. It is not probable that the Saviour would associate the words, 'This is the testament in My blood,'—with the use of old wine as the representative of His blood about to be shed. The inference that new wine was not used because of His declaration that He would no more drink of the fruit of the vine until He drank it new with His disciples in the heavenly kingdom, is only valid on the supposition that He was alluding to different kinds of material wine; but no such supposition can be entertained for a moment. The Redeemer did not imply, 'This is old vine-fruit, and I will take no more vine-fruit till I take it new in My Father's kingdom'; but having reference to the symbolic nature of the feast, He is to be understood as affirming, that though He was then instituting a new dispensation, and probably with new wine, this economy would, in process of time, yield to another, which should be emphatically 'new,' when the fruit of the vine (that is to say, its spiritual joy) should, in its transcendent purity and sweetness, taste 'new' even to those who had partaken of the fruit of the New Testament dispensation. Bengel, and a train of expositors, take kainon, 'new,' in the sense of 'exceeding all previous experience.' And after all, were we to admit a contrast between a present and literal 'old wine,' and figurative and future 'new wine,' evidence would still be required that a fermented old wine was used on this occasion. Unfermented wines were made and preserved for long periods, and some of the old wines were elaborately treated in order to free them from any intoxicating power.

4. The 'Mishna,' or 'Misna,' is the text of the Talmud. It signifies 'repetition,' being a collection of traditional Jewish expositions and customs, reduced into order

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*a* Were it so, however, the argument would still be the same. For the wine that is alone best unless new is the unfermented, made from fresh grapes, as contrasted with old grapes.

*b* 'Wines are rendered old and deprived of all their force by filtering.'—Pliny.

"Wine is rendered old, or feeble in strength, when it is frequently filtered. The strength being thus excluded, the wine neither inflames the brain nor infests the mind and passions, and is much more pleasant to drink."—Plutarch.
by Rabbi Yehuda (Judah), surnamed Hakkadosh, 'the holy,' toward the close of the second century of the Christian era. The 'Gemaras,' or commentaries on the Mishna, are two—that of Jerusalem, variously ascribed to the third and fifth centuries, and that of Babylon, compiled in the sixth century. The Babylon Talmud is in most esteem. The Talmud was copiously annotated by Maimonides and Bartenora, celebrated rabbins of the Middle Ages; and it is from their notes, and not from the text of the Mishna, that references to the intoxicating nature of the passover wine have been extracted. These references will be afterward examined. According to the Mishna, search for ferment was made by lamplight on the night of the fourteenth day of the month Nisan, this search extending to the cellars; and among the prohibited drinks are named the cuitak of Babylon, the sheker of the Medes, and the khamest of Idumea—all of them either fermented liquors made from grain or fruit, or liquors so liable to ferment that they were prudently excluded. The poorest Jew is said to be careful to drink four cups of wine during the feast, and permission is given to drink more wine between the first and third cups, but not between the third and fourth cups. A warming-pot, or kettle, is mentioned as being present on the passover board, probably to dilute the wine when too thick or sweet for use as prepared.

5. The practice of the modern Jews is far from being consentaneous in favor of fermented wine; and those who use it are careful to put away the branded wines of commerce, which are the kind most commonly used in the Christian celebration of the Eucharist. See page 282.

6. The practice of mingling wine with water, both at the passover and Lord's Supper, is undoubtedly very ancient. But the wide-spread custom of boiling wines till the juice was reduced to a syrup or jelly, made the addition of water in large quantities necessary, not to weaken the alcoholic strength, but to render them fit for drinking at all. In regard to those which were fermented, and retained the alcohol, the percentage of spirit was not greater than from 6 to 15; and when this liquor was diluted with water in the proportion of three to one of bulk, the beverage could not be compared with the 'fortified' wines now in use. Rabbi Yehuda is expressly said, in the Mishna, to have approved of boiled wine, the use of which at the passover would necessitate the liberal application of water. The antiquity of wine-and-water in the Christian eucharist is high. Cyprian pleads for it as an apostolic tradition, and mystical reasons very attractive to the Fathers were alleged in its behalf. As the evangelists, however, say nothing about water, all positive assertion on the point must be forborne. If the traditions of the Mishna reflected the general practice of the Jews at the passover, and if that practice was adopted by our Lord—then, for some reason unknown, water was mingled with the fruit of the vine at the last supper. What the fact really was must always remain doubtful to us; but whatever it might be, it would altogether fail to support the conjecture that the wine was fermented and intoxicating.

7. The extract from Bingham as to the decree of the local council of Braga proves the existence of a difference in the Western celebration of the sacrament;

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* "Rendered thick by the continued action of heat and smoke from the fumarium or drying-bin, over which they were kept for years; sometimes even boiled down to a concrete mass, and often impregnated with foreign matter; they were, in many cases, reduced to a state of syrup or extract, and so thoroughly seasoned with harsh aromatic bitterness, or even less estimable flavors, that it was perhaps scarcely possible to drink them without dilution."—Quarterly Review, vol. xxxii. p. 575.

† Vide the original, cited in 'Works of Dr Lees,' ii. p. 160, from the Mishna, Tr. Terumoth, xi. Bartenora adds, in a Latin note, 'Because people drink less of boiled wine,' which is certainly true, since boiling grape-juice makes it more saccharine and satisfying.
and no one acquainted with the ignorance of most of the Fathers of the Western church on many questions of Oriental philology and usage, would appeal to their opinions, or to the decisions of councils under their influence, for testimony as to Jewish manners and customs centuries before their time. But the objection may be more directly met. Bingham, in his "Antiquities of the Christian Church," (book xv. chap. 2, sect. 7), discusses the practices of some ancient heretics who used only water in the Lord's Supper, and also the custom, widely adopted, of mixing the wine with water. He then continues, "And the third council of Braga [in Portugal] relates Cyprian's words, correcting several other abuses that were crept into the administration of the sacrament; as of some who offered milk instead of wine; and others who only dipped the bread into the wine, and so denied the people their complement of the sacrament; and others who used no other wine but what they pressed out of the cluster of grapes that were then presented at the Lord's table. All which they condemn, and order 'that nothing but bread, and wine mingled with water, should be offered, according to the determination of the ancient councils.'" The words printed above in italics are Bingham's translation of the words of the council—viz., quaedam etiam expressum vinum in sacramento Domini calicis offerre, 'some even present wine expressed in the sacrament of the Lord's cup.' Passing by the curious fact that non, 'not,' before expressum is given by some MSS. as the reading of the passage, it is obvious that the objection of the council had not respect to the unfermented nature of the juice distinctly called vinum—'wine,'—but to the juice of the grape being expressed at the time of the sacrament, when no provision was made for the canonical admixture with water. But Pope Julius, or whoever wrote the Epistle to the Egyptians preserved by Gratian, had long before said, with an eye to this objection, Sed si necesse sit butrus in calice comprimatur, et aqua miscatur, 'but if needful let the bunch of grapes be pressed into the cup, and let water be mingled with it.' Thomas Aquinas alludes to this; see Note on p. 285.

8. The objection of the late Archdeacon Tattam, that only the Abyssinian, amongst all the Eastern branches of the Church universal, supports the doctrine of the Abstainer, is the exact contrary of the fact. Hardly any church but the corrupted, intolerant, and persecuting churches of the West ever introduced any other practice than that of the Abstainer. [Consult Student's Edition of Dr Nott's 'Lectures on Bible Temperance,' p. 227, Appendix D, in reply to Dr Tattam; 'Works of Dr Lees,' vol. ii. pp. 131, 180; and see under II. division, No. 4, farther on.]

II. The arguments in favor of the position that the Saviour used the unfermented 'fruit of the vine' may be thus summarized:—

1. Obedience to the Mosaic law required the absence of all fermented articles from the passover feast. The law forbade seor—yeast, ferment, whatever could excite fermentation—and khamdta, whatever had undergone fermentation or been subject to the action of a seor. [See Note on Exod. xii. 15, 19.] Fermented grape-juice must, therefore, by the necessity of the case, have been equally interdicted with fermented bread. Most noteworthy is it that Maimonides, Barterona, and other medieval rabbins, in allowing the use of intoxicating wine, defend their permission by supposing that it is not fermented. They say, "It is an hypothesis of the Jews that the water of fruits does not ferment; hence the prohibition does not apply to pure water and to wine." In other words, to excuse a violation of the letter of the Divine law, rabbinism sets up a proposition which is a plain contradiction of natural law! If grape-juice does not ferment, whence did the rabbins suppose its intoxicating power was derived? It is hardly possible
to stretch our charity so as to believe that the assertion was ever put forth in good faith. An attempted distinction between the ferment of grain and the ferment of grape-juice is not a whit more defensible; for (1) all ferment was forbidden, and (2) the ferment (yeast) of grain and of grape-juice is chemically identical, both being rotting albumen. Nor can it be pretended that ferment only, and not the spirituous product of ferment, was prohibited; for the Gemara and rabbins forbade all fermented liquor of grain, however well fined; and, moreover, rum and all distilled spirits which are quite free from seor have been always rigidly interdicted. Besides, it must have been practically impossible for the Jews to retain large quantities of fermented wine on their premises without a considerable portion of the ferment remaining attached to skins and casks. We here reach the last pinch of the argument. Did the Saviour understand the law, or did He not? Did He observe the law, or break it? If He used fermented liquor, He must, either ignorantly or intentionally, have broken it; and reverence for their Master ought surely to lead Christians to the conclusion that the cup He ‘blessed’ and gave to His disciples contained nothing which the law of Moses had interdicted.

2. The consistency and beauty of the sacramental symbol demanded the absence of all fermented drink. Leaven had been used by the Great Teacher as an emblem of the doctrine of the Pharisees; and both among Jews and heathens ferment was a common sign of corruption. The Lord of the dispensation of grace, who was now about to seal the new covenant by His blood, offers the cup as the type and token of that blood: could grape-juice which had been subject to a decaying and fermenting process be fitly and consistently used as its visible symbol? Could that blood, signifying the redemption of man and the cleansing of the conscience, be aptly represented by an intoxicating cup, which, in the Psalms and prophets, had been adopted, on the one hand, as the figure of human depravity, and, on the other, as the emblem of Divine indignation?

3. If the traditions of the Talmud correctly state that each person at the passover was supplied with four cups at least, and had permission to take an extra quantity between; and if the Saviour kept the passover, according to this custom, with His disciples,—unless we assume the absence of fermented liquors, the inference is inevitable, that both the Lord and His followers countenanced and illustrated alcoholic excess! Each cup, says Lightfoot (vol. ix. p. 151), was to contain “not less than the fourth part of a quarter of a hin, besides what water was mingled with it”; and as the ain contained twelve English pints, the quantity of wine which it was obligatory upon each person to drink would be three pints; but three pints of alcoholic wine would be sufficient to make any person, a hardened toper, grossly intoxicated. Even if the Talmud be accused of extravagance, and the quantity is reduced one-half, nine out of ten persons who drank it, and all women and children, would be inebriated. Indeed, to suppose any sort of wine to be freely drunk, except an unfermented species, is to presuppose consequences from which the truly pious mind instinctively recoils.*

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* Hence the confusion of thought evinced in the sentence preceding the quotation (given on p. 139) from the Evangelical Magazine (No. 109, New Series).—” All Protestants strongly resent the usage of the Church of Rome in deifying the cup to the laity: but though we have received and restored to the people the visible symbol which for many centuries had been withheld from them, it is not quite certain that we have permitted ourselves to apprehend its meaning. We still celebrate the Lord’s Supper as if the wine were forbidden us.” This implies that the quantity used is much too small, and that it should be supped, not sipped. But would the writer of this complaint recommend that each communicant should receive the Talmudic allowance of a bottle and a half of intoxicating wine? Is it not clear, that so long as alcoholic wine is used, the only condition of safety is limiting the amount to a mouthful? and that the wine of the Supper can never be taken copiously and steadily till it ceases to be alcoholic and intoxicating?
4. As subsidiary evidence, we may cite the long-established practice of nearly all the Christian communities of the East, though widely separated from each other. Baron Tavernier, in his 'Persian Travels' (1652), says of the Christians of St John, whom he found very numerous at 'Baisara' (Bassorah), "In the eucharist they make use of meal or flour, kneaded up with wine and oil; for, say they, the body of Christ being composed of two principal parts, flesh and blood, the flour and the wine do perfectly represent them. To make their wine they take grapes dried in the sun—which they call in their language sehiders—and casting water upon them, let them steep for so long a time. The same wine they use in the consecration of the cup." The Christians of St Thomas, who were found on the coast of Malabar, and claimed to have derived the gospel from St Thomas the apostle, celebrated the Lord's Supper in the juice expressed from raisins 'softened one night in water,' says Odoard Barbosa. 'They use in their sacrifices wine prepared from dried grapes' (vino et passis suis confecto in sacrificiis utuntur), states Osorius (De Rebus, 1586). Ainsworth, in his 'Travels in Asia Minor' (London, 1842), notes the administration of the sacrament among the Nestorians, and adds, 'Raisin water supplied the place of wine.' Tischendorf, in his narrative of visits to the Coptic monasteries of Egypt, remarks that at the eucharist the priest took the thick juice of the grape from a glass with a spoon; and Dr Gobat (the Protestant Bishop of Jerusalem), in his Abyssinian 'Journal,' records the reception of 'some bottles of grape wine. The wine is the juice of dried grapes with water.' It is morally certain that the eucharistical notices of some of the ancient Christian sects, who are represented as denouncing wine and rejecting it from the Lord's Supper, are colored and perverted statements,—pointing simply to a refusal to use fermented wine in the sacrament. When so able and acute a theologian as St Augustine charges his old associates, the Manicheans, with inconsistency because they condemned intoxicating wine and yet allowed the use of grapes, it is difficult to estimate the capacity for blundering in lesser minds upon the kindred question of the wine used by the independent sects of antiquity; some of whom may have been very wrong in respect to articles of faith, and very right in points of discipline and practice.

5. In spite of the sophisms of many celebrated doctors, the Jews of the synagogue do conform very extensively to the Mosaic injunction to celebrate the passover without fermented drinks. Speaking no doubt from his own observation, the Rev. C. F. Frey, a converted Jew and author of several Hebrew works, has said, "Nor dare they (the Jews) drink any liquor made from grain, nor any that has passed through the process of fermentation." The Arbaah Turim, a digest of Talmudic law, by Rabbi Jacob ben Asher, in the thirteenth century, says of the four cups, "If needful, he must sell what he has, in order to keep the injunction of the wise men. Let him sell what he has, until he procure yayin ov simmooqim—wine or raisins." The learned Rabbi Manasseh ben Israel, in his Vindicia Judaorum (Amsterdam, 1656), says of the passover, "Here, at this feast, every confection [= matzoth] ought to be so pure as not to admit of any ferment, or of anything that will readily fermentate" (Sect. i., No. 4). Mr. Noah, a leading Jew of New York, informed Mr Delavan that the use of wine prepared from steeped raisins was general among American Jews. Mr A. C. Isaacs, a teacher of the Jews, among whom he had lived twenty-six years before his conversion, stated in a letter (1844), "All the Jews with whom I have ever been acquainted use unintoxicating wine at the passover,—a wine made in this country expressly for the occasion, and generally by themselves. Some raisins (dried grapes) are steeped in water for a few days previous to the passover, the vessel being placed
near the fire. This liquor is bottled off, and used at the feast of unleavened bread as 'the fruit of the vine.' Sometimes, when time does not permit of steeping, the raisins are boiled on the same day on which the feast is to be celebrated at night; and when the whole of the saccharine matter is thought to be extracted, the decoction is bottled off and corked; and this is the passover wine." Dr Cunningham, the learned Hebraist, says, "What is now chiefly used by the Jews at the passover for wine is a drink made of an infusion of raisins in water, which is either boiled at once or simmered during several days. It is free from alcohol and acidity. It is quite sweet. I have tasted it at the paschal table. No Jew with whom I have conversed, of whatever class or nation, ever used any other kind. But a Mr Jonas informed me that he believed the proper kind of wine is that expressed from the red grape at the time." In Horne's 'Introduction to the Scriptures' it is said (vol. iii. p. 322, foot-note, Ed. 1846), "The modern Jews, being forbidden to drink any fermented liquor at the passover, drink either pure water, or a wine prepared by themselves from raisins (Allen's 'Modern Judaism,' p. 394; the Truth-Seeker, 1845, p. 78). It is not known when the Jewish custom began of excluding fermented wine from the passover feast. It is, however, very ancient, and is now almost universal among the modern Jews." The late Professor Moses Stuart, in the "Bibliotheca Sacra" (vol. i.), remarks, "I cannot doubt that sekamate, in its widest sense, was excluded from the Jewish passover when the Lord's Supper was first instituted; for I am not able to find evidence to make me doubt that the custom among the Jews, of excluding fermented wine as well as (fermented) bread, is older than the Christian era. . . . That this custom is very ancient; that it is even now almost universal; and that it has been so for time whereof the memory of man runneth not to the contrary, I take to be facts that cannot be fairly controverted." The "Encyclopaedia Britannica" observes, that "considerable dispute has been raised as to whether the wine used on the occasion was fermented or unfermented—was the ordinary wine, in short, or the pure juice of the grape. Those who hold that it was unfermented, appeal mainly to the expression 'unfermented-things,' which is the true rendering of the word translated 'unleavened bread.' The rabbins would seem to have interpreted the command respecting ferment as extending to the wine as well as to the bread of the passover. The modern Jews, accordingly, generally use raisin wine, after the injunction of the rabbins." (Art. 'Passover,' 8th Ed.). The Jews may, indeed, differ in their practice, as the rabbins have differed in their opinions; but, unquestionably, multitudes consider that a regard to the Mosaic prescription requires them to exclude fermented liquor of all kinds from their dwellings during the passover, and to celebrate that feast in wine of a perfectly unintoxicating character.

It may be inferred from the evangelical history, that, in the time of our Lord, the custom of using "the fruit of the vine" at the passover had become general. As it is not named by Moses in his regulations for the observance of that feast, we may presume that it was introduced after his day, perhaps after the captivity. Whenever introduced, however, this "fruit of the vine" would fall under the general principle prohibiting both the use and presence of ferment during the passover week, from the 14th to the 21st of the month Nisan. The wine thus employed would, therefore, be composed (1) of grape-juice squeezed at the passover feast—perhaps from the grape yielding a red, sweet juice,—and drunk immediately after straining; or (2) of grape-juice previously boiled down, and
reconverted into a potable liquid at the table by water, hot or cold (hot is mentioned in the Mishna); or (3) of the juice of raisins which had been kept steeped and simmering in readiness for the occasion.

If the order of proceeding described in the Mishna was followed by the Lord and His apostles, the following would be the course of events:—The company being seated, the Lord, acting as master of the feast, took the first cup of wine, and having pronounced a blessing, such as "We thank Thee, O Lord, our heavenly Father, who hast created the fruit of the vine," He drank of the cup, and gave it to the disciples that they might also partake. The hands of all were then washed, and the table was furnished with the paschal lamb roasted whole, with bitter herbs, two unleavened cakes, the remains of the peace offerings presented on the preceding day, and the charnath or thick-sauce. A piece of salad was then taken and eaten, and a blessing pronounced on the herbs; after which, the provisions having been temporarily removed or permitted to remain (as no children or strangers were present), conversation followed upon the origin of the feast; the supper (if removed) was then replaced, and water having been mingled with the second cup of wine, "He saith unto them, With desire have I desired to eat this pascha with you before I suffer; for I say unto you, I shall no more eat thereof until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this and divide among you; I will not henceforth drink of the fruit of the vine until the kingdom of God shall come." The 113th and 114th Psalms having been read, the second cup of wine, distributed to each, was drunk. Hands were again washed, an ejaculatory prayer uttered, and one of the unleavened cakes blessed and broken, and a piece offered to each disciple. This was eaten with the bitter herbs, the bread being dipped into the sauce. "And as they were eating, He said, Verily I say unto you, that one of you shall betray Me. And they were very sorry, and began each of them to say unto Him, Lord, is it I? And He answered and said, He who dippeth his hand with Me in this dish, he will betray Me." Dipping a sop into the dish, the Saviour gave it to Judas. The flesh of the peace-offerings was then eaten, a benediction pronounced, and the paschal lamb served. "And as they were eating, Jesus took the bread (the second unleavened cake), and blessed and brake it, and gave it to His disciples, and said, Take; this is My body, which is given for you: this do in remembrance of Me." Thanks were offered, hands were again washed, and 'the cup of blessing' prepared, which received a new and exalted significance, for "after the same manner also He took the cup after supper, and having given thanks, gave it to them, saying, Drink all of you out of it; for this is My blood of the covenant, which is shed for many for the forgiveness of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day I drink it new with you in My Father's kingdom." The allusion to God's kingdom touched a chord of ambition in the disciples' breasts, and they discussed who should be the greatest in it. This self-exalting disposition was reproved, and Peter was warned. The wonderful and mysterious discourse recorded by John was then commenced, and carried on down to the words (chap. xiv. 31), 'Arise, let us go hence.' The fourth cup of wine was then filled, and the grand

*The language of the 'blessings' was very precise, nicely distinguishing between natural and manufactured things. For example:—For fruit which grows upon a tree, say, 'Who created the fruit of the tree'; save for wine, whereon the benediction is, 'Who created the fruit of the vine.' For things which derive not their growth immediately from the ground (Psa. civ. 14, 15), say, 'Who gave being to all things.'—(Mishna, Tr. Berakoth, vi.) Let it be remembered, that though no one would think of calling winegar the 'fruit of the vine,' it is really more deserving that appellation than any form of alcohol. The former is sometimes found in growing fruit, the latter never.
hallel or hymn of praise—comprehending Psalms cxvi. to cxviii.—having been sung, the disciples drank of 'the fruit of the vine'; and the company having passed into the open air and out of Jerusalem, the Saviour resumed His discourse, with an implied reference to what had been last done in the passover chamber; as if saying, 'Ye have been drinking of the fruit of the vine, but remember! 'I am the true vine, and my Father is the husbandman.'"

The principal reasons for a use of unfermented wine in the present day, at the Sacramental communion, may be briefly enumerated:—

1. Unfermented wine, if the preceding arguments are valid, was used by the Lord when instituting the Supper, conformably to a law, the moral significance of which remains the same, and is even greatly enhanced; for if ferment, the symbol of corruption and insincerity, was out of place at the passover, how much more unsuitable is it at the board of Christian fellowship and joy! It may be answered that conformity to the old analogy requires the disuse of fermented bread; and why should the conformity not be complete? Yet partial conformity is better than total contrariety; and if the conformity must be partial, there are special reasons (afterwards assigned) why the cup should be selected,—not to insist on the fact that in fermented wine the effects of the ferment remain, while in bread they have been expelled by the heat of baking.

2. Unfermented wine is, in literal truth and beyond all question, the only 'fruit of the vine.' That designation it may challenge without fear of contradiction. What the vine has made it by vital processes, and what earth, sun, and air have combined to make it by the genial chemistry of absorption, warmth, and nutrition, it has become.* Fermented wine, on the contrary, is, just so far as its fermented and alcoholic character goes, something quite other than the 'fruit' of the vine,—the result of disintegrating forces which do not operate upon the vine, or within the grape, as formed by the Creator.† One practice, therefore, is at least right, while the other may be wrong, since the juice of the grape must be the fruit of the vine, whereas the wine of commerce cannot be so entirely, and may not be so in any degree. Under such circumstances, who can decide in favor of the latter, and against the former, as the substance which Christians are commanded to use in remembrance of their Lord?

3. Unfermented wine, on account of its innocent and nutritious properties, is a proper symbol of the blood of the Redeemer shed for the remission of sins. But fermented wine is almost destitute of any nutritious property, and, as containing the invisible but potent spirit of mischief, is, in proportion to its alcoholic strength, more fitted to represent moral disease and guilt than pardon and purification. This inversion of all analogy becomes the more serious when almost all the wines sold are charged with brandy, and are otherwise adulterated, so as more to resemble

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* The schoolmen, with all their acumen, did not dream of denying so plain a fact. The works of Thomas Aquinas are contained entire in Migne's Patrologiae Cursus Completus; and in the 4th book, 4th question, and 4th article, where it is asked, in reference to the Lord's Supper, is unum winum velit sit propriam materiam hujus sacramenti?—whether wine of the vine is a proper substance to be used in this sacrament,—he answers, Matum autem jam habet spectum vini, 'grape-juice has the specific nature of wine'; and declares, Ideo de multis potest confiti hoc sacramentum, 'therefore this sacrament can be kept with grape-juice.' He cautions against the use of must jus expressum, on account of its turbidness: but states that, by the decree of Pope Julius, si succus furrit botrus in calicis concipatur, 'the cluster may, if necessary, have its juice pressed into the cup.' [See page 380.]

† "It is curious," says Professor Brande, in his 'Manual of Chemistry,' "how perfectly the exclusion of air is provided for by the natural texture of the grape, which does not allow its ingress although it admits of the transpiration of aqueous vapor, as is shown by the spontaneous desiccation of the berry."
the dreadful 'mixed wine' of Scripture than the sweet and sanctifying influences of Divine grace in Christ Jesus our Lord.

4. Unfermented wine can be used by all communicants, young or old, without any danger of creating or of reawakening the drunkard's appetite; while the use of fermented wine at the Lord's Supper has been known to rekindle the flame which abstinence had laid in many reformed inebriates. Surely the Lord's table ought not to be a place of fierce temptation to any Christian; or a place where, for the soul's sake, one-half of the emblems has to be rejected by any believer—a course that not few reformed drunkards are compelled to follow whenever fermented wine is present at the Eucharist.

5. Unfermented wine may be used by all without any scruples or qualms of conscience, but fermented wine cannot; and therefore, on the broad principle of 'not casting a stumbling-block in a brother's way,' Christians who might themselves (till otherwise convinced) use alcoholic wine conscientiously, should cheerfully, from a spirit of brotherly affection, commune in elements of which all can partake without danger or offence. The course taken by some Congregational officials, of excluding from membership those who have not been able to use alcoholic wine, is a violation of Christian equity and charity, an arbitrary and cruel act, which is self-condemned. A majority of those who have power to decide not to supply unfermented wine ought, at least, to allow those who desire it to have it provided for their separate use. A contrary course must inevitably produce division.*

6. Unfermented wine is procurable without extending any sanction to the iniquitous traffic in alcoholic liquors. The fearfully injurious influence of that traffic upon national morals is such as to make it eminently desirable that all connection between it and true Christian communities should be avoided. This may be done with ease and satisfaction by exchanging the wine which mocks and deceives for the uncorrupted 'fruit of the vine,' on which a blessing may be freely invoked without any sense of incongruity, and without exciting aversion and disgust.

At a moderate computation, the quantity of alcohol consumed any year in Great Britain at the Sacramental table cannot fall short of 25,000 gallons, representing five times as many gallons of wine purchased, at a minimum cost of £75,000. What God has not joined may be lawfully sundered whenever a laudable purpose is to be attained; and while no sacred principle binds the table of the Lord to the vendor of intoxicating and mostly factitious wines, a separation between them would withdraw from that 'mystery of iniquity,' the Wine Trade, a patronage and implied approval which is simply shocking. Surely it is 'a consummation devoutly to be wished,' that the Church of God, and the sanctuary of a pure and spiritual worship, should be kept as free as possible from every taint of intoxication, and from everything that feeds and fosters the wide-spread intemperance of the nation.

* Whether a Christian abstainer should take the Lord's Supper in fermented wine, when he must do so or not commune at all, is a question of conscience which each person must determine for himself. Consistency certainly requires that he should use his legitimate influence to obtain a substitution of pure for alcoholic wine in the communion service of his own church. Failing this, he may claim to be supplied with the only wine of which he can safely or conscientiously partake, or not to have the intoxicating cup forced upon him by the penalty of exclusion. The recipe for making passover wine is as follows: Take a quantity of the best bloom or Muscatel raisins; cut them into small pieces; pour on them boiling water in the proportion of a pint to every pound; let the infusion stand overnight; then press out the liquor from the fruit, adding two tea-spoonfuls of burnt sugar for coloring. After the whole has settled for a few hours, decant the clear wine by pouring slowly into the vessel to be used, leaving any sediment behind. A sufficient quantity of unfermented grape-juice can thus be produced at a very economical rate. Where a wine more scientifically prepared, and of clear and beautiful appearance, is preferred, the 'passover wine' of Mr Frank Wright, of Kensington, England, can be recommended; or that of Mr Reynolds, of Ripley, Ohio. It is, undoubtedly, grape-juice pure and wholesome.
They gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink.

VINEGAR] Oξος, derived from axios 'sharp,' applied to the edge of tools, and then to the sense of taste; hence ὀξος, that which tastes sharply = vinegar, sour wine. In Codices C and Z the passage is lost; but Codices Aleph, B, and D have oίνον, 'wine.' With this reading agrees the V., vinum; but Beza has acetum, 'vinegar.' Mark says 'wine.' The obvious conclusion is, that wine which had undergone both the alcoholic and acetous fermentations was used, agreeably to the prophecy, 'In My thirst they gave Me vinegar (κηομέτς) to drink.' [See Note on Psa. cxix. 20.]

MINGLED WITH GALL] Μετὰ χολεῖς μεμιγμένον. Cholee is the word by which the LXX. translates the Hebrew r∴sh, 'gall,' and taanah, 'wormwood.' The literal meaning is bile, gall (from χελιδί ἵνα ποτίσῃ = that which is poured out of the gall-bladder). It is applicable to any bitter substance, such as the myrrh referred to by Mark, unless by χολες is to be understood some substance associated with the myrrh. [See Note on Mark xv. 23.] The V. and Beza give σέλη, 'with gall' (σέλη), the Latin equivalent for χολες.

This event is described by Matthew and Mark only. Bleeding and fainting, the Saviour had followed the cross, which He was unable to carry, until Golgotha or Calvary was reached; and then He probably exhibited so much exhaustion, and appeared so likely to die before crucifixion, that some pungent draught, composed of sour wine and bitter drugs, was presented to Him. The notion that this mixture was intended to deaden the pain of crucifixion is derived from a foregone conclusion concerning the death-cup given to criminals, but is not warranted by the other circumstances of the transaction,—all testifying to the harshness and brutality of the persons officially acting in it. The prophetic language of the Psalmist also excludes the thought of purposeful kindness by the soldiery. Perhaps, however, a drugged potion, such as was offered, would have somewhat deadened the nervous sensibilities, while it excited muscular action; but no such anodyne or 'support' was desired by the Redeemer. 'When He had tasted, He would not drink,' says Matthew; while Mark more sententiously records, 'He received it not.' He was to drain the cup of suffering, and He would do it in the possession of all his mental powers. What is fit to be done and endured, ought to be so, and may be, without recourse to liquors that stupefy or inflame.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

ONE OF THEM] Εἷς ἀπὸ αὐτῶν, 'one from among them.' The words ἀπὸ αὐτῶν are absent from Codex Aleph.

* It is a tradition of the Talmud that a society of ladies existed in Jerusalem who supplied criminals with drugged drink, to allay the fears and pains of execution; and one scholar has connected with this tradition the account of Luke, 'a great company of people and of women' followed Jesus to Calvary, bewailing and lamenting Him. But there is no reason to ascribe to female sympathy the intoxicating draught offered to the Saviour.

PUT IT ON A REED: Perithes kalamb, ‘having placed it round a cane,—i. e. round the top of the cane. The calamus was a plant with a jointed hollow stalk, growing in wet ground.’ John says the sponge was put upon hyssop; so that kalamos is here used for the stalk of the hyssop, which sometimes grows to the height of two feet. Some portion of the hyssop may have remained attached to the reed, so that it is spoken of as ‘hyssop.’ The sponge, after being soaked in vinegar, was raised on the point of the reed to the lips of the crucified One. The accounts of all the evangelists may be here compared with advantage:


And straightway one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink. And the soldiers after this, Jesus gave him sour wine, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished:

The particulars, as variously presented above, may be thus collectively reproduced:—At or about the ninth hour, three in the afternoon, the Saviour, in His agony, uttered the awful cry, ‘Eli, Eli, lama, sabachthani,’ which those who stood by mistook for an appeal to Elias. He then added, ‘I thirst.’ Some one who heard this ran to ‘a vessel,’ near at hand, ‘full of vinegar’—βοσα, the usual drink of the Roman legionaries,—‘and took a sponge, and filled it with vinegar’; and then ‘the soldiers,’ fixing it on a ‘reed’ of hyssop, held it up to Him with ‘mocking’ words, putting it ‘to His mouth to drink’; while others, less profane and more curious, cried, ‘Let be’—be still,—‘let us see if Elias will come to save Him.’ Jesus ‘received the vinegar,’ for the saturated sponge cooled His lips and relieved His burning thirst without beclouding His mind; and having cried with a ‘loud voice,’ saying, ‘It is finished,’ He added, ‘Father, into Thy hands I commend My spirit;’ then ‘He bowed His head,’ resigning His life, and His spirit passed from earth into paradise.
THE

GOSPEL ACCORDING TO MARK.

CHAPTER II. VERSE 22.

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

[Else the new wine doth burst the bottles] Ei de meo, rheexei ho oinoi ho meos tous askous, 'but if not (otherwise), the new wine rends (bursts) the bags.' All the chief Codices except Codex A read rheexei, 'will burst,' and omit ho meo, 'the new,' having simply ho oinoi, 'the wine.'

[And the wine is spilled] Kai ho oinoi ekheitai, 'and the wine is poured out.' Codex B has kai ho oinoi apollutai, 'and the wine is lost' (destroyed); Codex D has only kai ho oinoi, 'and the wine.'

[And the bottles will be marred] Kai oi askoi apolountai, 'and the bags will be lost' (destroyed). Codex B has only kai oi askoi, 'and the bags.'

But new wine must be put into new bottles] Alla oinoi meos oinoi kainous bleteon, 'but new wine should be placed into new bags.' Codex D omits the whole clause. Codices Aleph and B omit bleteon, 'must be placed'; but in Aleph it is supplied by a second hand. The reading of Codex A agrees throughout with the received Greek text; and Codex C does the same, with the exception named above of rheexei, 'will burst,' for rheexei, 'bursts.'

[For Exposition, see Note on Matt. ix. 17.]

CHAPTER IX. VERSE 41.

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

[A cup of water] Poteiron hudaton, 'cup of water.' [See Note on Matt. x. 42.]
And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

A vineyard] Ampelōna.
And set a hedge about it] Kai periētheke phragmon.
And digged a place for the winefat] Kai drxein hupo lemmion, 'and digged an under-press.' When used in distinction from lenes, 'press,' the hupo lemmion denoted that part of the structure into which the juice flowed after pressure of the grapes. Here it would seem to designate the entire receptacle for treading the clusters and collecting the 'new wine.' The wine-press was frequently dug out of the rock or soil,—precautions being taken that the liquid should not oose away.
And let it out to husbandmen] Kai ecedoto auton gebrois, 'and gave it out (i. e. on hire) to cultivators of the earth.' [See Note on Matt. xxi. 33.]

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

V. 23. The cup] To poteirion. All the chief MSS., except A, omit ho, 'the.' And they all drank of it] Kai eíoion ex auton pantes, 'and all drank of it'—i. e. of its contents,—in response to the invitation, as recorded by St Matthew, pite ex auton pantes, 'drink ye all of it,'—phraseology which conveys the impression that but one cup was used at this time, of which all the apostles (except, perhaps, Judas) drank in common.
V. 24. This is my blood of the new testament] Codices Aleph B, C, and D omit the word kainēs, 'of the.'
V. 25. I will drink no more of the fruit of the vine] Ouketi ou mee pio ek tou genneumatous tees ampeion, 'no more, not at all, will I drink of the fruit of the vine.' All the chief MSS. read genneumatous (with one w). Codex Aleph omits ouketi, and Codex D has ou mee prœsthō pein, 'I will not add to drink.'
Until that day that I drink it new in the kingdom of God] Ἑδος tees καιρες εκεινες, hotan auto pind kainon en te basileia tou Theou, 'until that day when I drink it new in the kingdom of God.' [For Exposition, see Note on Matt. xxvi. 26—29.]
And they gave him to drink wine mingled with myrrh: but he received it not.

**To drink**] *Pìein*, "to drink." This word is absent from Codices Aleph, B, and C.

**Wine mingled with myrrh**] *Eismyr̓h̓ ùmnon oìnnon*, "smyrnized wine"—wine prepared or flavored with myrrh. *Smurna* or *myrrha* (from the Hebrew *mwr*) is said, in Robinson's N. Test. Lexicon, to be "a substance distilling in tears (drops), spontaneously or by incisions, from a small thorny tree growing in Arabia, and especially in Abyssinia: these tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used as incense and perfume." Very little is known of the myrrh-plant even at the present day. In the Babylonian Talmud, Rabbi Chusda is quoted as saying, "He who is led to death has given to him to drink a grain of myrrh (or frankincense) in a cup of wine, that his mind may be withdrawn from the sense of his situation." But the historical evidence in support of this statement is exceedingly slender and obscure. [See Note on Matt. xxvii. 34.]

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

**One**] *Eîs*, "one (man)." Codices Aleph and B read *tîs*, "a certain (man)."

**Filled a sponge**] *Gemias spōggon*, "making a sponge full." Codex D has *plesas spōggon*, "filling a sponge."

**Put it on a reed**] *Perithēs to kalamh*, "and having placed it round a reed." Codex D has *epithēs*, "having placed it upon." [See Note on Matt. xxvii. 48.]
THE

GOSPEL ACCORDING TO LUKE.

CHAPTER I. VERSE 15.

For he shall be great in the sight of the Lord, and shall drink
neither wine nor strong drink; and he shall be filled with the Holy
Ghost, even from his mother’s womb.

And shall drink neither wine nor strong drink] Kai oinoν kai sikerα
ou meν pιcεν, ‘and wine and strong drink he may not surely drink.’ Wyclif (1380)
translates, ‘and he shall not drinke wyn ne sider’ (cider). The Rheims version
(1582) has ‘and wine and sicer he shal not drinke.’

John the Baptist was to be ‘great in the sight of the Lord,’ and to be
‘filled with the Holy Ghost’ from his birth. Called to a work of extraordinary
solemnity, he was through life to be a Nazarite,—the principal feature of whose
vow and regimen is quoted by the angel. If, as a matter of physical support,
alcohol would have conduced (as nothing else could) to the performance of his
onerous labors, it is inconceivable that he should have been deprived of it. [As
to the contrast between the Baptist and the Saviour, see Note on Matt. xi. 18, 19;
and on the relation of abstinence to spiritual influence, see Note on Ephes. v. 18.]

The comparison between John the Baptist, as the harbinger of Christ, and Tem-
perance societies, as pioneers of Christian civilization, has often been drawn, and in-
volves both a significant truth and an impressive argument, if properly defined. No
preparatory work can equal in importance that of making those sober to whom
the Gospel is preached, in order that it may be heard by them to purpose.
And if this preparatory work does not belong to Christians, upon whom does it
devolve? At the same time it ought to be borne in mind, and always urged, that
John’s example does not furnish so strong a reason for abstinence as do the
benevolent and self-denying principles of Christianity, illustrated by the transcendent
pattern of His self-sacrifice whose shoes’ latchet John confessed he was not worthy
to unloose. [See Note on chap. ix. 23.]

CHAPTER III. VERSE 1.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius
Pilate being governor of Judæa, and Herod being tetrarch of Galilee,
LUKE, V. 37—39.

and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene.

TIBERIUS CÆSAR] This was the Emperor Tiberius Claudius Drusus Nero, the step-son and successor of Augustus, who ruled the Roman empire from A.D. 14—37: Seneca says of him, that he was never drunk but once in his life; for having once begun to drink, he never ceased drinking till his death. This description is scarcely chargeable with extravagance when compared with the more exact account given of him by Suetonius:—“When a young soldier in the camp, he was remarkable for his excessive inclination to wine. For Tiberius they called him Biberius [bibber], for Claudius, Caldius [hot], and for Nero, Mero [neat (wine)]. And after he succeeded to the empire, and was invested with the office of reforming the morality of the people, he spent the whole night and two days together in feasting and drinking with Pomponius Flaccus and Lucius Piso, to one of whom he immediately gave the province of Syria, and to the other the prefecture of the city, pronouncing them in his letters patent to be ‘very pleasant companions and friends, fit for all occasions.’ He preferred a very ignoble candidate for the questorship before the most noble competitors, simply because he had swallowed an amphora of wine at a draught.” This ‘amphora’ must have been of lesser size than the common sort, which held about eight English gallons. The other vices of Tiberius were in keeping with his chronic inebriation.

CHAPTER V. VERSES 37—39.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
38 But new wine must be put into new bottles; and both are preserved.
39 No man also having drunk old wine straightway desireth new; for he saith, The old is better.

V. 37. AND NO MAN PUTTETH NEW WINE INTO OLD BOTTLES] Kai oudeis ballei eionon neo einis askous polaiouou, ‘and no one places new wine into old bags.’

Codex C has epiballei, ‘places upon,’ an obvious reiteration, by mistake, of epiballei in ver. 36, where it is appropriate.

ELSE THE NEW WINE WILL BURST THE BOTTLES] Ei de megei, rheexei ho neo einas tous askous, ‘otherwise, the new wine will rend the bag.’

Codex C has rheessi, ‘rends’; Codex Aleph omits neo, reading ‘the wine will rend the bags’; Codex D repeats the word ‘old’—‘the old new-wine will rend the old bags.’

AND BE SPILLED, AND THE BOTTLES SHALL PERISH] Kai autai ekxuthestai, kai hoi askoi apalountai, ‘and it will be poured out (= spilled), and the bottles will perish.’

V. 38. BUT NEW WINE MUST BE PUT INTO NEW BOTTLES; AND BOTH ARE PRESERVED] Alla eionon neo einis askous kainous blestevon, kai amphoteroi sunterountai, ‘but (if it is fit for) new wine to be placed into new bags, and both are kept together (= preserved).’

In Codex Aleph blestevon is substituted by a second hand for ballostin; and Codex C, instead of blestevon, reads balloustin, ‘they place’ new wine, etc., and substitutes teerountai, ‘they are kept,’ for sunterountai. Codices Aleph and B omit altogether the words kai amphoteroi sunterountai.
V. 39. NO MAN ALSO HAVING DRUNK OLD WINE STRAIGHTWAY DESIRETH NEW] Kai oudeis pìdn paìsion, eu@theis thelei neom, 'and no one drinking old immediately wishes new.' The word oînòn, 'wine,' is to be understood after both paìsion and neom. Codices Aleph and B omit kai, 'and,' and eu@theis, 'immediately.' Codex C omits eu@theis.

For he saith, THE OLD IS BETTER] Legi gar ho palaioi chrêstoteros estin, 'for he afirms, The old is better.' Codices Aleph and B have, instead of chrêstoteros, 'better,' chrêstos, 'good'—suitable—'good enough' (Alford).

The received Greek text of these three verses agrees veròtism with the text of Codex A. The V. renders chrêstoteros by meliùs, 'better'; Beza by utiliùs, 'more useful.' Verses 37 and 38 agree in the corresponding passages of the Gospels of Matthew and Mark; and for an explanation of them, see Note on Matt. ix. 17. Ver. 39 is peculiar to Luke's Gospel, and is even absent from the text of Luke as presented in Codex D; but the preponderance of evidence is in favor of its genuineness.

The whole passage is part of the Saviour's reply to the question why His disciples did not fast as did the disciples of John and the Pharisees; and is generally interpreted to signify that it was not judicious to impose trials too heavy upon young disciples, but that there must be an adaptation of discipline to experience; in other words, that the law of congruity must be regarded, as in the case of those who avoided putting new wine into old bottles. But the commentators are puzzled to trace any connection between this exposition and ver. 39, where the drinker of old wine afirms its superiority over new. We may, perhaps, find the link of connection in the idea that new wine, preserved by close confinement in new bottles till it is old, retains in perfection all its original properties, and acquires a lusciousness that enhances its value to the user. The language may, therefore, be thus paraphrased:—"You ask why My disciples do not act as do the disciples of John and the Pharisees. You forget that the spirit of My dispensation—a spirit of sacred liberty—is essentially different from theirs, and, therefore, that the regulations affecting its subjects must also differ. If put into the bottles of traditional Judaism, it would acquire a fermentative violence that would burst the traditional bands, and endanger its own religious existence, by the change of liberty into license. Such rules as are required for My dispensation must be adapted to its spirit—the bottles must correspond with the contents,—and so both will be preserved,—the spiritual liberty and the conditions under which it is held. Thus preserved from contamination and fermentation, the older it becomes, the sweeter and purer it will be; and as no one who drinks old wine that has been safely kept desires new wine, because he declares that the old is better, so, the longer the liberty I bring is possessed in conformity with the principles I inculcate, the more assuredly will its excellence be exhibited and approved." (If the old wine of ver. 39 is taken as symbolical of the old form of Judaism, the remark 'No one,' etc., as Alford suggests, is simply declaratory of the self-satisfaction of the rabbinical Jew with his doctrines and rites.) Hence—

*Mr Wright's passage in his Journal of the Book of Mormon is found to improve in flavor by keeping, though no chemical change, and certainly no fermentation, occurs. An explanation may be found in the fact that the original aromas of the grapes, fine and subtile particles, being, by the act of crushing, mingled with the macerating and albuminous matters, become less perceptible to the palate; but, by being kept, they mechanically separate again, and so impart a fuller and distincter flavor by first touching the nerves of taste.
LUKE, IX. 23. 295

1. The Lord does not introduce incongruous or contradictory metaphors.
2. Nor does He assign to old fermented wine a superiority over new and unfermented wine. But—
3. A consistent sense is elicited by considering the ‘new wine’ of ver. 38 identical in nature, and representative of the same Christian blessings, with the ‘old wine’ of ver. 39—being the new preserved and improved by age. Historically, it is unquestionable that many of the oldest wines, and such as were most esteemed, acquired a honeyed thickness and sweetness that made their extreme dilution imperative, in order to their being drunk. Aristotle testifies that the wines of Arcadia were so thick that they dried up in the goat-skins, and that it was the practice to scrape them off and dissolve the scrapings in water. Some of the celebrated Opian wine mentioned by Pliny had, in his day, two centuries after its production, the consistence of honey. Professor Donovan says, “In order to preserve their wines to these ages, the Romans concentrated the must or grape-juice, of which they were made, by evaporation, either spontaneous in the air or over a fire, and so much so as to render them thick and syrupy.”

CHAPTER VII. Verses 33—35.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children.

V. 33. Neither eating bread nor drinking wine. Mετέχει αρτὸν ἐσθίον, mete arton esthion, ἐστι οινον ὑπον. mete einon pinon.

V. 34. A winebibber. Οἰνοπότης, ‘wine-drinker’; the V. and Beza, ἰδίος γερον, ‘drinking wine.’ Wiclif has ‘drynkyng wyyn’; Tyndale, ‘a drinker of wyne.’

V. 35. But wisdom is justified of all her children. Καὶ σοφία ἀπὸ τὸν τεκνὸν θυμηθείτω, kai sophia apo ton teknon hautes panton, ‘and wisdom is vindicated (shown to be just) by all her offspring.’ Codex Aleph, instead of teknon, has ergon, ‘works.’ In Codex D, panton, ‘all,’ is absent.

[For Exposition, see Note on the parallel text, Matt. xi. 18, 19.]

CHAPTER IX. Verse 23.

And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

This is one of many texts in which we find a wonderful condensation of the great tests and principles of the Christian life. Self-conquest and self-control are both involved,—the denial of all that is sensual and vicious, the doing of all that is virtuous. In the ‘battle of life,’ not only must we encounter and overthrow

* Meteorolog. iv. 10.
† Nat. Hist. xiv. 6.
‡ ‘Domestic Economy,’ in Lardner’s Cabinet Cyclopaedia.
every enemy, but we must prove our profession and possession of Christian grace by acts of beneficence and sympathy,—by conduct adapted to the circumstances in which we live, and the necessities of the people around us. How sad it is to see, on the contrary, general professions of Christian zeal and sacrifice, with no concrete illustrations of their reality! Whole congregations will sing, with apparent heartiness, but really without any thought at all of the application of these words,—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

* * * *

"Were the whole realms of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!"

But how many would give up their little glass of ale or wine to accomplish the reclamation of many drunkards, and secure the salvation of many souls?

"Some cursed thing unknown
Must surely lurk within;
Some idol which I will not own,
Some secret lust or sin."

The Christian hope, which looks forward to the possession of a glorious spiritual (or spiritual) body, should induce us to adopt abstinence as the means of partially purifying the body we now have, that, as St Augustine says of the resurrection-body, "with perfect and most wondrous facility of obedience it will be subject to the Spirit, so as completely to fulfill the serenely calm volitions of a never-ending life" (‘City of God,’ lib. xiii. cap. 23).

CHAPTER X. VERSE 7.

And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

EATING AND DRINKING SUCH THINGS AS THEY GIVE] Ἐσθιόντες καὶ πίνοντες τὰ παρ’ αὐτὸν, 'eating and drinking the (things) from them.'

To infer from this command that the Lord’s first disciples were required, or that Christians now are bound or permitted, to consume whatever is presented to them, without regard to its fitness as food, is to sacrifice reason to a most absurd literal interpretation of Scripture; yet even this inference has been drawn, and constructed into an objection to the disuse of intoxicating liquors! The objectors, however, would never apply it to things they disliked.

CHAPTER X. VERSE 34.

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
POURING IN OIL AND WINE] Epikteōn elaiou kai oinen, 'pouring upon (them) oil and wine.' The oil would act as an emollient, the wine as an astringent. When fermented wine was used in such cases, the virtue of the application could not reside in the alcohol present, whose only effect would be to increase the inflammatory condition of the wounds. Hence, in modern battle-fields, nothing has been found superior to simple lint and cooling water for wounds — wet bandages. It has been conjectured that the reference is to a compound of oil and wine, called by Galen einaiaon, 'wine-oil'; and noticed by Africanus ('Geoponics,' book x. chap. 49) as applied to branches of fig trees after pruning, probably to prevent the effusion of the sap. Pliny, in his 'Natural History' (book xv. chap. 7), in describing medicated oils and unguents, names the oleum glaucinum, compounded of sweet wine (gleukos) and oil. Columella's recipe for making this article is given in his 12th book, chap. 51. The passage is translated at length in Tirzeh lo Yavim; but the sum is—"To about ninety pints of the best must in a barrel, eighty lbs. of oil are to be added, and a small bag of spices sunk to the place where the oil and wine meet; the oil to be poured off on the ninth day. The spices in the bag are then to be pounded and replaced, filling up the cask with another eighty lbs. of oil; this oil to be drawn off after seven days." This text has been read by some devotees of strong drink as if the oil were designed for the wounds and the wine for the stomach of the wounded traveler!—much in the same way as 'the brandy-and-salt' embrocation (once a popular form of quackery) was divided by some Bacchanalians into two parts,—the salt being rubbed upon the surface of the body, the brandy reserved for internal application!

CHAPTER X. VERSES 36, 37.

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? 37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The parable of the Good Samaritan has charmed and edified sixty generations of Christian disciples; and the personal summing up, 'Go thou and do likewise,' remains, and ever must remain, in universal force. Topographically and outwardly, those are our neighbors, who live round about us; sympathetically and vitally, we are neighbors—and discharge our obligations as neighbors—to those whom we help according to the measure of their needs and our opportunity. The slaves of strong drink, and the sufferers associated with these victims, abound in every quarter, and are seen on every hand; and if this parable has any bearing on social evils at all, it must be viewed,—

First, as condemning—

(1) All measures, whether public or private, by which the love of intoxicating liquor is excited and intensified, and the number of its spoiled and wounded victims increased.

(2) Mere simple observation of this evil, mere abstract pity for the sufferers, if unaccompanied by efforts for their relief. Benevolent 'sentiment,' separated from

* This treatise is now accessible only in the Appendix to 'Works of Dr Lees,' vol. ii.

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benevolent sense, is branded with the Divine disapproval; and not least, but most, where it is evidenced by persons of religious profession and ecclesiastical position—'the priest and the Levite.'

Secondly, as approving—

(1) The adoption of the most direct and effective action for the benefit of those who are overcome by strong drink. And no means can be so direct, certainly none have proved so effective, as those which have sought the exclusion of intoxicating liquor from the social sphere.

(2) The exhibition of such conduct by men of all classes. It was a Samaritan (not a traditional Jew) whom the Saviour introduced into this parable as the genuine philanthropist and exemplar of practical compassion,—a standing warning to conventional religionists not to decry good things by whomsoever done, and not to point to their own faith, however correct, unless the works of love, resulting from it, attest its sincerity and its success.

(3) Of all means that seek the prevention of evils rather than their mitigation, or the partial removal of their bad effects. He is the best of good Samaritans who drives out the robbers and averts their attack on the peaceful traveler. The Temperance reform, which aims at the absolute prevention of intemperance, will secure this greatest of all results just so soon as it is adequately supported by Christians and patriots of every class, who are willing to 'do good' in this manner, as God gives them opportunity. The 'good Samaritan' did this good at some risk, trouble, and expense; while the benefits imparted by the Temperance movement to the intertemperate and their friends, are purchased by no real loss, but secure much personal advantage to those who use its principles for the rescue or preservation of their neighbors.

CHAPTER XII. VERSE 19.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

EAT, DRINK, AND BE MERRY] Phage, πειρ, euphrainou. Here speaks the undisguised sensualist, whose 'god is his belly.' It should be remembered, moreover, that alcoholic liquor, when used far short of drunken excess, tends principally to intensify the animal appetites, while it hardens the mind against the moral and spiritual influences directed upon it.

CHAPTER XII. VERSE 45.

But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken.

AND TO EAT AND DRINK, AND TO BE DRUNKEN] Estethin te kai pinin kai methuskesthai, 'and to eat and drink, and be surcharged.' Codex D has estethin te kai pinin methuskomenos, 'with eating and drinking, being drunk (or surcharged).’ Methuskesthai is intended to indicate that the eating and drinking
would be in such degree as to cause repletion; whether intoxication resulted would depend on the kind of drinks consumed.

CHAPTER XVII. Verses 26—28.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded.

V. 27. They did eat, they drank] Ecsthion, epinon, 'they ate, they drank.' Both eating and drinking here carry with them an emphatic meaning, implying not the mere acts of eating and drinking, but excessive addiction. [See Note on Matt. xxiv. 38.]

CHAPTER XX. Verse 9.

Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

A VINEYARD] Ampelōs, 'a vineyard.' [See Notes on Matt. xxi. 33, and Mark xii. 1.]

CHAPTER XXI. Verse 34.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

BE OVERCHARGED] Barunthésin, 'be made heavy' = dull, stupid. Codices Aleph, B, and C read baresthésin, 'be weighed down' = oppressed.

WITH SURFEITING, AND DRUNKENNESS] En kraipaleis kai methex, 'in debauch and drunkenness.' Robinson's Lexicon, under kraipaleis, has the following:—"Properly, seizure of the head: hence, intoxication and its consequences, giddiness, headache, etc. Latin, crasula. Luke xxi. 34, en kraipaleis kai methex, i. e. in constant revelling, carousing."

AND SO THAT DAY COME UPON YOU UNAWARES] Aiphanidios, rendered in A. V. 'unawares,' is literally 'unforeseen.' Codex Aleph has ephnadios. Addiction to sensuality not only takes off the thoughts from the recompense of evil-doing, but so bedims and even blinds the judgment, that the day of judgment may be strictly said to be 'unforeseen.'
CHAPTER XXII. VERSES 17, 18.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

V. 17. THE CUP] *Poterion,* ‘a cup.’ Codices A and C read *poterion,* ‘the cup.’

TAKE THIS] *Labete touto,* ‘take this.’ In Codex Aleph, *touto* was omitted by the copyist, but is supplied by another hand.

AMONG YOURSELVES] *Hetautos,* ‘among yourselves.’ Codices B and C have *is hetautos,* ‘for yourselves.’ Codex Aleph reads *alletois,* ‘among one another,’ but a second hand has written *eis hetautos.*

V. 18. THE FRUIT OF THE VINE] *Ton genneumatote tees ampelou, ‘the offspring of the vine.’* All the old MSS. read *genneumatos.* Codex Aleph, B, and D add the words *apo tou mou,* ‘from the (time) now;’ and Codices Aleph, B, and C, instead of *heioi hotou,* ‘until,’ read *heioi sou.*

CHAPTER XXII. VERSE 20.

Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

THE CUP] *To poterion,* ‘the drinking-cup.’ This verse is absent from Codex D. [See Notes on Matt. xxvi. 27—29.]

CHAPTER XXIII. VERSE 36.

And the soldiers also mocked him, coming to him, and offering him vinegar.

VINEGAR] *Oinos,* ‘sour wine,’ *oinos* being understood. [See Note on Matt. xxvii. 48.]
THE

GOSPEL ACCORDING TO JOHN.

CHAPTER II. VERSES 1—11.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whosoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 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; 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. 11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

V. 1. IN CANA] En Kana. Both the situation of this village and the signification of its name have been warmly discussed. Kefr Kenna, about an hour and a half’s ride N.E. of Nazareth, has still some advocates, but critical consent is generally given to Dr Robinson’s arguments on behalf of Kana-el-Jelili, a village situated about three hours’ distance, due north, from Nazareth.

THE MOTHER OF JESUS WAS THERE] It is a conjecture, not devoid of plausibility, that this was the marriage of some young relative of Mary, so that she ‘was there’ not so much by invitation as of right, and could therefore, without obtrusiveness, address the servants as recorded in ver. 5.

V. 2. WAS CALLED] Eleishees, ‘called’ = invited.

V. 3. AND WHEN THEY WANTED WINE] Kai husteresantas oinou, ‘and wine running short’ = being deficient. Wiclif, ‘and whanne wyne faillid.’ So all the old English versions. A later hand has altered Codex Aleph into oinon oik eichon oti sunetelthese, ‘they had not wine because it was used up.’ The original supply
may have been too limited, or the guests were more numerous than was at first expected. A marriage party in the East lasted several days, and this deficiency probably occurred upon the last day, soon after the Lord and His disciples had arrived. Incidentally, this notice of a short supply of wine suggests that the wedded persons were not wealthy, else the purchase of a sufficient quantity would have been the first and simplest course to be proposed.

They have no wine] Oinos ouk ekousi, ‘wine they have not.’ A later correction in Codex Aleph gives oinoi ouk exestin, ‘wine is not.’

V. 4. What have I to do with thee] Ti emoi kai soi, ‘what to Me and thee?’ i.e. ‘what is there in common to Me and thee?’ Mary thought only of supplying the deficiency,” Jesus of showing forth the Father’s glory. The conceptions of the earthly mother and the heavenly Son moved upon different planes. This remarkable expression throws light upon the extent of the miracle itself.

V. 6. Six waterpots of stone . . . containing two or three firkins apiece] Hvdriai lithinaie hex . . . chdrouai ana metretas duo ex treis, ‘six stone water-jars . . . holding each two or three measures.’ The Greek metretes is supposed to have corresponded with the Attic amphora, and to have held about eight gallons English. Reckoning two and a half measures to each water-jar, we may assign to every vessel a quantity of water equal to twenty gallons English, and to the whole six jars a quantity equal to 120 gallons. (Alford reckons the total at 126 gallons.) During a visit to this region, Dr E. D. Clarke saw a number of large massive stone pots “lying about, disregarded by the present inhabitants as antiquities with whose original use they were unacquainted.” They would have held from eighteen to twenty-seven gallons of water each.

V. 7. Fill the waterpots with water. And they filled them up to the brim] The amount of water in each of the jars had probably been reduced by the use made of it for the ablutionary purifications commonly practised; but the command was chiefly given in order that the guests might see that each vessel contained water, and water only; since the infusion of a coloring liquid would have stained the whole quantity in any particular jar.

V. 8. Bear unto the governor of the feast] Phere to architeklinh, ‘carry (what is drawn) to the architeklinos.’ This was the guest who occupied ‘the uppermost seat at a feast,’ and exercised a general superintendence over all its proceedings.

And they bare it] Kai enemhau, ‘and they carried (it).’

V. 9. And knew not whence it was] He did not know from whence the wine had been got.

But the servants which drew the water knew] Oi de diakouoi exekamoi ei enetexekotes to hudos, ‘but the servants knew, who had drawn the water.’ This expression is very striking, for it shows that what was drawn from out of the vessel was then water, and that its transmutation into wine was accomplished (not as Lucke, quoted by Alford, intimates, in the interval between ver. 7 and ver. 8, but) while the water was in transit from the water-jar to the governor. The view of

*That this is so can hardly be doubted, though men so eminent as Bengel and Calvin have ascribed other motives to Mary, of a totally different kind; such as a desire that the assembly should be broken up before the scarcity was perceived, or that Jesus should deliver a religious discourse.
Archbishop Trench, that this "drawing" had reference to drawing in order to fill the jars with water, is far-fetched. Nothing can be clearer than that it points back to the command of Jesus, "Draw now" (ver. 8), after the vessels were filled to the brim.

V. 10. Every man at the beginning doth set forth good wine

Pas anthròpos pròtòn ton kallon cnion tithesi, "every man (i. e. who is a nuphios, 'bridegroom,' as thou art) places first the good wine"—that which is specially good, held in most esteem.

And when men have well drunk] Kai holan methusthôsi, "and when they (the guests) have drunk to the full"; Wiclif, "whanne men ben fullfillid"; Tyndale, "when men be dronke"; so Cranmer. The Geneva V., "wel droncke"; the Rheims, "wel drunke." The A. V. is opposed to the assumption that methuô and methustô necessarily signify drinking in the sense of intoxication. The governor did not refer to the inebriating effect, but to the large quantity consumed, and this is the primary signification of the word.

Then that which is worse] Tote tov elasso, "then (he places) the inferior." The governor has been supposed to refer here to the loss of sensibility—to the impaired delicacy of the palate—induced by drinking intoxicating wines, thus enabling hosts to pass off their coarser wines at the fag-end of their entertainments; but this supposition—redolent of the public-house, and not at all complimentary to the effect of intoxicating liquor upon the nerves of taste—is not required to account for the governor's allusion. The best viands (food as well as liquors) would naturally be produced first, because of a desire to make a good impression at the outset, because guests would then be most critical, and because, where a succession of visitors had been invited, the most important would be the first to arrive. Even where the same persons continued present, when enough of the best viands had been consumed, there would be no inclination for the inferior. As to what was esteemed the good wine, there is ample evidence that the stronger ( unmixed) wines were not preferred or drunk except by vicious or intemperate men, and that the sweetest and lightest wines, almost, if not altogether, incapable of intoxicating, were deemed the best by all sober persons. Indeed, the governor's language implies that the good wine customarily provided at feasts was of a kind that could be abundantly used without inebriation; and in one remarkable passage, Philo (who flourished during and after our Lord's life upon earth) describes the votaries of wine proceeding from one kind to another, till they finished up with great draughts of the unmixed and strongest sorts.*

But thou hast kept the good wine until now] Su teierekeias ton kallon oinon kath' arti, "thou hast kept back the good wine until now." This wine of which he had tasted from the cup presented by the servants was so superior in all the finer qualities of wine (such as sweetness, mellowness, and fragrance), that it seemed to the governor as if the usual order of things had been reversed, and that the best wine had been reserved till the last. This opinion was expressed by the president when he had merely 'tasted' the wine, and could not have been founded, therefore, upon any evidence of its alcoholic strength—its power to inflame the body or disorder the brain.

*On Drunkenness, sect. 53.
I. The nature of the miracle is unfolded in the statement that the "water became wine"—had acquired all the sensible properties of wine, and, according to the governor's decision, wine of the best kind. The process of the miracle is not explained, for it is not explicable. In the natural world, all that science can observe (and this very imperfectly) is the connection and succession of phenomena; the cause of that connection and succession is among the deep things of God. In the supernatural, the ultimate cause is not more mysterious than in the natural, but the succession of phenomena, if there be succession, is too rapid to admit of discrimination. In this beginning of the Lord's miracles we have (1) His two commands to the servants, 'Fill up the jars,' 'Draw (from one jar) and bear to the governor' of the feast; (2) their obedience—they fill up, they draw, and carry the water to the governor; (3) the exertion of a Divine energy, and the instantaneous metamorphosis of the water into wine. That the water became alcoholic wine is an assumption which opponents of the Temperance movement have first made, and have then put forward as an objection! 'It was wine, they say, 'and that is enough for us.' But if it is enough that wine was created, their objection evaporates at once; for unless they can show that fermentation is essential to the nature of wine, they have no right to assume that, besides making the water wine, the Lord also made it wine such as they are enamored with. That it was 'good wine,' the very best that could be provided, is also true, but the taste of English wine-drinkers is no standard of the taste of a Jewish architeuthis, Anno Domini 30.

The burden of proof here rests with the advocate of alcoholic wine; and it is impossible that the slightest shadow of proof can be advanced in behalf of their hypothesis. Those who uphold it, generally consider that the whole of the water was transformed into wine, but it is credible that 120 gallons of intoxicating liquor should have been provided by Christ for one wedding party, and at the end of the drinking? What Christian would do so now? The statement of the governor as to persons having 'well drunk' was a general reference, and had no special application to that particular company; yet it is highly probable that the guests then assembled had already freely partaken of such wine as had been provided. The case for alcoholic wine, therefore, requires it to be assumed that, in addition to a considerable quantity of such wine before consumed, the Lord miraculously produced a much larger quantity for the use of the men and women collected together.

But (1) this assumption is wholly without proof; and (2) it involves a reflection upon the wisdom of the Son of God, which ought to insure its rejection by every reverent mind. Restricting attention, however, for the present to the contents of the cup placed before the governor of the feast, there are many strong reasons for rejecting the opinion that it contained fermented wine.

1. The process of fermentation is one of decay, and it is not probable that it would have been imitated, or its results realized, by the fiat of the Saviour. In all fermentative action, vital growth is arrested, organized matter is disintegrated, and a retrogression ensues. It is a passage from more complex to more elementary form—in fact, from diet to dirt. To produce pure grape-juice, the unfermented fruit of the vine, would, if possible to man, be a closer imitation of the creative plan of Providence than calling a derivative substance into existence. It is by the growth of food that God blesses the world; and though decay is tributary to future growth, it is in and by the growth that we discern the goodness, and glory, and purpose of His power. The end and adaptation of food is to condense power—the power with which we live, and see, and think—by which we realize the Divine works and glory. The whole meaning of our Lord's metaphor, 'I am the vine, and ye are the branches,' rests on this physiological fact. If the water of life
was first made into that precious juice the blood of the vine, and then transformed into alcohol, the Son did exactly the contrary of that which the Father doeth in each season, when He "bringeth forth food out of the earth, wine that maketh glad the heart of man." But if Jesus did on this occasion that which was creatively highest and best, he did not produce a fermented and intoxicating drink.

2. It is against the principle of scriptural and moral analogy to suppose that the Saviour exerted His supernatural energy to bring into being a kind of wine which had been condemned by Solomon and the prophets as 'a mocker' and 'defrauder,' and which the Holy Spirit had selected as an emblem of the wrath of the Almighty.

3. A most beautiful and satisfactory hypothesis has been conceived which obviates all resort to the theory of a direct creation of alcoholic wine. It is that in the cup the Lord repeated, but with supernatural rapidity, that marvellous conversion of water into the pure blood of the grape which takes place annually within the berries of the growing vine. St Augustine was one of the first, if not the first, of the Christian fathers who propounded this hypothesis, saying (in his Tractus 8, Evang. Joannis), "Ipsi enim fecit vinum illo die in nuptiis in aedibus ilius hydrias quas simpleri aqua precepit qui omni anno facit hoc in vitibus. Sicut enim quod miserunt ministri in hydrias in vinum convertunt, sic et quod nubes fundunt in vinum convertit ejusdem opere Domini. Illud autem non mirum quia omni anno fit; asiduitate amissi admirationem: "For He on that marriage day made wine in the six jars which He ordered to be filled with water—He who now makes it every year in the vines. For as what the servants had poured into the water-jars was turned into wine by the power of the Lord, so also that which the clouds pour forth is turned into wine by the power of the selfsame Lord. But we cease to wonder at what is done every year; its very frequency makes astonishment to fail." So Chrysostom (Homily 22 on John), "Nunc mento deinmous hodi autem estin ho in tais ampeleis to kudor metaballon kai ton hodon dia tees eis oinos trepon, koper en to photi dia pollou chronou ginetai touto atrovon en to gambo eirgasato: "Now indeed making plain that it is He who changes into wine the water in the vines and the rain drawn up by the roots, He produced instantly at the wedding feast that which is formed in the plant during a long course of time."

In sympathy with these expositions, Dr Trench, now Archbishop of Dublin, in his 'Lectures on the Miracles,' remarks (p. 105), "He who each year prepares the wine in the grape, causing it to drink up and swell with the moisture of earth and heaven, to transmute this into its own nobler juices, concentrated all those slower processes now into the act of a single moment, and accomplished in an instant what ordinarily He does not accomplish but in months. This analogy does not, indeed, help us to understand what the Lord at this time did, but yet brings before us that in this He was working in the line of (above, indeed, but not actuus, or counter to) His more ordinary workings, which we see daily around us, the unnoticed miracles of every-day nature." It does not militate against the fitness and beauty of this exposition that Augustine and Archbishop Trench are afterward inconsistent with themselves, by falsely ascribing to the wine of miracle the properties which are solely generated in the fermenting vat.

The venerable Joseph Hall, D.D., Bishop of Norwich (1600), in his 'Contemplations' on this miracle, evidently adopts St Augustine's explanation. His words are as follow:—"What doeth He in the ordinary way of nature, but turn the watery juice that arises up from the root into wine? He will only do this now suddenly, and at once, which He doth usually by sensible degrees." The pious and celebrated Rev. W. Law, M.A., in his reply to Dr Trap (1742), does not
notice St Augustine, but gives the same explanation in almost the same words; only he suggests that the wine formed by the direct operation of the Divine power was "wine very much freed from all that evil, wrath, and curse which is inseparable from the ordinary workings of the present state of nature." Simply to state this theory of St Augustine is to secure the adhesion to it of almost every unbiased mind; yet, if accepted, it disposes entirely of the other theory, which represents the production of an alcoholic wine as necessary to the completeness and grandeur of the miracle. As soon as the grape is formed, it is found to contain a watery fluid, which, in the course of months, under the influence of Divine forces, is transmuted into a luscious juice, food for the healthy and medicine to the sick; and such wine it was which, with miraculous majesty, the Lord produced from the liquid that had been drawn the instant before from the water-jar, 'filled to the brim.'

* We regret to see that in the Fifth Edition of his 'Greek Testament,' Dr Alford retains the note that appeared in earlier editions, which, it might have been hoped, would have induced him to expunge. It is as follows, italicise and all—The large quantity thus created has been cavilled at by unbelievers. We may leave them to their cavils, with just one remark,—that He who creates abundance enough in this earth to 'put temperance in men's way,' acted on this occasion analogously with His known method of dealing. We may answer an error on the other side (if it be on the other side) by saying that the Lord here most effectually, and once for all, stamps with His condemnation that false system of moral reformation which would conspire by pledges to obtain from intoxicating liquors. He pours out His bounty for all, and He wouldsafes His grace to all for guidance; and to endeavor to evade the work which He has appointed for each man, by refusing the bounty to save the trouble of seeking the grace, is an attempt which must ever end in degradation of the individual motives, and in social demoralization, whatever present apparent effects may follow its first promulgation. One visible sign of this degradation, in its intellectual form, is the miserable attempt, made by some of the advocates of this movement, to show that the wine here, and in other places of Scripture, is unfermented wine, not possessing the power of intoxication.' On this we observe—

1. That Strauss, and other unbelievers, agree with the Dean in believing the evangelist to describe the manufacture of 156 gallons of intoxicating liquor for a company of guests at a village wedding feast; and on this common assumption Strauss forms an objection against the moral character of Jesus. The Dean's reply is exceedingly weak, for it is true that such a supply of an intoxicating drink would have presented a temptation to drunken excess, and it is not true that such a provision would have been analogous to all or any things in the Divine procedure, for 'God is not tempted of evil, neither tempteth He any man.'

2. The mere as to the 'error on the other side (if it be on the other side)' is unworthy either of the Dean's acumen or candor. To maintain that the wine provided by the Lord was free from that element which makes intoxicating liquor essentially dangerous, is certainly 'on the other side,' so far as relates to any possible implication, or shadow of reproach, upon the character of the blessed Saviour.

3. That the Lord by this miracle has stamped His condemnation on the disease of intoxicating liquors, or pledges to that end, is not at all evident by the stamping phraseology of the Dean: for he roughly and rudely claims as proved the very point at issue—that the wine produced was intoxicating, and he is guilty of a transparent fictio mendaci in representing intoxicating liquors, which can spring from the destruction only of good food, as being in themselves the gift of the Divine bounty as directly as the corn of the field and the fruit of the tree! He further assumes (in opposition to all fact and experience) that there is no difference between intoxicating and unfortifying substances in their tendency to seduce and deprave mankind!

4. The advocates refuse the bounty in order to save themselves the trouble of seeking for the protecting grace, is at once impertinent and slanderous, though a Dean has written the words. Intoxicating liquors are abstained from because they have no claim to be regarded as a true food: and as offering, by their very action on the frame, a temptation to excess, which is the distinct office of Christian wisdom to avoid. The grace of God is surely as much displayed in leading men away from needless temptation as in protecting them in it. [See note on Isaiah, iv. 7.]

5. The Dean's prophetic forecast of the demoralization to be produced by the Temperance movement has now been many years in print, but remains as far from fulfillment as at first. The facts are against him. Would it not do him more honor to confess his error, or at least withdraw the prophecy from observation, until he can give proof of his inspired mission?

6. The advocates, whose 'miserable attempt' excites the Dean's contempt, can afford to smile at his miserable travesty of their object, which is not, as he appears to conceive, to prove all the wines of Scripture to have been unfermented, but to ascertain, by examination and induction, what the testimony of Scripture really is concerning the things to which the name 'wine' is applied in the English version. As to the miracle at Cana, Augustine, Chrysostom, Bishop Hall, Mr Law, and Archbishop Trench, must also be charged with the 'miserable attempt' of which these Temperance advocates are accused: and in such company they can composedly listen to all that the Dean's ignorance and arrogance may allege against them.

7. The gross inconsistency of the Dean himself will be seen by the extract from his 'Notes' on Rev. viii. 1. The only difference between him and those whom he stoutly abuses is, that they recognize the identity of alcohol in wine with alcohol in ardent spirits, and the Dean does not.
II. THE EXTENT OF THE MIRACLE next invites our attention. So common is the impression that all the water in all the stone jars was converted into wine, that it is startling to have this traditional interpretation called in question. It is certain, however, that this common belief is a deduction from the narrative, and is not asserted in any part of it; nor is too much reliance to be placed on this general consensus of opinion, since the equally general, but probably unjust, identification of Mary Magdalen with the woman who was a sinner, shows how broad a stream of popular persuasion may flow from trifling sources. The impression that all the water was converted into wine was derived,—

(1) From the fact of Mary's anxiety for a fresh supply of wine, connected with a notion that Jesus would meet her wishes; and (2) from imagining that the approval of the governor would be followed by a resort to the stone jars for more of the prized and superior beverage. But it must be remembered (1) that the notable words of Jesus addressed to Mary, 'What have I to do with thee? (rather, What is there between Me and thee?) My hour is not yet come,' seem to point to a difference, and not a similarity, of purpose between Jesus and His mother—she intent on a large supply of wine, and He on some object not yet revealed. (2) That as the servants knew that the change had occurred after the water was drawn, their statement would not induce the company to expect that wine could be drawn from the stone jars, but would directly fix universal attention upon Him by whom the command to draw and carry to the governor was first issued.

It is quite clear that even to supply the wants of the company the conversion of 200 gallons of water into wine was not necessary, and the complete silence of the apostle who was present as to any such general change, or any further transmutation than that of the water in the cup, is exceedingly peculiar, and, in fact, accountable, if any more extensive metamorphosis was effected. By contrasting this silence with the full accounts given of the multiplication of loaves and fishes, the argument against the traditional opinion becomes greatly strengthened. None but a very undisciplined judgment will consider the miracle to have been less extraordinary if confined to a cup of water instead of comprehending the contents of six water-jars. A miracle is not to be measured by the extent of cubic inches affected by it. Nothing short of a Divine power could have changed the water in one cup into wine, and reason asserts that this power could, if Divine reason had seen fit, have changed into wine not only all the water in the six jars, but in all the wells of Cana, and of Galilee of the Gentiles.

III. THE PRIMARY OBJECT OF THIS MIRACLE was to make an incontrovertible manifestation of the 'Spirit of Power' inherent in Jesus of Nazareth, and so to induce personal confidence in Him as the Sent of God. This object was accomplished: ἐφανερώθη τοῖς δούλοις αὐτοῦ. 'He revealed His glory,' and therefore ἐπίστρεψαν εἰς αὐτὸν οἱ μαθηταί αὐτοῦ. 'His disciples return to Him.' Beginning by proving the subjection of matter to His and His Father's will, the Son of God afterward went forth to make proof of His sovereignty over evil disease and evil spirits, and to reduce to voluntary obedience the sons of men, that He might raise them, by spiritual adoption, to the dignity of 'sons of God.'* Some of the Fathers, who were engaged in controversy with the Manicheans, and with others who asserted the sinfulness of matter and the intrinsic virtue of self-inflicted

* For a full development of the hidden adaptations of this miracle to the heresy of Dassenn, see *Works of Dr. Leong,* vol. iii. The reservation of the record of the first miracle to the latest of the Gospels supports the conception that it was designed to refute the Manichean conceptions which clouded the light of the early Church.
austerities, considered that this miracle was performed in order to set the seal of the Redeemer's disapproval upon such heretical doctrine and practices. That His presence at a marriage feast was intended to show His approval of the connubial relation, and the hospitable amenities of social life, may be freely granted, but all other considerations were clearly subservient to the epiphany of His glory, and the prosecution of His Messianic mission. As Mr Law forcibly remarks, "Herein lay the strength, and certainty, and glory of the miracle, that so many witnesses were forced to see and own that by the word of our Lord wine was drawn from pots just filled, and still remaining full to the top, with water. And when this miracle had incontestably manifested itself, the whole affair was over, and the guests were left, not to rejoice over full pots of water turned into wine, but to make sober reflections upon the Divinity of that Person who had put such an astonishing end to their drinking. Great and holy Jesus! how like Thyself, the Saviour of the world, hast Thou acted at this feast! How couldst Thou more sink the value, extinguishe d the desire, suppress all thoughts of pleasure and indulgence in earthly wine, than by showing the feasters that from the poorest of the elements Thou couldst call forth such wine as no grape could give? How couldst Thou more effectually take from them their sensual joy, or more powerfully call them to deny themselves and come after Thee, than by thus miraculously showing them that the richest delights of sensual gratification were far short of what Thou couldst give to them that would leave all earthly delights for Thee?" It would not be difficult to discover in the cup of supernatural new wine, a mystical emblem of the superiority of Christian blessings over those of other dispensations; but it is better to be satisfied with the evangelist's declaration, 'He showeth forth His glory.'

CHAPTER IV. VERSES 5—7.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.
7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

V. 5. SYCHAR] Sychar. This city occupied the site of the ancient Shechem or Sychem, a city of Ephraim, beautifully placed between Mount Ebal and Mount Gerizim. It survives in the modern Nablous, a native corruption of the Greek word Neapolis, 'New City.' The name Sychar is supposed to have been given to it in contempt by the Jews, either from shakahr, 'falsehood,' as being the seat

*Richard Crashaw's celebrated, though rather fanciful epigram, will be read with interest by all who accept this wondrous sign:—

Unda ruber vestris et non sua purpurea lymbis?
Quae rosa mirantes tan novas mentes aquas?
Numen, comito ! prasaeus, cernuclitis numnum,
Nympheta pudica Dium violi, et erubuit.

Whereas the strange purple this pale water shows?
What rose so fresh has touched it till it glows?
A Power Divine, ye guests, discern it—be blush'd—
The modest maid has seen her God and blushed.
of the false worship of the Samaritans; or from shikkor, 'drunkard,' in allusion to Isa. xxviii. 17, where the drunkenness of the then inhabitants is vividly portrayed.

V. 6. Now JACOB'S WELL WAS THERE] Een de chei pegge ten Jâbb, 'Now a spring of Jacob was there.' Pegge signifies a 'source,' 'spring,' or 'fountain'; but in ver. 11 the word for 'well'—'the well is deep'—is pharaz, 'a pit.' The pharaz was dug round the pegge, and usually lined with masonry, for the better preservation of the water. Jacob's well still remains; and though in Maundrell's time it had five feet of water, it is now dry,—most likely because the ancient spring has been choked up by accumulations of rubbish. The well's diameter is about three yards, its depth thirty-five.

V. 7. GIVE ME TO DRINK] The Lord was weary and thirsty, and He did not, like many of those who bear His name, despise the best beverage for man.

CHAPTER IV. VERSE 10.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

LIVING WATER] Chrysostom's comment upon this phrase is felicitous:—"The grace of the Holy Spirit. For as the water which descends from heaven nourishes and vivifies, and though it be of one kind, operates in various ways,—is snow-white in the lily, but dark-colored in the narcissus, blushes in the rose, is purple in the violet, is sweet in the fig, but bitter in the wormwood; so also the Divine Spirit, which descends from heaven, nourishes and vivifies the soul, and though of one kind, exerts its power and efficacy in various ways."

CHAPTER IV. VERSE 11.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

NOTHING TO DRAW WITH] Oute anteuma echeis, 'a bucket thou hast not.' Thevenot says that 'travelers provide themselves with small leathern buckets, because the wells in those parts are furnished with no apparatus for drawing.'

CHAPTER VI. VERSE 12.

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Having miraculously illustrated the Divine beneficence, the Lord now inculcates the practice of an economy no less Divine. The fragments of this bountiful feast were not to be wasted. There was need of them elsewhere, therefore they must be preserved. He would have His disciples comply with the principle of His Father's government, under which nothing is lost. And if God is bountiful to mankind now, it is not that they may abuse, but utilize, His manifold gifts. In
the production of strong drink, however, there is a waste of food so prodigious as scarcely to be credible [see Note on Gen. i. 29], and at radical variance with the example and exhortation of the Saviour on this occasion. He increased the supply of aliment—the manufacture of strong drink decreases it; he commanded that ‘nothing be lost,’ and an observance of this command would arrest at once the operations of every distillery, brewery, and wine factory,—never to be resumed.*


Chapter VII. Verse 37.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

That great day of the feast] The eighth day of the Feast of Tabernacles.

Let him come unto me, and drink] The ‘truth and grace’ which preeminently came in Jesus Christ was here offered to the people under the figure of water, that peerless physical blessing of a Fatherly providence. The use of the figure on this occasion may have been prompted by a solemnity called ‘the pouring out of water,’ practised by the Jews on this chief day of the feast, when they filled a golden vessel from the pool of Siloam, brought it into the temple with sound of trumpet and other ceremonies, and poured it upon the altar before the Lord with expressions of the liveliest joy.


Chapter XV. Verse 1.

I am the true vine, and my Father is the husbandman.

Under the figure of the real or true vine (κεν ἀμπελός κης οἰκολήμνης), Jesus indicates the relation which He sustains to all His disciples, the ‘branches,’ and the character of the works, the ‘fruit,’ they are expected to bear—and certainly will bear, so long as they retain, in the exercise of their freedom, a vital participation in His grace, the sap by which all fruitfulness is promoted. Those who imagine that abstainers cannot enter into the beauty of this figure because they renounce intoxicating liquors, are ignorant of the reason of this renunciation. It is because they value the fruit of the vine so highly that they object to its degradation into an intoxicating drink. The ripe and luscious grapes are an appropriate and striking emblem of the good works resulting from union with Christ, just as the fermented juice of the grape is an appropriate and striking emblem of the moral corruption which, unless purged away, works only death.

* The principle has various applications: (1) It forbids the conversion of food into drink, whereby the greater part of grain is destroyed. In 1,666 parts of beer, analytical chemistry shows that only one part is left for nourishment. (2) It condemns the expenditure of money—the representative of food—upon intoxicants, as a frightful waste. In the United States of America, according to the Secretary of the Treasury, eight millions of gallons of spirits are annually made out of grain and grapes—not to speak of cider, beer and wine. The annual revenue alone from this source, if fairly paid, would reach sixty millions of dollars. (3) But the end of food is force—bodily power—and every glass of intoxicating liquor drained, by exciting increased vascular action in heart, lungs, etc., robs the voluntary muscles and the brain of an equivalent amount of power designed for the furtherance of the physical, industrial, and mental work of the world. This is the real and most valuable capital of progress, which is for ever lost, and far transcends the mere pecuniary waste.
CHAPTER XIX. Verses 28—30.

28. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

V. 28. MIGHT BE FULFILLED] Codex Aleph reads pleurothē, 'might be fulfilled,' instead of teleiōthē, 'might be completed.'

V. 29. NOW THERE WAS SET A VESSEL FULL OF VINEGAR: AND THEY FILLED A SPONGE WITH VINEGAR, AND PUT IT UPON HYSSOP] Skenas ἐκεῖον ἀξοὺς μεστόν, ὁ δὲ πλησιάσας σπόνγον ἀξοῦς καὶ ἁυσσόπῳ περιθεντες, 'a vessel then was set down full of vinegar: now they filling a sponge with vinegar and placing it round hyssop.' Codex Aleph reads, skenas de ekeiroxous meston: spongon oxon meston oxous kai hussopo perithentes, 'now a vessel full of vinegar was set: and having placed round about hyssop a sponge then filled with vinegar.' Codices A and B adopt the same reading, except that they omit the kai, 'and,' before hussopo, 'hyssop.'

[For Exposition see Note on Matt. xxvii. 48.]
CHAPTER II. Verses 13—15.

13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

V. 13. Others mocking said, These men are full of new wine.] Heteroi de dia chileusantes elegon, hoti gleukous memestomenoi eis, 'but others jeering right out, said that they (the disciples) were filled with gleukos (sweet-wine).'* Wiclif's translation is, 'other scorned and seiden, For these men ben ful of must.' Codices Aleph, A, B, and C, read diachileusantes, but Bloomfield prefers the reading of some MSS. which omit the dia. Codex D has diechileusam legontes, 'jeered right out, saying'; also, houto, 'these (men),' before memestomenoi.

V. 15. For these are not drunken, as ye suppose.] Ou gar hôs aumeis hypolambaneis m ethousin, 'for these are not surcharged (with gleukos) as you suppose.' Codex C reads, ou . . . methousin, 'should not be surcharged' (or drunken).

Seeing it is but the third hour of the day.] Esti gar hòra trites tees hemeræs, 'for it is the third hour of the day' (nine o'clock a.m.). Codex D reads, ouves hòras trites tees hemeræs ge, 'it being the third hour of the day.'

Two questions spring from this narrative:—How is the slander of those who mocked to be understood? How is St Peter's rejoinder to be construed?

1. The slander undoubtedly insinuated is the intoxication of those who 'spoke with tongues'; nor is it necessary to consider whether the jeers believed their own insinuation. Possibly they did, for Philo, who lived at this time, says, in a striking passage, that the most sober persons, 'abstainers,' when under the influence of a holy inspiration, seem to others to be in a drunken state, and do indeed exhibit some of the external appearances of vinous inebriation. (On Drunk. s. 36.) It is the form of the slander that occasions the difficulty,—'These men are full of new wine.' It has been objected to the A. V. translation of gleukos that no new

*The following extract from Mr Macgregor's 'Thousand Miles in the Rob Roy Country' will sufficiently indicate the popular meaning of the phrase 'new-wine,' and establish the nature and reality of the thing called 'sweet-wine':—'At one of the great inns on the road, some new-wine was produced on the table. It had been made only the day before, and its color was exactly like that of cold tea, with milk and sugar in it, while its taste was very lucid and sweet. This "new-wine" is sometimes in request, but especially among the women (Loc. cit. 147).'—P. 215, Second Edit., 1866.
wine could have been obtained at Pentecost, a month or two before the early
vintage; and there is force in the objection, since, though grapes could be kept
from vintage to vintage for any special purpose, it is not likely that they were
extensively used for the production of new wine. *Glukos* literally means 'sweet'
(*einos*, 'wine,' being understood), and 'sweet wine'—the juice of the grape
preserved in all its original sweetness—could be obtained at any season of the
year. That *glukos* was a term specially descriptive of the juice of the grape in an unfer-
mented state, and answered in Greek to the Latin *mustum*, is certain [see Prel.
Dissert.].

(1) It is clear that *glukos* (from *glukos*, 'sweet') primarily denoted sweet juice that
had not undergone any change such as fermentation, whereby the saccharine matter
is converted into alcohol and carbonic acid gas. Suidas, the etymologist, actually
defines it as *to apotalsagma tēs staphulēs prin paicthee*, 'the droppings of the grapes
before they are trodden.' As applied to grape-juice newly expressed, it corre-
spended to the Hebrew *akēs*, and in a Hebrew translation of the Greek New
Testament it is here rendered by that term. Further, *glukos* was applied to wine
whose sweetness was conserved by straining the juice, bottling it, and keeping it at
a low temperature or by boiling it to a jellied consistence and luscious essence.

(2) If, then, as is assumed, *glukos* is here applied to wine which, though sweet,
was also fermented, we have an example of what is denied by some careless writers,
—that the same term can be applied to an intoxicating article as well as to a natural
and non-intoxicating substance; and if a specific term like *glukos* could be used
thus comprehensively, how confidently may the same be predicated of a generic
term like *einos*!

How then, it may be asked, could the mockers, wishing to charge the disciples
with drunkenness, accuse them of being filled with *glukos*? Why did they not
use the generic name *einos*, which comprehended wine of all sorts, fermented and
otherwise?

As to the difficulty proposed, two modes of solution have been suggested.
The first considers that *glukos* here retains its primary sense of sweet, unfer-
mented wine, and that the use of the word in that sense formed part of the mockery
connected with the charge. Ironical insinuations are always the most cutting
accusations, or at least are intended to be so, and constitute a mode of derision
often used by the most refined as well as by the coarsest minds. When, therefore,
certain men wished to exhibit their bitter animosity on the day of Pentecost, they
did so by the jeering exclamation, 'These men are full of *glukos*'—sweet wine!'—
meaning, on the contrary, that they were full, not of *glukos* (unfermented wine),
but of some more potent drink.* To have said, 'They are drunk,' would have
been too blunt and direct a charge to suit the mockers; but to launch it in the
ironical shape of taking too much innocuous juice of the grape, gratified alike their
malignity and self-conceit. Thus a really wise man may be mocked by being
saluted as 'Solomon,' a 'Solon,' a 'second Daniel come to judgment'; and the
word 'saint' has often been derisively applied to men of whom the world was
not worthy.'

The second explanation does not extend the mockery to the phraseology, but
confines it to the charge of intoxication; and it accounts for the taunt—'full of
sweet wine'—by the tendency of *glukos*, when carelessly allowed to ferment,
rapidly to acquire an inebriating quality. Enough saccharine matter would remain

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* A French writer, for example, accused Proudhon of being *un buveur d'eau*, 'a water-drinker,' really meaning the opposite—namely, 'brandy-tippler.'
undecomposed to permit an alcoholic *gleukos* to preserve its characteristic sweetness; and as this sweetness would tempt to copious consumption, the results may be forecast.* *Gleukos* would thus answer to the Hebrew *shakah*, literally, 'sweet drink,' but frequently applied to liquor which would intoxicate if freely consumed. Hence, too, the force of the expression, *memistomenoi gleukos*, 'filled full of *gleukos*,' implying, first, that, being luscious, a plentiful use of it was probable; and that, being partially fermented, a copious potation would be needed to insure the inebriation of the drinkers.

2. The reply of Peter is a denial of the implicit charge of drunkenness, but the form of his reply—'These are not drunken, as ye suppose, seeing it is but the third hour of the day'—has been adduced as an admission that the apostles were in the habit of using some kind of intoxicating liquor. He did not say, 'We never take strong drink; we are abstainers, or Nazarites,' but he fell back, as a sufficient refutation, upon the period of the day when the false accusation was made. The objection will not stand, for,—

(1) The apostle used the only argument adapted to the character of the mockers. Had he said, 'We never drink at all,' the jeering rejoinder might have been, 'Except upon the sly! Men who get drunk are very apt to profess the strictest sobriety.' To have appealed to personal character or habit would have been useless, since both were already called in question; but the apostle meets them on social grounds; he retorts by an *argumentum ad usum*, the force of which they could not resist. He replies in effect, "On your own assumption that we drink to excess of *gleukos*, or something stronger, your inference is unreasonable. It is now but the hour of nine in the morning, and you know that 'they that are drunken are drunken in the night'; drunkards begin their debauches at night, and in the morning are fit for nothing; or if they should ever assemble to drink so early, they do not break off at this time of day, but continue till wine inflames them." Such a reply was just what the circumstances required, and more than the insincere mockery deserved.

(2) The inference that Peter tacitly admitted that he and his colleagues used intoxicating drink, but not to an intoxicating excess, is wholly assumptive and illogical. (a) He no more denied that himself and friends *drank to excess*, than that they drank *at all*; he simply showed that if they did, they would not be likely to have done so at that early hour. Did he, then, tacitly acknowledge that the disciples were accustomed to evening debauches? (b) The use of the word *gleukos* by the mockers prevented an absolute denial of *all* use of wine, except by the Nazarites; for the most rigid abstainer from intoxicating wine might freely have used innocent, uninebriating *gleukos*. (c) The conception that Peter and the early disciples used intoxicating liquor as a beverage, is in opposition to the ancient tradition which assigns to Peter and the Lord's brethren a strong sympathy with the regimen of the Nazarites and Rechabites. Eusebius quotes Hegesippus as testifying that St James, the Lord's brother, and author of the General Epistle, 'did not drink wine or siceria' (*sinon hoi sikerà ouk epier*). Traces of this influence are very perceptible in Peter's First Epistle, i. 13; iv. 3, 7; v. 8; and in the Second Epistle, i. 6. [See Notes on those texts.]

*In the United States of America there is an every-day illustration of this. The sweet cider is often kept and used by professed Temperance people, who are not aware that through time, or carelessness, it runs into a slight fermentation, and becomes slightly intoxicating.*
And these stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

This Claudius (who succeeded Caligula) reigned as Emperor of Rome A.D. 41—54. He was grossly intemperate. Suetonius says of him that he scarcely ever left the table till he had thoroughly crammed himself and drunk to intoxication, and would then immediately fall asleep, lying upon his back, with his mouth open.

We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.

Art’ (techne) and ‘device’ (enthumeosis). This is an apostolic distinction which the modern advocates of drinking frequently strive to ignore. ‘All things are from God’s power, therefore all things are God’s creatures’! It is a kind of logic that proves far too much, and will lead to very immoral conclusions. Common sense tells us that idols, instruments of torture, lascivious statues, immoral books, and alcoholic drinks, cannot exist save by derived and Divine power, but conscience equally tells us that as their qualities are the result of their form, and their form the result of ‘man’s art and device,’ man is responsible for their existence as well as their use; and it is virtual blasphemy to attempt to vindicate either their manufacture or their use by calling them God’s creatures. It is not less an abuse of language and common sense to confound ‘matter’ with ‘form,’ ‘power’ with ‘use,’ and the products of ‘natural growth’ (as sugar) or of ‘creation’ (as iron or gold) with the products of art, resulting from the fermentation of the one, or the melting and moulding of the other. [See Note on chap. xix. 23—28.]

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow.

A vow] Euchern. Some regard this as a Nazarite vow; others as a civil vow, not unusual among Jews and Gentiles. As to the question, who had taken this vow? some commentators refer to Aquila, owing to the peculiar order of the words ‘Priscilla and Aquila,’ but Paul is generally considered to be the person indicated by the historian Luke.

And the same time there arose no small stir about that way,
Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipped. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

Demetrius and his fellow-craftsmen, who made ‘silver shrines’—i.e. small models of the celebrated temple of Ephesus,—were zealously stirred up against Paul and his Christian doctrine when the prospect of diminished gain was present to their minds. Demetrius admits as much (ver. 25); and though we smile at the devotional gloss which he bestows (ver. 27) on the worldly motive that sways his words and actions, we know that his cant is paralleled in our own day by the mawkish pretences of patriotism, and appeals to Divine bounty and Scripture texts, advanced by the manufacturers and retailers of intoxicating liquor. Were they candid, they would say with Demetrius (ver. 25), ‘By this craft we have our wealth,’ and leave it there. It may be true that as the Ephesian silversmiths believed in Diana, so British brewers believe in the virtues of strong drink; but it is not true that they would engage in the ministry of Bacchus except for the profits of the occupation.

CHAPTER XXI. VERSES 23, 24, 26.

Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou sayest also walkest orderly, and keepest the law. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

That this was a Nazarite ‘vow’ is the opinion of most expositors. Wetstein has quoted passages from the Rabbins to show that it was customary for the wealthier Jews to assist their more indigent brethren who had taken this vow, by bearing the expense of the sacrifice with which the vow ended; and those who did this became, for the time being, partners in the vow. That Paul should have acted on the suggestion of the other apostles was in harmony with his great principle to make himself the servant of all in order that the Gospel might have free course and be glorified. To his large, generous heart, how petty would have seemed the common objections against the practice and promise of total abstinence, because of their supposed ‘binding’ character! To be bound by a sense of duty is honorable in all, and in the service of humanity the enlisted soldier is a volunteer of the noblest order and the highest distinction.
And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

The word translated ‘exercise’ is ἀσκήσα, ‘to work up’—‘to perform with care,’—and hence was used to denote the bodily exercise or training of athletes, and, in a figurative sense, the regulation and direction of the mind. From the noun ἀσκητής came our ‘ascetic,’ which, by ignorant writers and careless speakers, is applied indiscriminately as a term of reproach against persons who lead a wiser and more careful life than themselves. The early Christian writers applied the term in a pious sense, to those who gave themselves up to spiritual exercises and engagements. St Cyril, of Jerusalem, calls the prophetess Anna, named in Luke ii. 36, 37, ‘a most religious ascetic’ (ἀσκήτρια εὐλαβεστατή). Dr Eadie, giving this reference in his ‘Ecclesiastical Cyclopedia,’ adds, ‘In the primitive ages such as pretended to this title were men of active life, living in society, and differing from the rest of mankind only in their exact adherence to the rules of virtue and forbearance incalculable in the Gospel.’ A false asceticism undoubtedly sprung up early, which has been confounded, by shallow readers, with the still earlier practice. The charge of asceticism (in a bad sense), leveled against the Temperance system, is wholly unfounded, and simply proves the ignorance or prejudice of the accusers. The abstainer from intoxicating liquors does not imitate the false ascetic, who cuts himself off from all physical and social enjoyment; on the contrary, by his abstinence he seeks to exercise himself, in a virtuous and rational self-control, that his possession of all truly good things may be enlarged, and his enjoyment of them intensified and prolonged.*

And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

Of temperance] Enkratias, ‘self-restraint.’ Tr Ruf has ‘chastite,’ which is followed by the Rheims version, but Tyndale and the other old versions have ‘temperance.’ Enkratia, from enkratan, ‘to have self-command,’ denotes the government of the appetites and passions. Xenophon’s definition of the enkrates is very happy (‘Memorabilia,’ iv. 8),—Enkrates de hóstie meedepote proairethisai tō heedon antē tou ton bellōmon, ‘but he is temperate who on no occasion prefers what is merely pleasant to what is better.’ This definition is expanded by Milton in his ‘Comus,’ where the lady exclaims,—

* That which is not good is not delicious
To a well-governed and wise appetite.

* Dr J. S. Howson, in his ‘Lectures on the Character of St Paul,’ remarks (p. 133):—“The formation of a Christian character without self-discipline is impossible. No doubt the highest form of virtue is spontaneous habit. Yet who will dare to say that his good habits are built up? Happy is he who has a comfortable assurance that his bad habits are tottering to his fall. Never was Christianity, in any of its phases of which we have yet had experience, really efficient without the presence of an ascetic element.” And in a footnote he adds, “There seems to me ground for very serious regret that the word ‘asceticism’ has not retained with us, as it has in Germany, its old signification of practical Christian self-discipline. In arguing once on this subject with a clergyman (a thoughtful and well-educated man), I found that his opinion was largely influenced by his impression that ascetic was derived from aceto (vinegar).”
The temperance which rejects what may be pleasant to the appetite, but not good, brings with it, in due time, an aversion to what was once loved. This reform of the appetite beginning with its restraint, is the crown of physical temperance; self-denial is consummated and absorbed in self-gratification. Temperance and asceticism have a superficial resemblance which has deceived many, but the difference is radical; for while asceticism seeks the emaciation of the physical nature, temperance aims at its most vigorous development, which can only be realized by the observance of physical laws, including the rejection of all deleterious articles. The English word 'temperance' is derived directly from the Latin temperantia, the root of which, as of temp-us, temp-īnum, is found in the Greek ἁρμόζω, ἁρμόζομαι, ἁρμόζω, 'to cut off.' Hence temperantia (temperance), as a virtue, is the cutting off that which ought not to be retained,—self-restraint from, not in, the use of whatever is pernicious, useless, or dangerous. This etymology is an adequate vindication of the application of the word 'temperance' to the practice of abstinence from all intoxicating liquors, as being a cutting-off of those articles of diet that are best put away, and as the swiftest, simplest, and only effectual method of cutting off the intemperance that devastates the land. Prior to the Temperance reform, owing to the growth of drinking, the term 'intemperance' had acquired a special reference to the lavish use of intoxicating liquors; and the Abstinence principle (first applied to ardent spirits, and afterward extended to all alcoholic liquors) being the direct opposite and antagonist of this intemperance—as well as its sole cure and sure preventive,—was justly entitled to the Temperance name. The Latin moderatio (from moderor, 'to measure,' 'qualify,' 'temper,' 'rule') has much the same moral signification as temperantia, for true moderation is such a measurement and tempering of appetite by judgment and conscience, as involves the non-use of what is useless or hurtful, as well as the avoidance of all injurious use of whatever is intrinsically good and useful. In the instance of the text, temperance implied a total abstinence from the evil relationship referred to.

Felix, a man addicted to licentious indulgence, was at this time living in adultery with Drusilla;* he was also an unjust governor, and careless of all retribution, except such as might emanate from the reigning Caesar. When he invited Paul to preach concerning the 'faith in Christ,' that bold and sagacious minister did not dwell, as Felix had perhaps expected, on questions of theology, but seized the opportunity to bring Christian truth into direct contact with his heart. The apostle 'reasoned of righteousness, temperance, and judgment to come'; and with such power that the conscience of the sensual worldling was touched, and he trembled as he heard. We learn from this,—

1. That preaching should be practical—and always may be so—even when dealing with doctrinal subjects. From truths granted or assumed, appeals—not declamatory, but pungent and searching—should be constructed, that the conscience, enlightened and aroused, may do its salutary work.

2. That temperance, as a part of practical preaching, is not out of place in the pulpit, and does not render preaching chargeable with a neglect of the gospel of God's grace. So, also, as abstinence from intoxicating liquor enters into temperance in its broadest sense, its advocacy comes within the legitimate range of pulpit reasoning and Christian exhortation. Circumstances will indicate when specific practical duties may be most suitably enforced—for we should study to avoid giving offence, even when the whole truth is fearlessly proclaimed. The

* The divorced wife of King Arius.
hearer must be convinced that it is not himself, but his *sins or errors* that are assailed, else the gateway of all moral influence—candid attention—will be fast closed. Tact and good temper are never thrown away in conciliating those whose conversion is desired.

CHAPTER XXV. VERSE 10.

Then said Paul, I stand at Caesar’s judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

The Caesar here referred to, also styled Augustus (chap. xxvi. 21, 25), was the successor of Claudius, the infamous Nero, who reigned as Roman emperor A.D. 54—69. In the early part of his career he was accustomed to visit taverns in disguise, and then ramble about the city as a marauder. Finding this ‘sport’ too dangerous, he abandoned it, but his revels lasted, we are told by Suetonius, from mid-day to midnight. Before him Paul appeared, and describes him as ‘the lion’ (2 Tim. iv. 17); and well did he deserve the name, both on account of his savage qualities, and because he was accustomed, dressed up as a wild beast, to act in a vile and abominable manner toward men and women tied to stakes in the arena.
THE EPISTLE OF

ST PAUL TO THE ROMANS.

CHAPTER VI. VERSES 12, 13.

12 Let not sin therefore reign in your mortal body, that ye should
obey it in the lusts thereof. 13 Neither yield ye your members as in-
struments of unrighteousness unto sin: but yield yourselves unto God,
as those that are alive from the dead, and your members as instru-
ments of righteousness unto God.

The apostle, without giving any countenance to the dogma that identified moral
evil with matter, earnestly enjoined a control of the bodily members necessary to
hinder them from becoming the 'servants of sin.' This control, if it is to be
effectual, demands the exclusion of whatever tends to convert those members into
'instruments of unrighteousness'; but who can name such an agency at all com-
parable to intoxicating drink? Comparatively small quantities of these liquors
will often exert a distinctly vitiating influence, and their slightest sensible effect is
unfavorable to the perfect control of the animal by the spiritual nature. The
ordinary social use of alcoholics, as all experience attests, stimulates every irregular
and depraved desire. Christian prudence cannot but approve the rejection of such
incentives to vice; and if any one should say that they have not proved so to him-
self, he is bound to consider whether he may not have suffered some loss without a
perception of it; whether he is justified in risking the many mischiefs that intox-
crating liquors are capable of inflicting; and whether he acts advisedly and kindly
in sanctioning the use of articles by which so many persons around him are
tempted, betrayed, and undone.

CHAPTER XIII. VERSES 1, 3.

1 Let every soul be subject unto the higher powers. For there is
no power but of God: the powers that be are ordained of God. . . .
3 For rulers are not a terror to good works, but to the evil. Wilt
thou then not be afraid of the power? Do that which is good, and
thou shalt have praise of the same.

Most explicitly is it here affirmed that Civil Government is in its essence a Divine
institution, and entrusted by God with powers of prohibition and punishment that
ought not to lie in abeyance where preventible evil is concerned. True, Nero was a monster; yet the fact that even he was the legal head of the Roman empire did not weaken the apostolic argument; and in whatever degree representative government is superior to arbitrary rule and tyranny, the moral authority of human law becomes the more binding and exalted. But where any government permits and sanctions pursuits that deprave, impoverish, and destroy its subjects by wholesale, it is neglecting its proper function, and frustrating those great ends of social security and progress for which government, and society itself, exist. In the patronage extended by the British Government to the traffic in strong drink, this social anomaly and contradiction is seen upon a scale of colossal magnitude; and the enormous revenues (upward of twenty millions of pounds annually) raised from the manufacture and sale of alcoholic liquors, make it the more needful that this illegitimate connection should be exposed. The very least that should be done under such circumstances is, that legally defined districts should be enabled to determine whether a business so anti-social in its results should be licensed and tolerated. A local veto-power of this kind would permit districts to protest against the national policy, while it would protect them against the consequences of a legislation so caustically described by the poet Cowper:

"Pass where we may, through city or through town,
Village, or hamlet, of this merry land,
Though lean and bagged, every twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch, as makes temperance reel."

CHAPTER XIII. VERSE 10.

Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

Love embodied in the Christian, will effectually prevent him ‘working ill to his neighbor,’ whether by carrying on occupations that seduce and deprave, or by extending his sanction to dangerous and evil customs. On the contrary, ‘love is the fulfilling of the law,’—viz. of that second department of the law which comprehends all a man’s relations to his fellow-creatures. As love is an ever-active, ever-operative principle, if it does not work evil, it works out the welfare of all within its own reach; and it does this not least by removing from their path all that can delude and betray. To this love the Temperance cause appeals for aid in the war against the causes of intemperance, whether residing objectively in the properties of strong drink, and in its general circulation and public sale, or subjectively in the fallacies and false tastes excited by its consumption as a beverage. Love cannot behold without grief the ravages of intoxicating liquors; and when enlightened as to the true nature of such drinks, it must prompt to efforts for their exclusion from the home, the place of public concourse, and the Church of Christ. Love will ever do, as well as desire, what is best for the cure and prevention of intemperance.

CHAPTER XIII. VERSE 13.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

HONESTLY] Euscheironis, ‘becomingly’ (from eu, ‘well,’ and scharma, ‘deportment’ or ‘condition’) in a manner well-suited to moral obligation and Christian character.
ROMANS, XIV. 13.

Not in rioting\(^6\)] Mē kōmois, 'not in revelries.' Wiclif has 'not in superflue feastia.' Tyndale and Cranmer have 'not in catynges;' the Geneva V., 'not in glotnic'; the Rheims V., 'not in banketings.' Comus, the god of revelry, is represented as a young man wearing a garland, and with a torch falling from his hand, or burning his side, as he lies in a drunken sleep. The kōmos was either a festival in his honor, or a private feast, when the revellers were accustomed to sally out after supper, attired as bacchantes, and behaving themselves as such.

And drunkennes\[ Kai methais, 'and in intemperances'—all intemperate indulgences of the appetite, whether in food or drink, whether attended by intoxication or not. A great error is committed by those who regard 'drunkenness,' in the scriptural sense, as synonymous with mad or helpless intoxication. Philosophy likewise teaches that the sin of drinking is not in the mere physical degree of disturbance, but in the motive—in the relation of the mind of the drinker to the law of God. Another apostle taught that he who breaks one law breaks all, so far as God is concerned; and it is a mere commonplace that the law of honesty is equally violated in stealing a penny as in stealing a pound. Drinking for pleasure, in defiance of need and fitness, is the essence of the vice of drunkenness.\(^a\)

CHAPTER XIV. VERSE 13.

Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother’s way.

A stumbling-block\] Proskomma, 'a stumbling'—a cause of stumbling. Codex B omits this word, and Codex C, instead of proskomma, reads proskoma. Wiclif has 'hirtyngne.'

Or an occasion to fall\] Ee skandalon, 'or snare' [see Note on Matt. v. 30]. The meaning of the passage is, that Christians are not hastily to pass judgments upon one another, and are to be exceedingly careful not to do aught that may cause a brother to fall or be ensnared. Whether this command has any application to the drinking customs of our country must depend upon the reply to the question, whether these customs do prove a stumbling-block and snare to Christian brethren. If they do—and he must be strangely ignorant who should deny it,—any sanction of the customs must be at variance with the apostolic precept. Nor is it any excuse to say, 'Such customs are not causes of evil to me,' for it is not for his own sake, but for his brother's, that the Christian is here enjoined to be disconnected from stumbling-blocks and snares. The danger to others is to be as carefully avoided by him as if it were danger to himself. In this, as in all respects, he is to do to others as he would wish them to do to him, were their circumstances mutually reversed. If he is to be willing to 'lay down his life for the brethren,' the least he can do for them is not to bring them, by act of his, into temptation and transgression; yet, to carry out this negative principle of Christian fraternity, there must be thoughtfulness and intelligence; for evil, wrought by ignorance and inconsideration, is not wrought without sin to the unintentional doer. If he who will not 'know to do good' is not innocent, still less is he blameless who does evil because he will not 'learn to do well.'

\(^a\) Aristotle's Ethikē. "The intemperate man desires all things pleasant, and is led by his mere desire to choose these things."
CHAPTER XIV. VERSE 14.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

The apostle is not discussing the question whether some things are unfit for food. He is proceeding on the supposition that this fitness exists, and then affirms that there is nothing koinon, 'unclean,' of itself: in other words, that ceremonial uncleanness, however defined, is not identical with moral uncleanness; consequently, that no moral guilt is contracted by the use of food. Yet he allows that if even food is regarded as unclean by any one, it becomes to him unclean in such a sense that he would contract guilt by using it, seeing that he would be doing what he believed was an unclean action.

CHAPTER XIV. VERSE 15.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

The argument of the apostle may be thus paraphrased:—"No food (properly so called) is unclean, but if on account of food (broma)—that is, any particular kind or preparation of food (in the A. V. 'thy' is aptly supplied)—thy brother is grieved—feels distressed or aggrieved by it as unclean,—now walkest thou not charitably, if thou puttest it in his way and temptest him to eat it. Do not with thy food destroy him for whom Christ died. If he transgresses his conscience, and so falls away through your example, you will be chargeable with his loss, though you never intended it." How affecting is the apostle's appeal!—"Let not your meat be his destruction to whom the Lord has given His body as spiritual meat and His blood as spiritual drink. If Christ died for him, you ought to abstain—in his presence at least—from the meat which to him is unclean."

CHAPTER XIV. VERSES 16, 17.

Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

You, continues the apostle, may partake of such food with a good conscience, but if your act is liable to be evil spoken of (blasphemeisthe, 'blasphemed'), and is an act not positively required by Christian duty, leave it undone. Your personal benefit is small, the injury to the cause of Christ may be great. "The kingdom of God is not meat and drink (bōsis kai poies); but righteousness, and peace, and joy in the Holy Ghost." Neither directly nor indirectly ought 'what shall we eat?' to be balanced in the scale with what concerns the advancement of the Divine kingdom upon earth.
ROMANS, XIV. 18—21.

CHAPTER XIV. VERSES 18—20.

18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.
20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

Instead of en toutois, 'in these things,' all the chief MSS. read en touto, 'in this.' He who in this manner serves Christ—by making questions of food subordinate to spiritual things—is acceptable (eunaretai)—well-pleasing to God, and 'approved of men' (dokimás tois anthrṓpois),—approves himself to men as being what he professes, i.e. spiritually and not carnally minded. Let us then follow (didekómen)—pursue—'the things of peace,' the things that promote brotherly peace, 'and the things of edification for one another'—things by which Christians build one another up in the strength and completeness of the Christian life. The idea of a 'building' suggests the reiterated appeal,—do not on any account destroy (kataleib, dissolve, or cast down) the work of God—the living workmanship of God's Spirit—in the person of a Christian brother. The apostle then returns to the thought expressed in verse 14, asserting the undeniable truth, that, though a thing is pure (katharos) in itself, it becomes evil (akathón) to the conscience of the man who regards it as such, and yet joins himself to it; so that good food is converted into a stumbling (proskommón)—a cause of sin—to him who eats it while he considers it clean.

CHAPTER XIV. VERSE 21.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbles, or is offended, or is made weak.

The apostle had been alluding to the case of a Christian who considered meat offered to idols as having become polluted; and he had been showing that by inadvertently tempting him to eat such food, his fellow-Christians were eating uncharitably, and imperilling his salvation. He now proceeds to state the general principle underlying this case, and all others of the same class. It is good (kathón) —morally beautiful or excellent, calculated to call forth the admiration of all good beings—not to eat flesh (kρέα), nor to drink wine (εἰνόμα), nor "to do any thing by means of which thy brother stumbles, or offends, or is made weak"; that is, by which his conscience is impaired, as would be the case if its dictates were disobeyed.

No text has been more frequently and successfully quoted than this, on behalf of total abstinence from intoxicating liquors; yet many objections to such an application of it have been taken from opposite quarters.

Opponents have objected (1) that the apostle’s reference was to a particular case, and not to the question of abstaining from flesh or wine, as such, under all circumstances. True, but the principle is broad enough to include all circumstances and occasions, where the main point is involved—the stumbling and sin of a brother. The question is not what particular case St Paul had in his eye, but whether the principle he enunciates is applicable to the use of intoxicating liquors as a beverage. If such use by Christians be a cause of transgression, the evident and essential element of moral comparison is established.
But it is objected (2) that the apostle limits his reference to the case where a person offends his own conscience, and so contracts guilt by doing what he believes to be wrong; whereas those who are led into evil by strong drink are persons generally who use it without moral hesitation or constraint. This plea, if granted, does not cover the numerous cases (a) where abstainers are induced to take strong drink, contrary to their sense of right, by the example (and even persuasion) of others; and (b) where many, who are doubtful whether it is right to use such liquors, are moved to take them in compliance with surrounding usage, sustained by men with a reputation for religion. Customs are almost omnipotent in their influence over innumerable minds, and not least over those whose sensitive systems are most endangered by strong drink, who, in many cases, would gladly abstain, if not discouraged by the opposite conduct of persons to whom they look up. But the plea will not hold at all in the sense of the objector, for the argument of the apostle is not based on the manner of the offence, but on its existence; and his conclusion is not limited to the avoidance of sin in one particular way, but extends to its avoidance altogether. The great end is not realized save by abstinence from every thing that causes another to stumble, to do evil, and to become weak. Reduced to its elementary form, the principle is nothing short of this,—Abstain from what will produce or provoke sin in others.

It is objected (3) that the apostle restricts his reference to Christian brethren, and does not affirm the duty of abstaining from what is a cause of sin to men in general. Even with this restriction, the duty of general Christian abstinence, for the sake of fellow-Christians who are in danger of being seduced from their integrity by strong drink, is clearly deducible from this passage; but who can doubt that the spirit of the passage, the essence of the principle, is as applicable to Christian behavior in respect to men in general as it is to believers in particular? The special case before him necessarily restricted the apostle's application of the principle to Christians who had a conscience against eating food offered to idols; but who that knows how he labored 'to become all things to all men, that he might save some,' can doubt that he would have applied the same principle to the preservation of all men from vice and misery, especially from such diffusive and ever-deepening vice and misery as spring from indulgence in alcoholic liquors? Indeed, this more extensive application is made by the apostle himself in 1 Cor. x. 32. See Note.

It is proper to notice an objection entertained by some Temperance advocates to the common use of this passage as an argument for abstinence. "St Paul," they say, "is confessedly pleading with the Christians of Rome, that they should resign what was good in itself for the sake of the conscientious, though unfounded, scruples of some of their own body; and to make a corresponding appeal to British Christians for abstinence from intoxicating liquors is to admit, what is contrary to fact, that these drinks are, like those meats, good in themselves, and that abstinence is expedient only on account of the prejudices of abstainers, or because of the weakness of those who cannot use them without going to excess. Neither the advocacy nor practice of abstinence that rests on such a shifting basis of expediency can itself be firm; while positive error is encouraged by allowing men to imagine that they are sacrificing a valuable article of diet when they are induced, often reluctantly, to abstain out of regard to the welfare of others." There is sufficient plausibility in this statement to make it desirable that the Pauline argument from Christian benevolence should never be employed, except with a distinct intimation that it is advanced without prejudice to the solid argument for abstinence, grounded on science and experience. Still, within its own limits, the
Pauline plea seems quite legitimate, and very forcible. It is so in relation to the Christian objector to total abstinence, who denies the validity of other arguments in its favor, since it meets him on grounds from which he cannot retreat. It virtually says to him, "Well, if you decline to examine the evidence of physiology, if you refuse to admit all the other arguments on behalf of abstinence, you must admit that the temporal and spiritual benefit of others is good and sufficient reason why articles of even real utility should be cheerfully resigned; for otherwise the example of the Saviour is a visionary ideal, and all talk of self-denial nothing better than hypocritical 'profession,' or self-deception." In dealing with Christian opponents, then, the Pauline principle is a valuable argumentum ad hominem; and where the heart appealed to is imbued with a genuine Christian benevolence, such an appeal, if intelligently apprehended, can hardly fail to be successful.

Chapter XIV. Verses 22, 23.

"Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."

The apostle is here addressing himself to one who asserts that he has 'faith' in the lawfulness of eating what has been or may have been associated with idolatrous rites; and he advises, 'Have this faith to thyself before God,' for he is happy who does not condemn himself—i.e. is not condemned by his conscience—in the thing that he allows; but, on the contrary, he who 'doubts'—he who exercises casuistry (tagia diakrinomenos), fearing evil in what he eats—is 'damned'—i.e. is condemned (katakekrimos)—in eating, because he has no 'faith'—or conviction—that what he is doing is right; 'for whatsoever is not of faith is sin,'—'sin to the doer, because it is not done with a good conscience. The apostle does not say that whatever conscience approves is right (for conscience may be perverted or misinformed), but that what conscience does not approve cannot be right to the doer. False notions of 'Christian liberty' have induced a wide-spread, growing, and most pernicious fallacy on this subject.

In all ages the question What is truth? seems to have received an unhappy treatment. The claims of Truth are subordinated to the claims of the individual conscience, with all its whims, defects, and narrowness! People refer constantly to their 'opinions,' as if they did not rest under the ultimate obligation of referring their opinions to the facts and principles which are the only possible evidence of their being true. Even philosophers like Grote go so far as to make Truth into the varying perception of the percipient persons who 'trow' it, as if there were one truth for me and another for my neighbor! The Universe, however, with its stern laws, vindicates the objective truth by punishing every individual transgressor. It never accommodates itself to the 'opinions' of mankind. Certainly, as St Paul argues, a man must follow his own sense of right, but no man has more enforced the solemn obligation of seeking the true Light, lest the fancy of the Individual should be the ignis fatuus of self-deception and of willing defect. The bearing of this principle upon the use of intoxicating liquors is

*This word will show the plain reader how very different, because wider, is the ancient use of it compared with the modern. It is like the word 'drunk' in this respect.
manifest; for the light now shed on the nature and effects of such beverages must increase the number of persons who cannot use them without misgiving; and all such persons should be impressed with the declaration that they cannot be other than 'brought into judgment' if, while in this state of moral indecision, they partake of inebriating drinks."

CHAPTER XV. VERSES 1—3.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

Most beautiful and Christ-like is the exhortation of ver. 1. Those who cannot partake of any particular kind of food with a good conscience are to abstain, and those who might conscientiously partake are not to do so if their example will be a snare to others, for the strong (\textit{dunatoi}, 'the able') ought to bear the infirmities (\textit{to astheneemate}, 'the weaknesses') of the weak (\textit{\delta\iota\mu\iota\sigma\iota\tau\omicron\nu\omicron\sigma\omicron\nu\omicron}, 'of the unable'), and not to please themselves. How emphatically does this principle condemn those who boast that they take intoxicating drink 'because they like it'!—'because they have a right to do what they please'? The true Christian's highest pleasure consists in what is most acceptable to Christ and most useful to man; so 'let every one of us please his neighbor for his good (\textit{eis to agathon}, for the neighbor's benefit) to edification'—to the building up of the Christian character and of the Christian brotherhood as a Living Temple, all glorious with the beauty of holiness and lovingkindness. For even Christ pleased not Himself. As a man He had appetencies which might have been innocently gratified, considered in themselves, but they were not indulged—they were inflexibly and cheerfully restrained,—in order that the work of human redemption might be triumphantly carried out. How singular and suspicious, that while every day professed Christians are earnestly pleading the example of our Lord for drinking what they like, we never hear of their insisting upon His example of perfect self-denial! Yet the Lord Jesus is the sublimest and most perfect example of self-denial the world has seen; He pleased not Himself sensuously, because He pleased His Father and Himself spiritually; and in exact proportion as His professed followers are like Him, they will not consult with flesh or fashion, with palate or custom, as to what should be done or left undone. If this standard were honestly applied to the question of using intoxicating liquors, and if no more strong drink were to be henceforward consumed merely to please the lower-self, who can doubt that the habitual use of it would rapidly disappear from the Christian world?

*"What is a person to do, if he is in as much doubt whether it is lawful to abstain as he is whether it is lawful to drink?" Two answers may be given,—(1) that a question as to the \textit{formal-ness} of abstinance can hardly arise, except on the score of health, and then the best information must be sought; and (2) that in a case of balanced doubts, the deciding motive may always be found by estimating the kind of influence most likely to be exerted, by either course, upon domestic, social, and religious life.
THE FIRST EPISODE OF

ST. PAUL TO THE CORINTHIANS.

CHAPTER V. Verses 6–8.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth.

V. 6. A little leaven] Mikra zumece. Zumece, 'ferment,' answers to the Hebrew seer. Widuf has 'witen ye not that a littl sourdouny aperith all the goblet?' (corrupteth all the lump).

V. 7. As ye are unleavened] Katho été asumoai, 'as ye are unfermented'—uncorrupted. Tyndale's version gives 'swete breed'; so Cranmer's and the Geneva versions.

For even Christ our passover is sacrificed for us] The words kúper hægemôn, 'for us,' are absent from all the ancient MSS.

V. 8. But with the unleavened bread of sincerity and truth] All' en asumoïc eilikrineias hoi ailetheias, 'but with the unfermented (things) of sincerity and truth.'

This passage may be appropriately compared with Luke xiii. 21, where the penetrative and diffusive influence of leaven is used as an emblem of heavenly truth in its rapidity of operation;—here, ver. 6, the same qualities are ascribed to spiritual error. But ver. 7,—'Purge out therefore the old leaven,' etc.—answers to the Saviour's warnings, and is founded on the well-known nature of ferment as the product and producer of corruption. [See Notes on Matt. xvi. 6, 12, and Luke xii. 1.] Contact with evil is to be avoided, 'for a little leaven leavens the whole lump,' if allowed to work unchecked;—probably a proverbial saying, like to the other,—'Evil communications corrupt good manners.' But as this evil had begun to work in the Corinthian Christians, they were to 'purge it out,' that they might resemble an unleavened lump. Christ our passover (pascha = paschal-lamb) is sacrificed; and as the ancient sacrifice was to be eaten with unleavened cakes and bitter herbs, so must the great spiritual feast, in which the Lamb of God is set forth as the food of the soul, be observed, not with malice and wickedness—the leaven of the heart,—but with simplicity and truthfulness, the unperverted elements of a genuine Christian disposition.
CHAPTER V. VERSE II.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

OR A DRUNKARD] Ei methusor, 'or one who fills himself with drink' — a hard drinker — a drunkard, but not necessarily a drunkard of the English type. The habitual bibber was not to be regarded as a 'brother,' though he might wish to pass as such; nor was he to be associated with in the festivities of the church. Such persons were sure to be, as Jude afterwards describes, 'spots in their feasts of charity,' and ought to be shunned, lest the contagion of their example should breed a moral pest.

CHAPTER VI. VERSES 9—11.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

V. 10. NOR DRUNKARDS] Oute methuosai, 'nor inordinate drinkers.' An excessive addiction to liquors—even such as would not readily, or at all, intoxicate —was a vice of the apostolic age, and one that abounded in Corinth, the most profligate city of Greece.

In dissolute Corinth the gospel had become the power of God to the salvation of some who had been steeped in every form of sensuality and impurity. This text has been adduced to show that the gospel, without the intervention of Temperance societies, is equal to the reclamation of the intemperate. But it is never wise to set historical allusions against present and patent facts; and no fact is more completely attested than this,—that for every drunkard reclaimed by the ordinary religious ministrations, direct Temperance efforts have reclaimed hundreds. Not the gospel, however, but the routine of religious instruction has been at fault, and mainly, because (1) the religious teachers have not gone to seek out the intemperate who would not come to receive instruction; and because (2) they have not pressed upon the intemperate the gospel principle of separation from the causes of their besetment. Corinthian drunkards, coming under the influence of the Gospel, would be necessarily drawn away from their former companions and associations, and be introduced into a new society, of which the watchword was, 'Let us go on unto perfection.' Where intemperance had been the result of an appetite for alcohol, the Corinthian convert would not be safe unless he put 'the mocker' away from him altogether. The principle of abstinence from intoxicants, by whomsoever applied, is one recognized by the Gospel as the sine qua non of safety for the drunkard; and without it there can be no reasonable hope that the appetite for strong drink will be overcome, or the divine life effectually nourished and matured in the once intemperate man.
I CORINTHIANS, VI. 12.

CHAPTER VI. VERS. 12.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

All things are lawful unto me] Panta moi existin, 'all (things) to me are possible'; i. e. 'I am able to do (the kind of actions referred to) without scruple as to their moral propriety.' These 'all things' related to the use of meats which some persons regarded as being ceremonially unclean. A provincial divine has wrested this text from its moral association in order to prove the logical universal, that 'all physical things are lawful, and to be received with thanksgiving'; and to establish the special inference, 'Therefore alcohol is lawful, and must not be denounced as a bad article.' A moment's reflection would have exhibited the absurdity of construing in a logical and absolute sense the simple and natural words of Paul, which have not the slightest allusion to the physiological qualities of food or drink. No one can believe that St Paul was discussing a question of regimen or health, and asserting his physical invulnerability to the action of poisons (which are included in 'all things');* or, supposing him to have possessed a miraculous exemption from the operation of divinely appointed physical laws, that his professed disciples have inherited the privilege! St Paul was arguing the moral quality of certain actions, and the duty of a given course of life, as his next words demonstrate; and to quote 'all (actions) are lawful for me,' in a universal sense, is not only to 'wrest the Scripture to our own hurt,' but to make the apostle contradict and abolish his own argument for the greater suitability and excellence of the conduct which he is explicitly enforcing upon the Corinthian church, and therefore implicitly upon the entire Christian world.

But all things are not expedient] All' ou panta sumpherei, 'but all things do not hold (or fit) together,'—do not edify or adapt themselves to profit—i. e. all things are not suitable.

But I will not be brought under the power of any] All' oux eγ予 exousiasthesemai hupo tôn xous, 'but I will not allow myself to be mastered by any thing.'—i. e. I will not suffer any thing, however enticing, to induce me to act contrary to my conviction of what is best, or contrary to the interests committed to my trust.

In the Notes on the Greek Testament, by the Rev. S. T. Bloomfield, D. D., of Sidney College, Cambridge (Fifth Ed. 1844), we find the following:—

"Panta moi existin, etc.] The best Commentators are agreed that these words are supposed (by an elliptism) to be the words of an Objector, and such as were probably often used by those who wished to indulge in sensuality, and eating meats offered to idols, and who sought to justify it under the pretense of Christian liberty. By 'all things' are meant all things which the Apostle has here in view; i. e. all kinds of food. To this the answer is, all' ou panta sumpherei—where the all' has both a concessory and an exceptive force; q. d. = "True, all things are given to us to enjoy; but all meats are not expedient to be eaten, because they may throw a stumbling-block in the way of others.' The Apostle then repeats the objection, in order to answer it more effectually. The Commentators suppose a paronomasia with existi (possible); q. d. = "I have power over all meats, but none of them shall have power over me'—i. e. so as to make me a slave to my appetites.

* See Note on chap. iv. 35, for the Vulgate use of omnibus, 'all things.' If the runners in the Grecian games abstained from 'all things' absolutely, then starvation was a preparation for strength!
I CORINTHIANS, VI. 19, 20.

"V. 13. Meats for the belly.] Esti, i. e. anekei, 'are meant for.' Here the foregoing sentiment is further illustrated, and an objection anticipated; q. d. 'All aliment are meant for the sustenance of the body, and the body is fitted to the reception and digestion of them.' Or rather it may be regarded, with some, as another argument of the opponent, containing an excuse for an indulgence in sensuality.

The words following, to de soma, etc. [now the body is not for fornication.] There was no direct answer in the case of the bromata, meats; but, in fact, the argument needed none, as it would be like arguing from the use to the abuse of any thing. The Apostle, therefore, saves this, and replies to the apology in the peculiar case for which it was, no doubt, often pleaded—namely, fornication." 19

In his supplemental volume Dr Bloomfield adds:

"The first words (all are lawful to me) are those of an Excuser; the next (but all are not fitting) are the Apostle's in reply. The view taken by Billroth of the purpose of the Apostle in these words is, I apprehend, quite correct, and it is supported by the judgment of Calvin, who ably treats on the subject. There is no doubt that, of the extenuators of luxury and sensuality here alluded to, some went even to the extent of extenuating simple fornication, which was by the heathens regarded as, under certain restrictions [in moderation], lawful as well as natural. Accordingly, these Corinthian pleaders for vice, maintained that it was to be reckoned among things indifferent; thus making Christian liberty a cloak, or occasion, for licentiousness."

It is singular that such a text should ever be selected for preaching the lawfulness of gratification and pleasure to the world. Yet we have before us a pro-drink sermon preached on this passage—the argument of which is based solely upon that part of the text which contains the motto of the Sensualist to be answered, while it ignores entirely the Apostolic reply, which teaches the unsuitableness and sinfulness of the course attempted to be justified, and its utter antagonism to the ends of the Christian Life.

CHAPTER VI. Verses 19, 20.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The solemn and glorious fact here declared should cause every Christian to exercise the utmost care in rejecting whatever may, directly or indirectly, pollute the temple of the Holy Spirit; for even the body, by its union with the soul, is considered a fit dwelling-place of God. Nor is such a fact altogether beyond our comprehension, since the reciprocal relation of body and mind is too constant and intimate not to impress us with the importance of guarding the purity of the latter, by excluding from its material tenement whatever may becloud or deprave it. Whatever stimulates animal appetite, and abates the vigor of the intellectual and moral nature, is unsuitable for the Christian's use, because not fitting to his high calling and his consecration as a temple of the Holy Ghost. How can he wisely, or even complacently, consume the wine and strong drink which the Aaronic priests were forbidden to use, and introduce into the temple of the Holy Spirit that which the Spirit himself has branded as a 'mocker' and 'seducer'? However limited in quantity, the use can serve no sanctifying purpose, and may gradually create for alcoholic liquors (as it has done in innumerable instances) a taste morbid in its physical character, and pestiferous to every attribute of the rational and spiritual being.
I CORINTHIANS.

CHAPTER VIII. VERSES 4—13.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. 5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) 6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. 7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled. 8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. 9 But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. 10 For if any man see thee which hast knowledge sit at meat in the idol’s temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

In these paragraphs the apostle deals with a question on which he had evidently been consulted. The question consisted of two parts,—Was it right to eat of food that had been devoted to idols? Was it right to set an example of eating it to those who believed that to eat was to contract defilement? The first part of the question the apostle answers in the affirmative, the second in the negative. The use of the terms ‘lawful’ and ‘expedient’ by the English translators has very much confused St Paul’s reasoning to the common mind, and conveyed a wholly fallacious notion of lawfulness as distinct from expediency,—the utter absurdity that what is not expedient to be done may still be lawfully done! Such a construction runs counter to the apostle’s clear intention to distinguish between certain acts so far as they regard the doer, and so far as they regard others. He asserts, what is quite plain, that there are many acts which, so far as they relate to the doer, are not intrinsically wrong or in any way injurious, and therefore are permissible; but which may exert an injurious influence upon others, and therefore are not permissible under the Christian law of love. To infer that these actions are ‘lawful,’ though ‘inexpedient,’ nullifies all that the apostle teaches; for if ‘inexpedient,’ i.e. unprofitable and unsuitable in a Christian sense, they cease to be lawful to Christian men. Irrespective of circumstances they would be innocent, but circumstantially they are attended with harm, and therefore must not be done. The words used by the apostle to express this difference are existi, ‘what is permissible’ in a self-regarding sense; on sumpheroi, ‘what is not advantageous’ in respect to others. His conclusion on the particular question submitted to him was, that a Christian might eat food offered to idols without consulting sin in the simple act; but that it was not to be eaten when calculated to lead fellow Christians to violate their consciences by eating it. This would be to convert personal liberty into a stumbling-block to the weak ones (asthenousin)—i.e. those who had not strength of mind to discern that an idol was nothing. But to cast such a
I CORINTHIANS, IX. 7, 19, 25. 333

stumbling-block in a brother's way was to sin against him, and hence to sin against Christ!—so completely was the apostle incapca of recognising the lawfulness of acts unprofitable and injurious to his brethren in the Lord. His conclusion (ver. 13) is the inevitable issue of all that he has affirmed:—"Wherefore, if meat (brōna, food) make my brother to offend (skandaliōei, ensnares him), I will eat no flesh (kreso) while the world standeth (cis ton aiona, during the age, the whole Christian dispensation), lest I make my brother to offend (hina mee ton adelphon mou skandaliōei, so that I should not cause my brother to be ensnared)." [For the apostolic argument, in its application to the Temperance reform, see Notes on chap. x. 22—30; Rom. xiv. 13—23; xiv. 1—3.

Chapter IX. Verse 7.

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

A VINEYARD] Αμπελώνα, 'a vineyard.' The inquiry of the apostle is a partial quotation from Deut. xx. 6. As to 'eating of the fruit' of the vineyard, see Note on 2 Kings xviii. 31.

Chapter IX. Verse 19.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

If the apostle could honestly say this of himself, how confidently may we suppose that he would, were he living among us, eagerly avail himself of the Temperance reform as a means of 'gaining' the multitudes of our people who are the slaves of appetite, and who need to be delivered from that bondage before they can pass onward to the land of everlasting promise! He who daily made himself the servant—rather, 'slave'—of all ('I have enslaved myself to all,' pais enaston adelidον), that he might win over some to the benignant service of his Master, would not have thought it a hard trial of appetite or patience to renounce the fiery and heady beverages of Britain, that the drink-possessed ones, restored to their right mind, might sit in grateful devotion at the Saviour's feet.

Chapter IX. Verse 25.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

Wiclif has 'absteyneth hym fro alle things,' in which he is followed by Tyndale, Cranmer, and the Geneva version. The Rheims V. has 'refraineth himself from all things.' The Vulgate has omnis autem qui in agora contendit, ab omnibus se abstinent, 'but every one who strives in the agora holds himself back from all things' —i. e. all things hurtful.

And every man that striveth for the mastery] Par de ho agonismenon, 'and every one who is a combatant,' the allusion being to the competitors in the Isthmian games celebrated at Corinth.
Is temperate in all things] Panta enkrateutai, 'in all things (or wholly) controls himself.' Dr Whitby, in his Notes, renders this clause, 'observing a strict abstinence.' Extreme temperance, and even abstinence, was required, says Dr Bloomfield. Dr A. Clarke, 'This was a regimen for both quantity and quality, and they carefully abstained from all things that might render them less able for the combat; whence the apostle says they were 'temperate in all things.' The commentators give abundant illustrative references to various ancient authors, but two must here suffice. Epictetus (A.D. 100), in his Encheiridion, chap. 35, remarks, 'Do you wish to gain a prize in the Olympic games? Consider the requisite preparations and the consequences. You must observe a strict regimen, must live on food which you dislike; you must abstain from all delicacies; must exercise yourself at the necessary and prescribed times both in heat and in cold; you must not drink what is cold, nor wine as was your custom (mes oiam hōs étuchen); in a word you must put yourself under the directions of a pupilist as you would under those of a physician, and afterward enter the lists.' Horace, in his Ars Poetica, has the well-known lines,—

"Quo studet opulente cursu contingere metum,
Multa tuli, sociusque puer; sedavit et alit;
Astimuit Venere et Baccho;"

Translated by Dr Francis as follows:

"The youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;
The extremes of heat and cold must often prove,
And shun the weakening joys of wine and love."

Horace's terse expression is, 'He abstains from Venus and Bacchus,' using the names of the heathen deities to personify the indulgences they were supposed to patronize. The training practised by modern runners, pupilists, etc., conforms in many points to the ancient customs, not least in the disuse or extremely sparing use of the weakest fermented liquors. The training school is free from the popular fallacy which confounds strong liquor with strengthening drink."

1. It is singular that precisely the verse in the Bible which lends whatever sanction it involves to abstinence from intoxicating liquors, is the one that ignorant readers most commonly allege in favor of using them; and this abuse of Scripture is usually associated with the further error of turning a simple reference to a well-known fact into an apostolic command, as if the passage had read, 'Ye shall be temperate in all things.' It is to be regretted that the A. V. should, in this instance, have needlessly departed from the more explicit rendering of all the older versions, thereby sanctioning a popular fallacy pregnant with evil to the world, and fostering the pleasing delusion that the use of intoxicating liquor is indispensable to the exercise of the virtue of temperance!

2. The apostle has often been described as a strong opponent of the asceticism taught in Colosse and other parts of Asia Minor (Col. ii. 20—23); and if we accept this view, so much the more impressive becomes the comparison here illustrated between the candidate in the Grecian games and the Christian convert. St Paul affirms that the physical athletes 'do it'—i.e., are 'temperate in all things'—in order to obtain a corruptible crown—a perishing wreath of leaves; but that

* ""The best trainers entirely prohibit the use of beer, wine, and spirits during the training necessary for the prize-fighter."— Buckmaster's 'Elements of Physiology,' p. 161 (London, 1860).
I CORINTHIANS, X. 4, 7, 12—14.

'we,' the Christian candidates, do it for 'an incorruptible crown'—a glorious wreath 'that faileth not away.' Applying this principle of self-restraint to himself, how affecting are his admonitory words!—'I therefore so run, not uncertainly (adversely, irresolutely); so fight I, not as one that beateth the air; but I keep under my body (all) hypoπισαo mou to σωμα, 'but I press my body under'; the hypoπισαo is said to have been a technical phrase for striking under the eye = punishing severely), and bring it into subjection (doulagου, lead it as a slave), lest having preached to others I myself should be a castaway (adokimos genοmai, should become a 'disapproved' one—i. e. a rejected candidate.')

3. It is not a just principle of interpretation to carry mere illustration into every detail. We must not, in this case, insist upon a literal correspondence of the regimen required. The essential points are these:—(1) The Christian (like the Grecian competitor) is called upon to exercise appropriate physical discipline—not to consult bodily ease, but bodily service. (2) This must be done in order that fleshly appetites may be subjected to the dictates of reason and of the spiritual nature; because (3) on the fact of this subjection depends the successful termination of the Christian’s course, be he private member, public pastor, or even apostle! If, then, intoxicating liquors are not profitable to the body—as the illustration of the apostle supposes, and as experience proves; if, moreover, they are a provocative to the sensual affections, and expose even the most careful user to some peril which might be shunned, how can abstinence from them be wisely excluded from the conditions under which the Christian race is to be run, and the Christian victory achieved?

CHAPTER X. VERSE 4.

'And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.'

The historical event on which the apostle founds this sublime spiritual allegory is described in Exod. xvii. 1—7, and Numb. xx. 1—13. So inestimable was the boon conferred by the stream which burst from the rock of Horeb, that it might well typify the blessings of Christ’s redemption. The apostle’s statement that the Rock ‘followed’ them—that is, the water from the Rock—completes the similitude so far as it relates to the continual affluence of Christ’s grace throughout our mortal pilgrimage.

[V. 7. See Note on Exod. xxxii. 6, under Additional Notes, p. 249.]

CHAPTER X. VERSES 12—14.

'Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 14 Wherefore, my dearly beloved, flee from idolatry.'
It is not enough to think or know we are ‘standing’; continual care must be observed, or a fall may follow; and such heedfulness is never more properly displayed than by the avoidance of that which has caused priest and prophet, the wise and the good alike, to stumble and err. Only where this watchfulness exists can any ‘temptation’ or trial from without, that God permits, become endurable, resistible, and therefore promotive of spiritual advancement. Instead of this consideration engendering vain confidence (as when persons boast of their security in the use of strong drink), it is a reason for fixing all idolatry, and all incentives to it, whether it be the idolatry of ‘dumb idols,’ or of ‘fleshy lusts that war against the soul.’

Chapter X. Verses 23–30.

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24 Let no man seek his own, but every man another’s wealth. 25 WHATSOEVER is sold in the shambles, that eat, asking no question for conscience sake: 26 For the earth is the Lord’s, and the fulness thereof. 27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord’s, and the fulness thereof: 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man’s conscience? 30 For if I by grace be a partaker, why am I evil spoken of for that which I give thanks?

V. 29. Conscience, I say, not thine own, but of the other.] That is, not only of thine own, but also of thy brother. We must respect the moral sense of our neighbor as well as our own sense of right; and especially must we forego acting upon a negative conviction where it would be likely to induce a discord between opinion and practice in another. Through obedience to his own conviction the Christian will learn to reverence the conscientious dictates of others, for his own sensibility to the claims of duty will become the measure of his respect for his neighbors. It must be recollected, however, that no apology for pleasure and self-gratification can ever be elevated into the sphere of ‘conscience’; it is but an elaborate self-deception for a slaveholder or a drinker to plead a ‘conscientious conviction’ in favor of slavery and sensuality. F. D. Huntington, D. D., well observes that “consent to a general statement of a principle is one thing, while a courageous loyalty to its personal requirements is another. There may be a wide gap between the storehouse where we keep a supply of respectable abstract notions, loosely laid away for quotation—something between the earnestness of conviction and the inconvenient disrepute of scepticism,—on the one hand, and the living embodiment of these notions in a self-denying practice on the other. It is easy enough to agree that we ought not to weaken and damage and degrade other men’s consciences; but to give up the gratification, the amusement, the pleasant and otherwise harmless habit which will certainly damage and mislead them, is not always very easy. Besides, there are some questions of right, how far, in particular cases, this ought to be done. These questions may really complete the matter to honest minds, or they may only furnish a subterfuge for cowardly and evasive
I CORINTHIANS, XI. 1.

natures to escape a disagreeable sacrifice, without at the same time losing all self-respect by abandoning the general principle. The New Testament takes pains to provide directions for a settlement of both these classes of difficulties. Whether it will be of any use to appeal to that source of instruction will depend on another point—viz., whether we have determined to make the spirit and word of the New Testament, when we have found them out, the law of our lives, let them cut in upon whatever comfort or indulgence they may. The Christian faith is eminently a social principle. . . . If it declares, in one breath, that 'every man shall bear his own burden,' in the next it says, 'Bear ye one another's burdens.' It predicts an infinite misery for them that tempt, betray, misguide, deprave one another,—for them that form companies, clubs, societies, to make each other frivolous, profligate, dissolute. It treats with terrible severity any one that presumes to reply, when called to reckon for such outrages, 'Am I my brother's keeper?'—virtually rejoining, 'Yes, you are, all men are each other's keepers, educators, helpers or hinderers, saviours or seducers.' It requires all to give, not only food, clothes, and money, but the ministry of encouraging words, patient endurance, honest living, aspiring thoughts. So, negatively, it forbids theft and killing; and if we study the whole religion through and through, we shall see that this means the robbery of any particle of virtue, honor, temperance, truth, the killing of the spiritual and immortal part, quite as much as the theft of a garment, or the murder of the body it covers. In fact, all the pages of our Book of Faith are marked with these earnest counsels and expostulations about caring for other souls. It is always adjuring us to work for, to suffer for, and to that end to love, other people. Such is the compass of its charity. Whether it commands or forbids, its intent is the same. Prohibitions and injunctions run into each other, and are only the two sides of one bright truth, the positive and the negative being only measurements in opposite directions of the universal law of affection and service. The lives of the apostles were, throughout, consecrated, abstemious, self-sacrificing labors for the souls of their fellow-men. . . . The silent decree within will reaffirm the living oracles of the evangelists. Together they will pronounce him to be the only truly conscientious man who is ever applying the discriminations of his sense of right to new regions, new connections, new questions of conduct, and will pronounce that it must be a very limited conscience indeed which only inquires, of a course of action, how it will affect the individual performing it."—('Christian Believing and Living,' Sermon xxii.)

CHAPTER X. VERSES 31—33.

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

CHAPTER XI. VERSE 1.

Be ye followers of me, even as I also am of Christ.

The 'glory of God' should be the great end of all rational action, eating and drinking among the rest; that is to say, all that is done by the creature should have a tendency to show forth, and to carry out, the beneficent design of the
Creator; for the glory of God is His goodness—that 'goodness' which comprehends all that is just and true and gracious in the essential harmony of the Divine Attributes. Unless, then, the use of intoxicating liquors, and the traffic in them, can be proved to conform to this supreme rule of all right action, they are put under the ban of the highest law; nor is it enough for any one person to conclude that his use of strong drink is compatible with the Divine glory. The tendencies of actions, as developed in general experience, are 'fruits' by which we are to judge them; and strangely constituted must he be who can perceive any connection between the drinking habits of this country and the glory of God, save a connection of opposition and defiance. One important method of doing what is possible for the glory of God is explained, chap. x. 32, "Give none offence (aparastopoi ginethe, be causes of stumbling), neither to the Jews, nor to the Gentiles, nor to the church of God"—a triumphant repudiation and refutation of the pretence that Paul limits his principle (not to eat or drink what is an occasion of stumbling) to the case of Christian brethren." [See Note on Rom. xiv. 21.] In ver. 34 the apostle declares that in carrying out this principle he would not merely resign any abstract liberty he might claim, but would sacrifice even his own profit, seeking not his own advantage (to enastichon sumpherein), but that of 'the many,' so that they might be saved. Then follows the grand practical application injudiciously severed from chap. x., and made the commencement of chap. xi. = 'Be ye followers (mimein, imitators) of me, as also I am of Christ.' The apostle could advise the Corinthians to look to the profit of all, not only because he had himself done it, but because it had been done by one greater than Paul, even by their Lord and his Lord, who had exemplified to the uttermost the spirit of self-denial for the benefit of man and the glory of God.

CHAPTER XI. VERSES 20—22, 33, 34.

20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

31 Wherefore, my brethren, when ye come together to eat, tarry one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

8 The history of European intercourse with uncivilized tribes, like the North American Indians and New Zealanders, and with peculiarly civilized nations, such as Hindoos and Chinese, is replete with rank and noisome offences against the apostolic rule of practice—a rule as obligatory on nations as on individuals. Every British Christian must blush for his country when he reads what was said by the venerable Bishop Selwyn at a public meeting in England (1867):—"The people of the New Zealand race stood out for many years against the temptations to intoxication. In the statistical statement published in the town of Wellington, many years after the settlement was formed, after describing a number of convictions for various offences, including the offence of drunkenness, there was a footnote added to the effect that intoxication was almost unknown among the native people. I cannot say it is so now. But if the native people of New Zealand have given way to the sin of intoxication, from whom would God require an account of their sins? It was not a sin of native growth; it was an imported, an exotic sin. They stood against it for a time, but as their faith failed, they gave way to the temptation forced upon them by their English brethren."
V. 20. INTO ONE PLACE] Epi to auton, 'to the same (place)' — the place of public assembly, and, as the reference implies, upon the first day of the week.

This is not to eat the Lord's Supper] OUK esti Kuriakon deipnon phagein, 'it is not to eat the supper pertaining-to-the-Lord.' Kuriakon (from kurias, 'lord') is here used to define the character of our deipnon, as distinct from an ordinary meal, and as consecrated to the memory of our Lord and Saviour Jesus Christ. The word occurs in only one other place in the New Testament, and with the same application (Rev. i. 10, 'I was in the Spirit on the Lord's day'—en tō kuriakōn keemera, 'in the day of the Lord,' i.e. the day consecrated to the memory of His resurrection, as the Kuriakon deipnon was consecrated to the memory of His last supper). Deipnon, 'supper,' among the Orientals, was the principal meal of the day, answering to the English 'dinner'; and, like it, was generally taken either at noon or in the afternoon, but among the more fashionable classes in the evening of the day. St Paul, in anticipation of the complaint he is about to make, states that, though the professed object of the Corinthians' assemblings was the celebration of the Lord's supper, the abuses connected with that sacred feast had made it something wholly different in a spiritual sense.

V. 21. FOR IN EATING EVERY ONE TAKETH BEFORE OTHER HIS OWN SUPPER] Hekastos gar to idion deipnon proslambanei en tō phagein, 'for in eating (en tō phagein — in the act of eating) each one takes-before-another (i.e. snatches up) his own supper-provision.' Codex A reads proslambanei, 'take to himself'; Codex D has epi tō phagein, 'at the (time of) eating.' Deipnon, 'supper,' is figuratively used for the materials composing it. As described by Xenophon (Memorabilia, Ill. 14) and other authors, meetings called eranoi (club-feasts) were common among the Greeks, when each person brought his own food; and as these meetings were designed to express and promote a friendly sentiment, the poorer members would often have their scanty supplies increased out of the abundance of the richer. Sometimes these eranoi took the form of benefit clubs, and the meetings would then resemble those of our friendly societies on club nights,—save that tippimg 'for the good of the house' was unknown. Later on, these social church gatherings were known as agasai (Latin, agasai), 'love-feasts,' and were too frequently the occasion of great abuses. In the early Corinthian church the social eranos had become mixed up with the Christian eucharist, and in such a way as to call for apostolic reprehension and correction. Instead of the members waiting till all had arrived, and till the meal was devotionally commenced, those who arrived first spread their provisions and began to eat them up, and in an eager, selfish manner, as if afraid they might be called upon to part with any for the accommodation of the less sumptuously provided. Thus good order and decency were disregarded, while the solemnity of the occasion and the spirit of brotherly affection were completely outraged. Nor was this all. To disorder, irreverence, and illiberality, was joined, on the part of some at least, an excessive indulgence in the food that ought to have been generally shared with others.

And one is hungry, and another is drunken] Kai hos men peina, hos de melanei, 'and one, indeed, is hungry, but another is over-filled' — gorged. The wealthier members having consumed their provisions, those who came in afterward, or had but little at first, remained hungry, while the others were surcharged. This explanation has been adopted by the whole body of expositors, ancient and modern. Webster and Wilkinson, however, in their 'New Testament with Notes,' suggest

* * * St Jude (A. D. 66), referring to the 'men who had crept in unawares,' describes them (ver. 19) as 'spots in your feasts of charity'—en tais agasai 'hymno epiladhes; and St Peter (1 Ep. II. 13) plainly alludes to the same licentious intruders.
that peina is here used in the sense of ravenous over food,—i. e. gluttonous,—the meaning then being, 'one, indeed, is voracious (over the meat), and another goes to excess (over the drink).'. As supporting this notion, they quote ver. 34, ei de tis peina, 'and if any man hunger, let him eat at home,' where the hunger is evidently not the hunger of poverty, but eagerness for food. This conjecture is ingenious, and the argument plausible; and it is no valid reply that the whole host of theologians must have been in error if these critics are right. That the whole body of critics should have been mistaken on such a point of translation is, no doubt, very improbable, yet not impossible. We feel, however, compelled to dissent from these novel interpreters, for several reasons. (1) They adduce no passage, from any other author, where peina bears the peculiar sense of 'hungry indulgence in food,' as distinguished from methuei, 'indulgence in drink.' Had such a distinction been intended by St Paul, he could hardly have failed to use some other and less ambiguous word, such as empiplemei, answering to the Hebrew sabaoa. (2) The construction of the sentence clearly implies a distinction of persons between 'the one' who was peina, and 'the other' who was methuei,—yet, on Messrs Webster and Wilkinson's hypothesis, one and the same person would, in many cases, have been both; for those who ate their food to excess, would hardly be the parties likely to use the drink they had brought, with less eagerness and immoderation. (3) The tis peina, 'one that is hungry,'—referred to in ver. 34—who is told to eat at home, is not necessarily the same man as he who is said to be 'hungry' in ver. 20. The tis peina of ver. 34 might fitly refer (and, as it seems to us, does refer) to the one who, being hungry at first, had snatched up his food and greedily devoured it; whereas the hos peina of ver. 20 was plainly one who remained 'hungry' after the meal was finished. There seems, therefore, no sufficient reason for departing from the ordinary understanding of this phrase, which yields an excellent and harmonious sense, in favor of an interpretation neither demanded by the context, nor justified by the usage of language.

Assuming, then, that the correct translation of hos peina is, 'one is hungry,' what is the exact sense of methuei, translated 'drunken'? The answer is invested with special interest, because the passage has often been alleged in support of the use of intoxicating wine at the Lord's Supper in the present day. "Such wine," it is said, "was used by the Corinthians without apostolic correction, and may, therefore, be used by us." But (1) if the Corinthians deviated from the original custom, their conduct is no precedent for us, and the generally supposed result of that departure is more of a warning than an example. (2) Nor can it be concluded that the apostle must have condemned their deviation from the primitive pattern, for he says nothing concerning their use of fermented bread, which was probably the kind used at their ordinary eanai, and certainly was not the kind used at the institution of the Lord's Supper. (3) Nor is it to be hastily inferred that the same kind of bread and wine was used, both at the eanai, or common meal, and at the celebration of the Supper; and it was concerning the first, and not the second, that the phrase hos de methuei, 'and another is drunken,' is used by the apostle.

As to the sense borne by methuei in this place, we remark,—

1. The exposition which imputes 'drunkenness' (in our sense) to the Christian Christians at their social meal, implies that many of the members were guilty of the awful sin of celebrating the Lord's Supper (which followed that meal) while in an
1 Corinthians, XI. 20—22, 33, 34.

Intemperate condition,—an imputation highly improbable in itself, and tacitly contradicted by the language of the apostle, who does not proceed to condemn (as we should suppose he would have condemned) in strong language, so foul an insult to the enchrists, while he simply inquires (ver. 21) whether they had not houses to eat and to drink in; and (ver. 34) bids them satisfy their hunger at home, in order to avoid both the indecorum that had been exhibited, and the condemnation to which it had exposed them.

2. Methexi being used as antithetical to peina, 'hungry,' requires to be understood in the generic sense of 'satiated;' and not in the restricted and emphatic sense of 'intoxicated.' That St Paul should have thus employed it is in harmony with the fact that he was familiar with the Lxx. translation of the Old Testament, where such a use of the word repeatedly occurs. Such a double use of the word has its exact parallel in the Scottish dialect. Walter Scott quotes the proverb, 'It's hard to stand between a fou man and a fasting'—where 'fou' means full, though it would be easy to cite many examples of 'fou' having the secondary sense of 'drunk.' The 'over-filled' man forms the precise contrast to the 'hungry' one, while a schoolboy can perceive that no proper contrast is offered by the statement that one was 'hungry' and another 'drunk.'

3. The great majority of expositors join in ascribing to the apostle's words a charge of selfish repletion, but not of intoxication. Clement of Alexandria renders methexi as 'full' (Ped. ii.). Chrysostom views it as comprehending both eating and drinking, and as more emphatically contrasting the state of the poorer with that of the richer classes at the feast. Bengel sentimentally puts the case, Alter plus justo habet sibi, alter minus, 'one has for himself more than is his due, another less.' Dr Hammond, in his paraphrase, explains methexi, 'feeds to the full.' Dr Gill's note runs thus:—'He that came late had nothing to eat, and so was hungry; while he that was first, either ate and drank to excess, or at least very plentifully, so that he was very cheerful, and more disposed to carnal mirth, than in a serious and solemn manner to partake of the Lord's Supper.' Dr Lightfoot is of opinion 'that by him that was drunken is meant the Jew that ate the Paschal Supper, of which he ate and drank freely; and by him that was hungry, the Gentle who was so, not out of poverty and necessity, but because he refused and avoided eating of the ant-e-supper, as savoring of Judaism, and so here was a schism and a division among them.' Dr Macknight renders methexi, 'is plentifully fed.' Archbishop Newcome, in his 'Revised Translation' (1796), says:—'And the poor man scarcely satisfied his hunger, while the rich indulged to excess. The word methexi does not necessarily import drunkenness.' Dr A. Clarke, in his Commentary, states, 'Some ate to excess, others had scarcely enough to suffice nature. Methexi, was filled to the full; this is the sense of the word in many places.

* We subjoin seven testimonies from a large number before us:
  Gen. xxxii. 34: And Joseph's brethren 'were merry with him' (methextheasan met' antion).
  Prov. xxii. 7: And thy cup runneth over—is full to the brim (methukon).
  Isa. xxxvi. 8: 'They shall be abundantly satisfied (methukhisonaion) with the fatness of Thy breast.'

We add:
  Prov. lv. 10: 'Saturate (methukheu) her furrows.'
  Jer. xxxii. 14: 'I will satiate (metheto) the soul of my priests with fatness.'
  Cant. v. 12: 'Drink and be satisfied' (piete kai methuchtheo).
of Scripture." Dr Bloomfield, in his Notes, remarks, "The sense is literally, 'he is well soaked with drink,' a sense of methusa also occurring in John ii. 10. See Note on this passage." That drunkenness, however, is not here meant is plain from what is said in the next words, 'Have ye not all houses to eat and to drink (not get drunk) in?" Dr Halley, in his work on the Sacraments, gives this excellent reversed interpretation:—"While the rich feasted, others, and especially the poor, were hungry" (i. p. 46). Meyer, followed by Alford, inclines to give to methusa the darkest shade of which it is susceptible. Dean Stanley more cautiously says, "The use of this word in John ii. 10 shows that it need not be always taken of intoxication, but this is its natural meaning in most passages," and he refers to passages of the N. T., in some of which the unforced meaning is simply that of excessive indulgence of the appetite.

The apostle's complaint against a portion, and apparently not a small portion, of the Corinthian church, may be thus paraphrased in modern language:—"When you assemble in your accustomed place of meeting on the Lord's day, you do so avowedly to partake of the Lord's Supper, but in reality you do not celebrate it in a manner deserving the name. For those who arrive first, having produced their provisions, begin to eat as at a common meal; so eagerly and selfishly that, while one member of the church remains hungry and unsatisfied, and has his poverty exposed, another is filled to absolute satiety. Now have you not houses in which eating and drinking can be carried on? Why convert the house of worship, dedicated to 'brotherly love,' into a place of selfish and sensual feasting? Can it be that you despise the church of God, and wish to put to shame your less affluent brethren, who have not your means of satisfying their physical appetites? What shall I say to you? Shall I commend you for such conduct? I do not commend you."

[Having described the institution of the Lord's Supper in order to impress the Corinthians with the solemnity proper to its observance, he returns to their ill-behavior, ver. 33, 34.] "Let it therefore, my brethren, be your practice in future, when you come together to partake of the Lord's Supper, to wait for one another before you enter upon the sacred service. If any one is hungry, let him eat to satisfy his appetite in his own house, either before or after this Christian communion, so that he will not be tempted to withhold his surplus from the common stock, and be involved in a common condemnation; and as to the rest of your irregularities"—whether including the use of the common elements of the love-feast, instead of the proper and carefully prepared bread and wine of the passover,—

'those I will set in order on my personal arrival amongst you.'"

We learn from this passage,—

1. That the Christians had unwisely mixed up a social meal (yet eaten unsocially by not a few) with the proper celebration of the Lord's Supper; but whether this error had actually been substituted for a distinct celebration of the Supper, or had

* That Note is as follows:—"Methusa, from methu (probably derived from the Northern mode or meth) signifies 'to moisten'; methhukad, 'to be moistened with liquor,' and in a figurative sense, like the Latin mordere vinum, 'to be filled with wine.' In classical use it generally, but not always, implies intoxication: in the Hellenistic, however, as Josephus, Philo, and the LXX., it, like the Hebrew nethcher in Gen. xxiii. 34, seldom denotes more than to drink freely and to hilarious, which is, probably, the sense here."

† Homer, for example, in the Iliad, xvii. 300, says of the hides of oxen, methuomassan dalephos, 'were soaked in grease.' When Anacreon, in his forty-seventh Ode, says, ἀπίθυ μεθυκτόν χαρακή, he does not mean that he will dance when 'intoxicated,' but when assailed with the cups of wine he has ordered to be brought. Hippocrates (De Ratione Vini, b. iii.) expressly uses the word not for excess—drink freely (methhukad)—but not beyond measure (hypomonèin). The earliest form of this word meth is to be found in methka, the ancient Coptic title of the Mother Goddess, so named, as Plutarch says (in his 'Deis et Quiris'), "because methka signifies 'full,' and er, 'cause,' for matter is full of the (Divine) order (en hsemou)."
I CORINTHIANS, XI. 23—26.

marred its devout observance by introducing into it a spirit of irreverence and discontent, cannot now be decided.

2. That this association of common eating and drinking with religious worship was disapproved in general by the apostle, on account both of the abuses incident to it, and of the want of accordance between it and the design of spiritual communion—elements of defect not at all to be lessened by the introduction of intoxicating agents.

3. That this association was peremptorily forbidden, so that the offices of the Lord's day and Lord's house might be suitably discharged, including, as they then did, a weekly celebration of the Lord's Supper.

The Corinthians, we may hope and conclude, rendered obedience to the apostle's directions; but ecclesiastical history makes it evident that the abuses censured in this epistle long continued in other places. It became customary, however, to celebrate the agape (love-feasts) after the Lord's Supper, and in course of time they became separated from the Lord's day worship altogether.

CHAPTER XI. Verses 23—26.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

V. 23. I delivered to you] Pareidhê xumin.
In which he was betrayed] Hetis pareididote. This striking difference of meaning within one verse in a double use of the same word pareididômi, is a lesson to those who insist that a word like jevyn or oinos could bear but a single significations—fermented juice of the grape! It is also useful as showing that too much stress is not to be laid on an identity of meaning between jevyn in ver. 21 and jevyn in ver. 34. Hence the invaluable rule of taking the context into consideration is sure to misguide rather than to instruct, if a cast-iron identity of sense between similar words (or of the same words in different relations) is obstinately assumed.

V. 24. Take, eat] Labete, phageite. Absent from all the most ancient MSS.
V. 25. This cup] Toute lo potierion, 'this the cup' = 'this cup which I now give to you.'

This do ye as often as ye drink it] Toute poiète xorakis an pinete, 'this do ye as often as ye may drink it.' Codex A stops at poiète, 'do ye.' Dean Stanley remarks, "Not only at the original feast, but at all your feasts." These words are emphatically introduced, as the thought conveyed in them is carried on to the next verse, in order to indicate the continuance and identity of the original meal with its subsequent celebration. 'Not only on that one occasion, but on all public occasions.' There may also be the further object of showing that in the original

* This institution, in fact, is a Divine and human pledge conjointly: when the faithful disciple truly observes it, he receives renewals of grace from its Author, to whose service he pledges himself afresh; while, on the human side, he abounds forth the great truth of sacrifice to the world. People who loosely talk against pledges should 'think upon these things.'—Ecc.
institution the intention was that they should commemorate the Lord’s death, not only on stated occasions, but at all their meals, whenever they ate bread and drank wine."—(Notes on Ep. Cor., vol. ii. 243.) Yet it seems somewhat strained and superfluous to apply the hēσακις, ‘as often,’ to any other occasions than the social assemblies, when believers came together to call upon the name of their Lord, and celebrate His sacrificial love; and it is, moreover, not consistent with the Pauline distinction of eating at home and eating in the church.* If we accept the exegesis thrown out by Dean Stanley, but not absolutely approved by him, it would involve a distinct recognition of the Saviour’s self-sacrifice whenever and wherever bread and wine are socially partaken of by believers. It does not, however, appear to us that more can be fairly deduced from the recited injunction than the duty of using the bread and the cup in devout and grateful remembrance of the Lord ‘as often’ as they are introduced into the assemblies of His people.

CHAPTER XV. VERSE 32.

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.

This sensual sentiment had long passed into a proverb. [See Note on Isa. xxii. 13.] The classical writers offer illustrations too numerous to quote. Anacreon, in his Fourth Ode ‘To Himself,’ has ‘Stretched on tender myrtles and upon lotus herbage, I wish to drink to my friends. And let Cupid, having bound his vest above his neck with papyrus, serve me with sweet drink (mēθuos). For like a chariot’s wheel life runs, being rolled along; and we, our bones dissolved, shall lie reduced to a little dust,’ etc. So in the Fourteenth Ode, ‘On being devoid of Envy,’ he exclaims, ‘To-day concerns me; but who knows to-morrow? Whilst, therefore, it is fair weather, both drink and throw dice, and pour out libations of Bacchus; lest, if disease should come along, it should say, It is not for thee to drink!’ The same sentiment is expressed in Odes 24, 25, 35, 39, and 40. Herodotus (book ii. chap. 78) says it was customary among the Egyptians of his day to produce at all their feasts a wooden effigy of a dead person in a coffin, which was shown to all the guests, each of whom was addressed in these words,—‘Looking upon this, both drink and enjoy thyself; for thou shalt be such as this is when thou art dead!’

*While Dean Stanley suggests the common use of the symbols of salvation, a clerical friend of the Temperance cause argues, that since grape-juice was consecrated as the symbol of atonement, it has become unlawful for common use, as was the blood of animals under the old dispensation. But it is obvious (from Gen. ix. 4) that the use of blood was forbidden in ancient times simply because of its being the ultimate seat of animal life, a reason not applicable to grape-juice; also that the prohibition extended to the use of blood in the flesh as much as to extracted blood, whereas only grape-juice expressed, and not grapes themselves with their contained wine, are supposed to be now forbidden. Neither does analogy require that because blood, as a symbol of atonement, was forbidden to the Jews, therefore grape-juice, which is simply an emblem of Christ’s blood—itself the true and specific symbol of His atonement,—should be equally interdicted. Again, the eucharistic bread, equally with the wine, is a representation of the mysteries of redemption, and should, for the same reason as the fruit of the vine, be excluded as ordinary food. That the Saviour’s own words do not clearly forbid all common use of ‘the fruit of the vine,’ and that they were not so understood by the eleven, or by St Paul, is manifest from the novelty of the theory, and from the absence of any single reference to it in the apostolic epistles. It is evident, on the contrary, from the Circular Letter of the Council at Jerusalem, and from numerous passages in the Pauline Epistles, that such a construction of our Lord’s words never occurred to those to whom the Holy Spirit was given, expressly that He should lead them into ‘all the truth’ necessary to the preaching of the gospel and the observance of its laws.
CHAPTER XV. VERSE 33.

Be not deceived: evil communications corrupt good manners.

The words 'evil communications corrupt good manners' are found in one of Menander's dramas, but it may have passed into a proverb in the Apostle's days, and have been cited by him as such. The statement itself is confirmed by daily experience, and evinces the wisdom of reducing our necessary contact with evil within the narrowest possible limits, that the personal and social corruption they are calculated to produce may be restrained. That drinking fashions and tippling resorts are vehicles of such corruption, in its most contagious and injurious forms, cannot be doubted by those who have carefully inquired into their influence on domestic and public life. Hence the demand for earnest and persistent effort to place the one under the stigma of a moral public opinion, and the other under the ban of civil law.

CHAPTER XV. VERSE 34.

Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

Awake to righteousness] Ἄνεβευστε, δικαιὸν, 'be sober again, righteously.' The present imperative is employed to mark that the change should be immediate. Ἁθι, prefixed to ἀνεβευστε, indicates a return to sobriety, ἀνεπίζειν, from an opposite condition. In the Lxx. the phrase is used in the sense of awakening out of a drunken sleep,—in reference to Noah, Nabal, and the drunkards of Israel. [See Notes on Gen. ix. 24; 1 Sam. xxv. 37; Joel i. 5.] Commentators differ on the question whether the word here has a literal or figurative application,—whether the apostle calls upon the Corinthians to become literally 'sober,' or whether he compares their spiritual state to one of intoxicating stupefication, and invokes them to shake themselves free of it. [As to ἀνεπίζειν, see Note on 1 Thess. v. 7.] The exact force of the adverb δικαιὸν is also disputed. Some take it in the modal sense of 'fully,' 'perfectly,' 'effectually'—'become sober again, thoroughly.' Others prefer the moral sense of 'justly' or 'righteously'—'become sober again, as it is right.' Others agree with the A. V., in giving to Ἄνεβευστε δικαίωσε a causal connection and righteous result—'become sober again, and so enter on a righteous career.' Conybeare and Howson, in their 'Life and Letters of St Paul,' paraphrase the verse thus:—"Change your drunken revels into the sobriety of righteousness, and live no more in sin." However it may be read, it must be understood as antagonistic to every degree of sensualising influence.

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THE SECOND EPISODE OF

ST PAUL TO THE CORINTHIANS.

Chapter V. Verse 16.

Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.

By knowing Christ ‘after the flesh’ (kata sarkai) the apostle alludes to the external events of the Saviour’s life separated from their spiritual significance. With such a knowledge of Christ he declares he would not be satisfied, since it was wholly devoid of that transforming and assimilating power which belongs to a spiritual discernment of Christ, and that alone. May not this passage be justly applied to those who think they find a sanction to their use of intoxicating drinks in the example of the Redeemer? If, as they suppose—and suppose without any warrant from the Gospel history,—the Lord made and used inebriating wine, their plea is at best grounded in a knowledge of Him after the flesh,—such a knowledge, in fact, as they would never dream of putting to a similar use by conforming to His style of dress, manner of traveling, and outward life in general. On the contrary, to know Him ‘after the spirit’ is to understand, appreciate, and imitate Him in the spiritual principles by which He was actuated. If we have not His spirit, ‘we are none of His,’ and the paramount question for every Christian to consider and answer for himself is, whether a resemblance to that spirit, so loving and self-denying, is not exhibited in abstinence from alcoholic beverages, rather than in their most limited but self-indulgent use? Beyond all dispute, if abstinence is vastly more conducive to the good of society than drinking, a perception of this truth will lead those who know ‘Christ after the spirit’ to abstinence with all readiness and cheerfulness. If any man say that he honestly believes drinking to be, on the whole, more useful to society and to the cause of religion than abstinence would be, it is not for us to judge our brother, but we may affectionately urge him not to rest in such a condition without a full, careful, and unbiased examination of all the evidence within his reach.

Chapter VII. Verse 1.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.
Great was the anxiety of the apostle that his children in Christ should keep themselves unspotted from the world, and that they and he should purify themselves from "every defilement (pantos moismou—in 1 Cor. viii. 7 the verb is rendered in A. V. 'defiled') of flesh and spirit, perfecting holiness (eipielountes agioúncen—completing the work of holiness in all its parts) in the fear of God." Such a desire after exemption from all stain of sin would, if universal and deep-seated, go far to secure its own realization, for it would instinctively lead to the avoidance of all things that expose the Christian to the dreaded contamination. It is remarkable that the defilement is spoken of as pertaining to 'flesh and spirit'; and whether the allusion is to the flesh and spirit as the sources of the defilement, or as the recipients of it, the caution conveyed ought to make believers shun intoxicating liquor, because that is adapted, more than any other external agency, to stimulate those lusts of the flesh and impurities of the spirit that bring the soul into deadly peril. Most true it is, that so long as the Christian is in the world, he will be exposed, more or less, to its evil; but this consideration, instead of diminishing, ought to increase his aversion to alcoholic beverages, as a wholly superfluous and artificially superinduced element of danger, and (as experience proves) of destruction, to innumerable souls.
THE EPISODE OF

ST PAUL TO THE GALATIANS.

CHAPTER V. Verses 13, 14.

13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself.

Instead of *alla dia tees agapea,* 'but by love,' Codex D has *alla tees agapea Pneumatoi,* 'but in (or by) the beloved Spirit.' And after the words *ho gar por monos,* 'for the whole law,' the same Codex reads *in humon,* 'in you.'

Christians are called 'unto liberty' (cf. *eleutheria*),—liberty from the condemnation and power of sin, and liberty from the yoke of ceremonial observances; but this liberty is conditioned by the proviso that it is *not* to be used 'for an occasion to the flesh' (*eis aphormeen teos sarkeis*). It is a liberty that is to be made no excuse for indulging and pampering fleshly appetites; but using love as its instrumental and efficient power, it is to be exercised and manifested in acts of service by Christians to one another. For the whole moral law, as it relates to our human duties, is summed up in the precept to love our neighbor as our self. To what extent, even among professing Christians, the use of alcoholic liquors is made an 'occasion of the flesh,' we need not conjecture; but it may be affirmed with confidence, that a general resolution by Christians to prefer the good of others to the gratification of a merely sensuous taste, would result in an avoidance of strong drink more extended, a discouragement of drinking customs more effectual, than Christendom has ever yet beheld. Those who plead that they 'are at liberty to drink,' cannot vindicate such a liberty on any Christian principle till they have shown that it is not claimed for mere self-indulgence, and is consistent with the utmost usefulness in the sphere assigned them by a gracious Providence.

CHAPTER V. Verses 19—21.

19 Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, *idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,* 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.
V. 21. Drunkenness] Methai, 'intemperances'—copious indulgences in drinks, some of which would have the power of inebriating, though intoxication is not the essence, but only the extreme of the vice condemned by the apostle. The essential of the vice is, that men drink for pleasure, regardless of the law of God or the claims of man.

Revellings] Kúmoi, 'revelries'—the acts of disorder and profligacy attendant on the methai previously named. Concerning the corruption of morals engendered by this conduct, and the degree in which it abounded, both Pliny and Philo, contemporaries of St Paul, have left pictures of the gross sensuality of that age. Pliny writes (book xiv. c. 28), "If any one will take the trouble duly to consider the matter, he will find that upon no one operation is the industry of man kept more constantly on the alert than upon the making of wine, as if nature had not given us water as a beverage,—the one, in fact, of which all other animals make use. We, on the other hand, even go so far as to make our very beasts of burden drink wine!—so vast are our efforts, so vast our labors, and so boundless the cost which we thus lavish upon a liquid which deprives man of his reason, and drives him to frenzy and to the commission of a thousand crimes. So great, however, are its attractions, that a great part of mankind are of opinion that there is nothing else in life worth living for. Nay, what is even more than this, that we may be enabled to swallow all the more, we have adopted the plan of diminishing its strength by pressing it through filters of cloth, and have devised numerous inventions whereby to create an artificial thirst. To promote drinking we find that even poisonous mixtures have been invented, and some even are known to take a dose of hemlock before they begin to drink, that they may have the fear of death before them to make them take their wine." Others, again, take powdered pumice for the same purpose; and various other mixtures, which I should feel quite ashamed any further to enlarge upon. We see the more prudent among those who are given to this habit, have themselves parboiled in hot baths, from whence they are carried away half dead. Others, again, cannot wait till they have got to the banqueting couch—no, not so much as till they have got their shirt on,—but, all naked and panting as they are, the instant they leave the bath they seize hold of large vessels filled with wine, to show off, as it were, their mighty powers, and so gulp down the whole of the contents, only to vomit them up again the very next moment. This they will repeat, too, a second and even a third time. And then, too, what vessels are employed for holding wine!—carved all over with the representations of adulterous intrigues, as if, in fact, drunkenness itself was not sufficiently capable of teaching us lessons of lustfulness."

Philo, in his treatise on 'Drunkenness,' refers to "the contrivances displayed in the preparation of different kinds of wine to produce some of the effects of which shall speedily go off, and which shall not produce headache; but, on the contrary, shall be devoid of any tendency to heat the blood, and shall be very fragrant, admitting either a copious or a scanty admixture with water, according as the object is to have a strong and powerful draught or a gentle and imperceptible one." And describing those who are 'insatiably fond of wine,' he states, "After they have drunk they are still thirsty, and they begin drinking at first out of small cups; then, as they proceed, they tell their servants to bring them wine in larger goblets; and when they are pretty full and getting riotous, being no longer able to restrain themselves, they take bowls and goblets of all the largest sizes that they can get, and drink the wine unmixed in huge draughts, until they are either over-

* Wine was believed to be the only antidote to the poison of hemlock.
come by deep sleep, or till what they have poured into themselves is vomited out again through repletion."**

It may not be easy to decide whether the apostle had any motive in bringing up the rear of all the sins enumerated with 'drunkenness' and 'revellings'; but it is incontrovertible that to them may be traced, as to a fountain, many of the other evils, or at least their *prevailence.* Very solemn is the declaration that, equally with these transgressions and crimes, will drunkenness and revelling exclude their subjects from the kingdom of God. How can it be otherwise?—for what more than they grieves the Holy Spirit, and effectually excludes the possible existence of that state of mind and heart which can alone render heaven a place of enjoyment to the human soul?

**Chapter V. Verses 22—24.**

**22** But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,** 23** Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts.

V. 23. *Temperance*] *Enkrateia,* 'self-restraint.' Conybeare and Howson render by 'self-denial.' This fruit of the Spirit—the one last named—stands in opposition to the associated vices named in ver. 21. [See Note on Acts xxiv. 25.] Against such virtues and graces there is no law, for they are the evidences of that spiritual dialogue which Christ writes upon all hearts that He makes His own. Those who are Christ's—who belong to Him by a regenerating influence—'have crucified the flesh with its affections and lusts'; they no longer do what is pleasing to the flesh because it is so, but what is pleasing to Christ, who loved them and gave Himself for them.

**Chapter VI. Verses 7, 8.**

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

As the seed, so the produce; as the sowing, so the reaping. The correspondence is invariably preserved. So in the sable, when dragon's teeth were sown, armed men sprung up. As *true Science,* therefore, consists in tracing effects to their causes, so *true Wisdom* lies in avoiding the causes of evil, and seeking to substitute the causes of happiness and goodness. To foster the causes and expect different consequences is the extreme of irrationality, and must bring with it perpetual disappointment. Of such unreason, however, the world is guilty when it clings to strong drink and drinking fashions, and all the while hopes and expects that intemperance will cease! On a visitation of cholera or typhus to a locality, the development of the seeds of the pestilence in any particular individual cannot be predicted, but there can be little uncertainty as to the fact that it will be developed amongst *some persons* most recipient of its influence. So the connection of drinking

**8** Hence the need of warning, in that day, against being 'given to Much wine'—whether insinuating, or not.
with drunkenness cannot be asserted of any particular person who begins to drink, but may be positively affirmed of some in any moderate aggregation of such beginners. The legitimate conclusion is—the rejection of strong drink, not the fatalistic, pseudo-philosophical dogma that drunkenness must necessarily exist. If a nation will create and cultivate a taste for alcoholic liquors—will foster it by fashion and feed it by license,—the curse of intemperance must surely visit it, whatever is then done to avert it. The nexus cannot be broken, but the artificial appetite and habit may.

CHAPTER VI. VERSE 9.

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

Well-doing is sowing good seed; such seed will spring up. The sower, if he do not faint, will reap the fruit; therefore let him not be weary in ‘well doing.’ ‘Whatsoever ye sow, of that,’ not of some other kind,’ ‘ye will reap.’ Good as certainly results from good as evil from evil. Convinced that we have what is good, let us then plentifully sow it, in confidence of a fruitful harvest in reserve. This promise will, as a rule, be fulfilled in a measure even upon earth; and what this world does not yield, ‘the world to come’ will unfailingly supplement and supply. The well-doing spoken of is not restricted to direct Christian teaching, and the Temperance Reform has produced some of the most striking illustrations of this great providential law which modern times have witnessed. Let all who desire the weal of humanity engage in this sphere of well-doing, and the land will be covered with the precious harvest of their labors.

CHAPTER VI. VERSE 10.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

OPPORTUNITY] Kairon, ‘season.’ This is the condition of active usefulness. ‘Let us do good,’ ergasometha to agathon, ‘let us work what is good’ to all, primarily to those who are of the household of the faith. No principle of benevolent action can be wider than this—every opportunity, every kind of good, every class of person. If, therefore, abstinence affords an opportunity of service to our fellow-creatures, it is a means of ‘working good,’ not to be despised or neglected without a clear violation of this law of Christian conduct. To say, ‘I don’t believe abstinence would supply such a means of good,’ is no justification of indifference unless we have first given it a fair and careful trial.
THE EPISTLE OF

ST PAUL TO THE EPHESIANS.

CHAPTER V. VERSE 18.

And be not drunk with wine, wherein is excess; but be filled with the Spirit.

AND BE NOT DRUNK WITH WINE] *Kai mev methuskeste oino, 'and be not surcharged with wine.' Drinking immense quantities of wine was common among the Greeks, and (strange as it may appear to modern bibbers) the intoxicating liquors used were largely diluted, with the express intention of making the potations both deep and prolonged. Public sentiment in Athens, in the time of Plato, did not go beyond condemning drunkenness—and not always *that*, for at the festivals of Dionysius (Bacchus) 'the giver of wine,' an abnegation of sobriety was almost universal!

IN WHICH] *En hō, 'in which.' The subject of this 'which' may be the previous word 'wine,' or the whole of the preceding clause; that is, it may signify 'in which wine,' or 'in which state of vinous intemperance.' Bengel's note is emphatic.—*En hō, in quo vino sciinet quatenus immoderatatem hauriunt, 'in which wine, evidently, since it is immoderately swallowed.' Doddridge takes the same view, and regards this construction as a beautiful figure. Having before him the LXX. rendering of Prov. xx. 1—*akolaston oino, 'wine is an incorrigible thing'—the apostle might readily affirm that 'in' wine, *estin aðidía, 'there is unsavableness.' Nor would such an affirmation be purely figurative, seeing that the alcoholic element is the active producer of that appetite and that sensuality which plunge multitudes into perdition.

IS EXCESS] *Estin aðidia, 'is unsavableness' = utter depravity and dissoluteness. The word *aðidia is compounded of *a and *didia, and literally signifies the absence of salvation—a state of hopeless moral disintegration and ruin. Clement of Alexandria, in his *Paedogogue,* b. ii., says:—"I admire those who desire no other beverage than water, the medicine of a wise temperance, avoiding *wines* as they would fire. It is desirable young men and maidens should forego this medicament altogether, for . . . *hence arise irregular desires and licentious conduct; . . .* the whole body is excited before its time by the action of wine on the system. The body *inflames* the soul. . . .* Well, then, has the apostle said, 'Be not surcharged with wine, in *which is* aðidia, a shameful licentiousness.' He seems to signify the impossibility of salvation (*soteiría*) to drunkards, for the word *aðidia, in* Greek, means equally 'luxury,' and an incapacity for salvation."—(A. D. 200.) Similarly the French word *roux,* 'one broken on the wheel,' is also applied to an utter profligate.

The rendering 'excess' is very tame; and, being a mere repetition of the idea
EPHESIANS, V. 18.

contained in 'drunk,' is a platitude unworthy of inspiration. More to the point is Wiclif's version, 'And nyle ye be drunken of wyne, in whiche is leecherie.' The Rheims V. has 'wherein is riotousnes.' The Vulgate has luxuria, 'luxuriosity,' akin to the word which it supplies in Prov. xx. 1.,—luxuriosa res viuum est. Bexa has luxur, 'wantonness' or 'extravagance.' Calvin says, In quo nomine lasciviae omne genus et dissolutiones, 'by which term I understand all kind of impurities and dissipations.' The epithet as an adverb occurs in the parable of the prodigal son (Luke xv. 13), where the words rendered in A. V. 'in riotous living' are αὐθοίς, 'living ruinously.'

But be filled with the Spirit] Alla pleurouste en Pneumati, 'but be ye filled in spirit,' or 'with the Spirit.' Either 'be not filled-full of wine as to your body, as the heathen are, but be ye filled in your spirit with all holy influences'; or, 'let your fulness be not that of wine, but of the Spirit which you have received by faith in Christ.' The first interpretation is favored by the absence of the article τὸ (the) before Pneumati (Spirit), but the other is generally adopted, and the signification is not different; for if, as all commentators agree, the mēc methus-kesthe of the first clause is in apposition with the pleurouste of the second, the oinos of the one requires an expressed agent to correspond, which can be no other than the Holy Spirit, given to those that believe. Dr. Eadie, in his Commentary, rejects the opinion that the apostle alludes, as in 1 Cor. xi., to any abuse of the old love-feasts, or of the Lord's Supper; and he contrasts the vain attempt of men of the world to keep full of the wine whose fumes and stimulation are evanescent, with the Christian's full possession by the influences of the Spirit, which 'are not only powerful, but replete with satisfaction to the heart of man.' Conybeare and Howson give the following as the sense of the whole passage: "When you meet, let your enjoyment consist not in fulness of wine, but fulness of the Spirit; let your songs be not the drinking-songs of heathen feasts, but psalms and hymns; and their accompaniment not the music of the lyre, but the melody of the heart; while you sing them to the praise, not of Bacchus or Venus, but of the Lord Jesus Christ."

OBS. 1. The apostle's Divine philosophy at once goes to cauies. He presents in this verse a practical antithesis between fulness of wine and fulness of the Divine Spirit; not an antithesis between one state of fulness and another—mere effects,—but an antithesis pointing to an intrinsic contrariety of nature and operation between the sources of such fulness—viz., inebriating wine and the Holy Spirit. This contrast will be better understood by quoting the preceding words, 'Wherefore be ye not unwise (σιφρονεῖτε, without reason) — not forgetting how antagonistic to the full possession and exercise of your mind the use of wine comes to be, taken in quantities that some may not call excessive.

2. Whether the αὐθοίς, 'dissoluteness,' be referred to wine as its germinal and active principle, or to 'drunkenness' as the state of body and mind which brings the profligacy into play, the fact of connection is affirmed, and is to be solemnly taken into account in all Christian enterprises and efforts of reformation. When intoxicating liquor exerts its specific effects it places the subject in αὐθοίς, which is not merely a state in which he cannot be saved, but is synonymous with a condition of moral corruption quite inimical to the reception of saving truth. Alcohol deranges the functions of the brain—the medium of mental action,—and tends to bring about organic disease, so that its influence on mind and morals is entirely different in character from the influence of such evil inclinations and habits as leave the brain in healthy rapport with the intellectual powers. Hence the renunciation
of inebriating drinks is generally a pre-requisite for the acceptance of the Holy Spirit, and has been found a positive and direct means of preparation for spiritual impressions by thousands of once prodigal drunkards.

3. The objection, that since the apostle says, 'Be not drunk with wine,' he virtually sanctions a use of wine short of drunkenness, is one of those superficial inferences in which uneducated or prejudiced minds delight. It is surely possible in our day for a Christian missionary to condemn and forbid intemperance by opium, without approving of the use of that drug in any degree. If the words 'in which is dissoluteness' are joined to the word 'wine,' a powerful warning is given in respect to wine itself; and however the clauses may be construed, the passage in its entirety neither recommends intoxicating drink nor implies that its use, in the smallest measure, is either salutary or safe. The soul 'filled with the Spirit' is not supposed to crave after strong drink, but is more likely to resemble the wise man of whom Philo (Paul's contemporary) observes, that 'he will never voluntarily make use of unmixed wine, or of any drug of folly' (αχριστὸν καὶ παν ἀφρωσίαν ἑκατὸν ἐυποτίς). Expositors, not themselves abstainers, illustrate this text by a reference to Luke i. 14, where the promise that John should be 'filled with the Holy Spirit,' even from his birth, was connected with the heavenly prohibition, 'wine and strong drink he shall not drink.' Thus Olshausen, in his comment on this verse, writes, 'Man feels the want of a strengthening through spiritual influences from without; instead of seeking for these in the Holy Spirit, he in his blindness has recourse to the 'natural' spirit, that is, to wine and strong drinks. Therefore, according to the point of view of the Law, the Old Testament recommends abstinence from wine and strong drinks, in order to preserve the soul free from all merely natural influences, and by that means to make it more susceptible of the operations of the Holy Spirit.'
THE EPISTLE OF

ST PAUL TO THE PHILIPPIANS.

CHAPTER IV. VERSE 5.
Let your moderation be known unto all men. The Lord is at hand.

MODERATION] Epieikeia, 'seemliness,' or 'gentleness.' The Vulgate has modestia, which the Rheims version converts into 'modestie.' Wiclif gives 'be youre pacience known to alle men'; Tyndale and Cranmer, 'softness'; the Geneva V. 'patient mynde.' Had the A. V. read 'moderation-of-mind,' the ignorant perversion of this text into an objection to the Temperance movement—as if the apostle were recommending 'moderation-in-liquors'—would have been avoided. The reference is either to that propriety and consistency of conduct which Christians should ever exhibit, or to that gentleness and equanimity of soul which should ever be manifested to all, even to persecutors; for 'the Lord is at hand,'—at hand to reward His people and judge their oppressors. So far as this text can have any bearing on the use of strong drinks, it would be impossible to show that Christian moderation of disposition—whether decorum or serenity—is ever increased by the use of the smallest quantity of the wine which is a mocker; while there is lamentable evidence of breaches of propriety and good temper provoked by its influence on professing Christians of every name. Cowper, who was a good Greek scholar, very well rebukes the prevalent perversion of this text in favor of sensuality:

'The selfsame word that bids our lusts obey,
Is misapplied to sanctify their away.'

CHAPTER IV. VERSE 8.
Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

This comprehensive principle is an answer to the objection that abstinence is not commanded in the Scriptures; since, if it be included under any of the 'whatsoever' of this verse, it is as really affirmed and stamped with apostolic authority as if distinctly pointed out. Nowhere do the sacred writers profess to give an exhaustive enumeration of all varieties of virtuous conduct. In the application of
this catholic course of Christian morals, all that is necessary is to ascertain whether any particular act or line of conduct comes under the rule laid down; if it does, the scriptural application of it comes out as clearly and conclusively as, in logic, the conclusion of a properly constructed syllogism issues from its premises. This apostolic description aptly and singularly unites the two elements contained respectively in the definition of morality given by Socrates and Plato. The former defines virtue as that which is done with 'perception'—i. e. of truth and suitability; the latter, as an action in resistance of appetite, manifesting moral strength, or the control of the fleshly by the spiritual nature. "The Christian has had to deal with a thousand things against which no Divine [verbal] intimation could have been quoted, but the evil of which conscience [enlightened by fact] would have taught him. Men practically ignore their conscience in this matter."—(A. Purey-Cust, M. A.)

* The ancients laid due stress upon knowledge, and ascribed nearly all evil to ignorance. In the Neo-platonic book ascribed to Hermes (of which Arabic and Greek copies exist), there occurs the following curious passage:—

"Whither art thou carried, O men, drunken with drinking up the unmixed wine (αθρώτον) of Ignorance? which seeing you cannot bear, why do you not (as with wine) vomit it up again?"—Stand, drink not (απεφθαίνοντας), and look up with the eyes of your heart.

"For the malice of Ignorance overruineth the Earth, and corrupteth the Soul. Seek where the clear light is, that is pure from darkness, where not one is drunken (μυθαινον), but all are abstinent, sober" (απεφθαίνοντες).—The Parmenides, lib. vii.
THE EPISTLE OF

ST PAUL TO THE COLOSSIANS.

CHAPTER II. VERSE 16.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.

Or in drink] *Ei en potēi, 'or in drink.' Codex B has *hai en potēi, 'and in drink.'

The apostle is not alluding to a distinction of drinks as intrinsically wholesome or unwholesome, dangerous or safe, but to certain arbitrary and ceremonial fancies founded on Jewish ideas of 'clean' and 'unclean.' Some expositors suppose the existence at Colosse of a strong pseudo-ascetic party, such as afterward developed into the Gnostic sect, which affirmed that *hule, 'matter,' was 'inherently evil'; and if this conjecture be correct, the caution of St Paul is intelligible, and in perfect harmony with the Temperance doctrine that whatever God provides for the food of man is 'very good.' The text, observe, has a dual reading,—for if I am not to judge my neighbor in eating or drinking, neither must my neighbor judge me in abstaining from meat or drink. If people would first consider what this text does not mean, they would more accurately comprehend what is its true scope and purport. For instance, it cannot be supposed that it forbids that exercise of reason concerning the quality and consequences of action which the apostle himself is enforcing. He is bringing a certain wilful self-regarding conduct before the church for judgment. He cannot, then, mean that the Christian is not to judge in such matters, for he is himself judging, and has elsewhere, on this very case, come to a conclusion which he puts as an interrogatory—'How then walk you charitably, if you do these things?' Still less can the apostle be understood to affirm that we are to exercise no discrimination as to the qualities of food or drink, for that would be equal to saying that the laws of physiology are abolished to the Christian! Nor can 'the liberty' so often pleaded for be sustained by this text as being 'the power to act, or not to act, according to one's own pleasure.' True 'liberty'—Christian 'liberty'—has no such test as 'pleasure' or wilfulness. It must be based upon 'the ought,' and be guided by the reasonable and the imperative—the imperative because the reasonable. The will must be the servant of the reason, not the slave of the passions. In a Christian sense, we are only 'free to act rightly,' or, as it is poetically and proverbially expressed,—

'He is the freeman whom the Truth makes free.'
Obey conscience first, for it is God's proximate organ of truth; but, beyond and above all, seek the truth which gives authority to conscience and direction to the will. "Looking upon my neighbor's conviction, I say, If you esteem such a course best (not pleasantest) and right (not comfortable merely), you will do well to pursue it; but as for me, the truth seems the highest obligation, and therefore I follow it, whether it be pleasant or painful."

CHAPTER II. VERSE 20—22.

Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, as (touch not; taste not; handle not; so which all are to perish with the using;) after the commandments and doctrines of men?

This passage has been foolishly quoted as condemnatory of the Temperance reform, as thus:—"The language of ver. 22 is at times applied to strong drink; but St. Paul quotes it to condemn it. σέχθεν he condemns the modern application." Can anything be more puerile? By parity of unreason, if the words were applied to the common use of laudanum, St. Paul would become, logically, ranged on the side of the opium-eater!

It is said that Temperance advocates, like the persons censured by St. Paul, insist upon self-mortification and compliance with absurd ordinances of restraint; but,—

(1) No one can be more emphatic himself than St. Paul (1 Cor. ix.) in exhorting Christians to self-mastery and subjugation of mere animal desire; and no one dealt more copiously than he in the spirit and language of prohibition; does he therefore come under his own rebuke?

(2) It is altogether contrary to truth to affirm that the abstinence principle is based on the theory of neglecting or emaciating the body; the opposite is the fact; abstinence is expressly founded on the injurious nature of alcohol.

Correctly construed, the passage is favorable to the Temperance reform, for the apostle repudiates ordinances springing from the theory of a moral or immoral quality in things themselves, irrespective of their actual effects,—putting superstitious fancies in the place of observed results; whereas the Temperance principle ascribes rightness and wrongness solely to responsible agents, and proscribes intoxicating drinks as unfit for use on the ground of a want of physical appropriateness, and their injurious influences upon the body, and only through it upon the mental and moral nature. Hence the apostle's argument is, that as material things are permissible, to identify religion with material observances is to degrade it, with all its immortal treasures;—an excellent reason, so far as it goes, against that blind attachment to intoxicating liquors which is the only religion that many persons acknowledge, while over many men, who profess better things, these drinks exert a witchery that Christianity fails to command. Truly, 'extremes meet'; and the superstitious rejection of good or neutral things is well matched by the senseless and sensual esteem in which bad and dangerous things are held.
COLOSSIANS.

CHAPTER II. VERSE 23.

Which things have indeed a show of wisdom.

This text has sometimes been oddly quoted against the practice of abstinence from alcoholic liquors, to which it has no relation whatever. An enlightened Temperance man does not abstain from wine, 'the mocker,' because he believes it is a good creature, which will strengthen the body, but because he knows it is a bad article, that will weaken and deprave it. It is a physiological truth, that to weaken the body is to weaken the brain, the organ of the mind, and thereby to increase the power of many morbid and depraved feelings. On the other hand, to keep the body pure, as commanded in the sequel (chap. iii. 4, 5), is the rational method of aiding the suppression of 'shameful appetites and unnatural desires.' Hence the propriety of not looking, with desire, upon 'the wine which is red,' 'lest thine eyes look upon strange women, and thine heart dictate perverse things.'

Christianity, far from discarding either the wisdom of the past, or the science of the present, should collect and concentrate around its own lofty principles of action the light of all ages, to induce at once a broader and a truer mode of individual and social life. Hence alone can the Christian be 'thoroughly furnished unto all good works.'
THE FIRST EPISODE OF ST PAUL

TO THE THESSALONIANS.

Chapter V. Verse 6–9.

6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep, sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

V. 6. Let us watch] Gregorōmen, 'let us be wakeful'; in apposition to the 'let us not sleep' of the preceding clause.

And be sober] Kai neophōmen, 'let us be abstinent.'

V. 7. And they that be drunken are drunken in the night] Kai oi methushōmenoi nukios methousin, 'and those that are making themselves drunk, drink deep in the night.' A partial reform had been effected since the days of Isaiah, when men rose up early in the morning to follow strong drink.

V. 8. But let us, who are of the day, be sober] Heineis de hemeras oimes neophōmen, 'but let us who are of the day be abstinent.'

Day and night, light and darkness, have been immemorial symbols of truth and error, holiness and sin. In speaking of the coming of 'the day of Christ'—the day of revelation and destiny—the apostle reminds the Thessalonians (ver. 4) that they were not 'in darkness'—in a state of depravity,—so that that day should overtake them 'as a thief.' [Some MSS. read ἥσος κλεπτας, 'as thieves,' instead of ἥσος κλεπτεσ, 'as a thief.'] As children of the day, then, it was fitting that they should not sleep, as others did, who were children of the night—i. e. that they should not be in a state of insensibility and moral unpreparedness for the advent of the 'great day of the Lord'; rather that they should be ever 'wakeful' and 'sober,' free from all intoxicating influences and delusions. The use of the word neophōmen seems to have suggested to St Paul another descriptive metaphor—that of drinkers carousing, which in his age was wholly carried on in the night season, except by the outrageously intemperate. As those who sleep are insensible of what is passing and impending, so sinners are insensible of approaching judgment—this is one comparison. But also, as lovers of strong drink fill themselves in the night, so do sinners fill and intoxicate themselves with delusive pleasures—those of drink among
CRITICAL REMARKS ON 'NEEPHO,' ETC. 361

the rest,—in contrast to whom the Christian, 'who is of the day,' is both wakeful and abstinent, even as those who in the day time go about their business and keep themselves free from inebriating drinks in order that they may be able to discharge their duties aright. That the apostle wishes *neophōmen* to be taken literally as well as spiritually may be inferred from the well-known connection of sobriety with wakefulness, *both* of the senses and of the mind; as if he had said, 'The children of the day are to be wakeful; and in order that they may be wakeful, let them also be sober.' The influence of even small portions of alcoholic liquor in producing drowsiness is well known, and not a few persons who do not always abstain, yet abstain during the day in order that they may be the better qualified for the business of life. The military metaphor which the apostle proceeds to introduce—'putting on the breastplate of righteousness'—supports the view that he uses *neephō* in its primary sense, for the Roman soldier on duty was bound over to the most stringent sobriety, and no other drink but *posca,* an acidulous liquor, was supplied to him. Xenophon, in his *Cyropaedia* (vi. 5), represents Cyrus the Great as addressing his chiefs, and reminding them that their soldiers were all wakeful and sober (αγρεγοροις ἄπαντας καὶ *neophōntas*), while many of the Babylonians were asleep, and many of them drunken (*methuoseis*). Plutarch says of Epaminondas, that on one occasion 'he went the round of the defences and walls, telling the men not to sleep nor to drink (αγροπνεῖν καὶ *neophēin*), so that the others might have license to sleep and to sot (methuein).' To the Christian soldier, physical sobriety is as needful as to the literal warrior when on service, nor can he wisely dispense with the one infallible security of that state—abstinence from all that can intoxicate.

CRITICAL REMARKS ON 'NEEPHO,' ETC.

1. Since this Greek word and its derivatives henceforth occur repeatedly in the Apostolic epistles, we will here cite the whole of the eleven passages, with the renderings of the A. V., and then proceed to consider their meaning:

1 Cor. xv. 34. Eκνεφάστε δικαιὰ, 'awake to righteousness.'
1 Thess. v. 6. Γρηγοροῦμεν, 'let us watch,' kai *neophōmen,* 'and be sober.'
1 Thess. v. 8. Ἐκνεφάστε *neophōmen,* 'let us be sober.'
1 Tim. iii. 2. (Of a bishop,) let him be *neophaleon,* 'vigilant,' *sophronia,* 'sober.'
1 Tim. iii. 11. (Of deacons' wives,) let them be *neophalaeous,* 'sober.'
1 Tim. ii. 26. Αναεροφάστειν, 'they may recover themselves.'
2 Tim. iv. 5. Σὺ δὲ *neephē,* 'but watch thou,' in *pasi,* 'in all things.'
Titus ii. 2. (Of aged men,) *neophallous,* 'sober.'
1 Pet. i. 13. *Neophontes,* 'be sober.'
1 Pet. iv. 7. Στήρισμενετε οὖν, 'be ye therefore sober,' kai *neepsate,* 'and watch,' εἰς τις προσευχάς, 'unto prayers.'
1 Pet. v. 8. *Neepsate,* 'be sober,' *gregorestate,* 'be vigilant.'

In the Lxx. version of the Old Testament neither the verb *neepho* nor the adjective *nephaio* occurs, except in combination in the following places:—

Gen. ix. 24. And Noah *exneepse,* 'became sober'—*awoke,* *apo tou oinon* (autow), 'from his wine.'
1 Sam. xxv. 37. *Nabal* *exneepsen,* 'became sober'—*awoke,* *apo tou oinon,* 'from the wine.' The Hebrew reads, 'in the going out of the wine from Nabal.'
Joel i. 5. *Eknipetos,* 'become sober'—*awake.'
Hab. ii. 1. *Eknipetos,* 'awake!' Hab. ii. 7. *Eknipetousein,* 'shall awake.'

*Eknipetos* occurs in Lament. ii. 8 and (in some MSS.) in iii. 48.
In Homer, neither neopho nor any of its derivatives or combinations occur, to our knowledge.

2. That the original significations of neopho implies abstinence from intoxicating liquors, may be safely inferred (1) from its etymology, or derivation, and from the definitions of lexicographers; (2) from its use by ancient authors; (3) from its use in connection with σοβρετις and εἰκόν, to denote the entire cessation of the vicious influence, and the restoration of the body to its normal and naturally abstinent condition; (4) from its figurative employment to denote perfect and natural watchfulness of mind, only possible when one abstains from narcotic.

(1) No derivation of neopho is given in the great works of Pollux, Suidas, Scapula, Stephanus, or in several of the principal modern lexicons. But Apollonius and Hesychius refer it to neiph = niph, ‘to snow,’ which would give neopho the sense of ‘to be cold,’ i.e. except from the heating or exciting influence of wine. Scheidius refers it to a supposed nud, ‘to cover’ = numpho; whence numpho, ‘a veiled maiden,’ or a protected woman = a bride. Springing from such a root, neopho would imply ‘to protect one’s self’ from danger by avoiding the intoxicating cup. Schlesier, however, who is followed by some other lexicographers, derives it from mees, ‘not,’ and pine ( = pido or pod), ‘to drink;’ a derivation far preferable to those above named. F. Valpy, M. A., Cantah, has suggested another derivation, which comes to the same sense:—”Possibly from mees and neex (perfect of opo, ‘to set on fire’), ‘not to inflame.’” (‘Fundamental Words of the Greek Language,’ 1826.) Passing from derivation to definition, Pollux, in his ‘Onomasticon,’ vi, 26, has, “For they say that nephalioiis is to sacrifice nephalia, which is to offer wineless sacrifices (thaurias aoinoi); those of a different kind being described as oinospondous (connected with libations of wine).” Hesychius defines nephalioi as nephontes, mees pepoites, ‘those who abstain, who have not been drinking.’ He defines nephalismenon as hudos ouk aoin hergismenon, ‘consecrated with water, and not with wine.’

Suidas describes nephalio thurias as ‘sacrifices in which wine is not presented, but water mixed with honey.’ In Stephanus’s Thesaurus the nephalios is said to be ho apoktho oinon, ‘he who abstains from wine;’ and nephalia zula are ‘pieces of wood which were burnt in wineless sacrifices.’ Schlesier thus defines nepho.—

Sobrius sum, abstineo ab omni aut immostrate vino et omnis potus inebriantis usum, ‘I am sober, I abstain from all, or from an immoderate use of, wine and every inebriating drink.’ Excluding the words aut immostrate, this definition would form a very appropriate Temperance declaration. Schrevelius (Dr Major’s ed., 1844) gives nepho, ‘to be sober, abstain, be vigilant.’ Bretscheider defines neopho, ‘sobrius sum, vino abstineo’ (I am sober, I abstain from wine); and nephalios ‘sobrius, vino abstineo’ (sober, abstaining from wine). In the Greek Dictionary of Byzantium, published at Athens in 1839, nephalios is defined ho mees pindon oinon, enkrates, ‘one who does not drink wine, an abstirite.’ Neophalio is defined as ‘sacrificial oblations without wine.’ And in the Greek-French Lexicon of the same author, nephaliotics is explained by abstinen de vin, sobriet, ‘abstinence from wine, sobriety.’ Liddell and Scott’s Lexicon defines neopho, ‘to be sober, to live soberly, especially to drink no wine;’ Malby’s, ‘sobrius sum, to abstain from wine;’ Dunbar’s, ‘to abstain from wine;’ Donnegan’s, ‘to live abstemiously, to abstain from wine;’ Robinson’s New Testament Lexicon, ‘to be sober, temperate, abstinent, especially in respect to wine.’ Under ‘abstemious,’ Young’s English and Greek Lexicon gives ‘neopho, without wine, aoinos, nephalios;’ and under ‘without wine,’ both aoinos (wine-less) and nephalios are given as equivalents.
(2) The reader will now be prepared for illustrative citations from Greek and Jewish writers. Aeschylus, in his ‘Eumenides,’ v. 108, refers to choas, aoinous, neephalia meiligmata, ‘wineless oblations, abstentious gratifications.’ Paley, in his Notes on Aeschylus, remarks, ‘The reason, probably, was that wine infuriates, and leads to the commission of those very crimes which arouse the dread goddesses.’ Sophocles, in his ‘Edipus at Colonus’ (v. 101), describes Edipus as stating to the Eumenides that he had come to them neepholon, aoinois, ‘I abstemious, to you wineless,’ where the force of neepholon cannot be mistaken. And because their sacrifices must be neepholioi, the chorus informs him that he must propitiate those awful powers by oblations of honey and water; adding (v. 481), mei de prospherein meten, ‘be sure not to offer to them inebriating drink.’ Aristophanes (Lysist. line 1228) introduces an Athenian lover of drink as saying, ‘When we (Athenians) drink not (neephostes), we are not in a healthy state,’ i. e. are good for nothing; a character and sentiment which have their parallels in many modern tap-rooms. Herodotus (book i. s. 133) states concerning the Persians, that they review, when free from drink (neephostes), what they have decided when in liquor; and, similarly, that what they have decided when not drinking (neephostes), they review when in their cups.

Plato, in his ‘Philebus’ (61), has the following striking passage:—‘And now to us, as it were to butlers, stand two founts; the one of pleasure, and a person might guess it to be of honey; but that of the intellect, hard and healthful, he might guess to be sober and wineless (neepholitikem kai aoinon).’ In his ‘Laws’ (b. vi. 733) he remarks, ‘It is easy to understand that a city ought not to be mixed like a cup in which the Madden wine (mainomenos oinos) effervesces when poured forth; but like one that, being subject to the abstemious other deity (hypo ton neepholastas heteron theorou), produces a good and moderate drink, after a beautiful commingling.’ He here represents Bacchus as combined with another deity, which he calls neepholon theor, an abstemious god; and Longinus remarks that this ‘other deity’ is nothing else than Water, which it was the custom to mix with wine. In his ‘Banquet,’ Plato represents Alcibiades as reproaching the guests, ‘You seem to me to be not-drinking (neephein = to be tetotailizing): this must not be allowed; but you must drink, for so you have agreed, and I will elect myself the chairman of the banquet until you have drunk enough.” In his Epistles (vii. 330) Plato refers to the lover of wisdom as making use of that food for the day which may ‘make him specially quick to learn and of good memory, and able to reason in himself by being an abstainer (neephostes).’ Burgess’ translation renders neephostes here, ‘abstaining from wine.’

Plutarch (Conviv. Quest. iv. 2) states that the Greeks offer sacrifices which are abstemious (neephalia), and with oblations of honey, in distinction from others where the honey is accompanied with wine.” Elsewhere (De San. Praecept. he remarks that “we often present to Bacchus himself abstemious oblations (neephalia), being very properly not habituated always to seek unmixed wine.” In his ‘Life of Romulus’ he mentions a goddess called Rumalia, the protectress of children, to whom sober sacrifices (neephalia) were made, and on whose altars libations of milk were poured out. More interesting, however, than all the rest, and more apt and conclusive, is the use of neephol and its derivatives by two of St Paul’s Jewish contemporaries—Josephus and Philo. Josephus employs the word

* “Among the Greeks,” says Athenaeus, “those who sacrifice to the Sun make their libations of honey, as they wore bring wine to the altars of the gods, saying it is proper that the god who keeps the whole universe in order, regulating everything, and always going round and superintending the whole, should in no manner be connected with drunkenness” (lib. xv. c. 48).
three times—once figuratively (Wars, b. ii. c. 12, s. 1), and twice literally, in reference to the priests (Antiq. b. iii. c. 12, s. 2):—“They are in all respects pure and abstinent (mephaion), being forbidden to drink wine while they wear the priestly robe”—i. e. when officially on duty, doing God's work. So (Wars, b. v. c. 5, s. 1), in referring to the temple, when restored by Herod, he states that the priests who were permitted to go up into the inner temple (maos) were without bodily blemish, and were clothed in linen, and “especially were abstainers from unmixed wine (epo abratos nemphoeitès), so that they might not at all transgress in their ministerial service.”

Philo is equally explicit in his treatise on ‘Drunkenness’ (sec. 32). “The truly wise man,” he says, “aims to offer abstemious sacrifices, steadfastly setting himself, in the firmness of his mind, against wine and every cause of folly (mephaia thnein, oinos kai pantos tou terein aitou kebatoestis dianoin).” In section 37 he refers to the regenerate soul as denying “that it has made use of wine and strong drink, boasting that it abstains (mephein) continually and during the whole of its life.” He goes on further to speak of such a soul as “surcharged with unmixed sobriety (mepheito abratos empharecheuta), and both being in itself, and poured out as, an undivided libation to God.”

3 The texts cited from the Lxx. establish the abstinent meaning of mepho in combination with εἰκ.

4 There are numerous passages in the classical authors where mepho and its derivatives are used in contrast with a state of drunkenness; some of these are cited in a note;” but they are chiefly valuable as showing that when an antithesis to heavy drinking was desired, it was found in the word already in use to designate the absence of intoxicating fluids. A further use of mepho occurs in ancient authors as indicating the cool, self-possessed state of a person who has not been drinking; and such a figurative usage is obviously dependent for all its propriety and force upon the primary and radical signification of the word as separation from wine.

The foregoing excursus will cast light upon the apostolic use of mepho and mephalios. It cannot be supposed that St Paul and St Peter employed these specific terms without a knowledge of their primary sense; and it devolves upon the wine-drinker to show, if he is able, that as used by the sacred writers these terms mean something short of abstinence from intoxicating liquors.

Dean Alford takes up the position, as a last resort, that, in the apostles' days, the proper etymological sense of the words mepho and mephalios had become obsolete. But it is demonstrated above that this statement is very far from the truth. The exact contrary is the case. Professor Jowett, and literary history itself, have been cited to prove that, from the times of Daniel and Pythagoras to that of the Essenes and Therapeutae, the practice and opinion expressed by the word had become more pervading and popular, and more closely associated with conceptions

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8 Theognis, in his Maximus (1. 478), has ‘I am neither quite sober (mepho) nor yet very drunk (i.e. mephe).’ In i. 481, he alludes to scandalous words which to the sober (mephoroi) are disgraceful; and in i. 667 he affirms it ‘disgraceful to the tippler (mephanore) to be among sober men (mephalion), and for the sober man to be among tipplers.’ Plutarch quotes the proverb that what is in the heart of the sober man (mephalon) is on the tongue of the tippler (mephanore).

Plato, in his ‘Laws’ (books i. ii.), discusses the question whether drinking-parties might not be regulated to advantage if put under the control of wise and sober men. Cynicius is cited by Athenaeus for a saying of Philip of Macedon,—’Let us drink; it's enough for Antipater to be sober’ (mephein). In the Anthology an epigram is preserved to the effect that while Oikindemos, among all the tipplers, wished to be sober (mephein), he was the only one who seemed to the others to be drunk.

9 Epicharmus' epigram is famous, mepho kai meneoio apotein, 'be cool, and don't believe too fast.' Longinus describes a writer who exercises great restraint in the midst of much ardor—en bokhremvnoi opera ous pho. Nero, when urging himself to suicide, exclaimed, 'Nemphai dei eis ton koniantein, it behooves thee to be self-possessed in these critical circumstances.'
of moral purity and religious duty. The extraordinary and philological position of the Dean, therefore is, that as the fact and faith expressed by the words became more definite and distinct to the mind, the phrases grew more lax and vague in their signification! In other words, it is gravely contended, that when known Greek abstainers used the very words which 'no doubt primarily referred' to abstinence, those words failed to express the fact! 'The force of prejudice can no farther go."

Long after the apostles' days, excellent Greek writers used the word in the primary and proper sense of abstinence. For example, Porphyry (De Abst. i. 27) has τὸ δὲ νεφάλεως ἔργον οἷον τὸ ποτόν, 'but to be sober, and drink no wine.' The Latin paraphrast translates, 'But sobriety will be needful to one who has to keep much awake, potus sine vino, a drink without wine.' Even Dean Alford does not deny the facts, for he concedes that 'the words νεφῶν, νεφάλεως, etc., primarily refer, no doubt, to abstinence from wine.'*

Were it even granted that they bear in the New Testament the sense of strict sobriety and perfect self-possession, the apostolic meaning would be, 'Be as sober and self-possessed as those who do not touch wine'—a distinguished compliment to total abstinence. It will then remain for those who profess to be doers of the word in its spirit as well as letter, to explain how they can be said to take heed to such counsel, if they regularly consume alcoholic liquors of a potency entirely unknown in apostolic times. The practice of the modern abstainer does not exceed the legitimate import of these ancient words. He is a nephalost, whoever else is not, and is, in consequence, fully prepared to realize all the moral advantages with which the habit of abstinence has been associated, in all ages and climes. As a Christian, he has good reason to expect that his nephalism will increase his ability to appropriate all the blessings of the Christian dispensation, while he works out his salvation with fear and trembling, but without any vinous hindrance to the effectual co-operation of the Holy Spirit of God.

CHAPTER V. VERSE 21.

Prove all things; hold fast that which is good.

PROVE ALL THINGS] Πάντα δοκιμάσετε, 'make proof of all things.'

Here is a warning against prejudiced and hasty rejection of what is novel or opposed to previous sentiment and practice. All things should be proved—candidly, fairly, freely; and the method of proof must be adapted to the thing under examination. If experimental proof be possible, to rest content with theoretical reasoning is exceedingly unwise: hence the importance of giving total abstinence a trial rather than arguing about it, and nothing more, as so many do. The principle reduced to practice becomes its own most powerful advocate, whenever its practice is adopted in good faith and for a sufficiently long term. The trial should also be judicious—not associated, for example, with other changes of diet which may prove injurious, and bring discredit on the disuse of intoxicating drinks. Had abstinence been impartially tried, and held fast when found to be good, it would long ere this have superseded those drinking habits and usages by which

* The Dean, in the same controversial letter, says, 'Dr Lees is bound to prove that abstinence means total abstinence!' Now the abstainer is no more bound to prove that nephos means a little drinking than that meatos, 'fasting,' means 'a little eating' (Matt. xxv. 33).
the most enlightened nations of the world are at once corrupted, scourged, and enslaved.

CHAPTER V. VERSE 22.

Abstain from all appearance of evil.

The Greek reads, ἀπὸ πάντων εἰδών ποιεῖτε ἀπεκχεῖτε, ‘from every aspect of evil hold yourselves aloof.’

This precept is commonly quoted as if by ‘appearance’ (eidos) were meant the semblance of evil as well as the reality,—the sense being ‘abstain from everything that not only is evil, but that looks like evil.’ Dean Alford has strongly condemned this construction; but Webster and Wilkinson, in their Greek edition of the Testament, remark, ‘Eidos in New Test. has its primary signification, ‘that which is an object of sight,’ ‘visible,’ ‘appearance,’—‘keep aloof from everything that has an evil appearance,’ that looks like evil, ‘from all suspicious things’ (Tyndale). The primary object of the injunction probably is to restrain any unseemly or suspicious exhibitions at the public services of the church, in doctrine and precept, and in the mode of delivering both; and hence, of course, in their practice generally, they are to avoid everything that might bring a reproach upon the name of Christ.’

It may be allowed that the apostle is not referring to apparent evil as opposed to actual evil, yet he evidently means more than evil generically considered, else he might have omitted eidos altogether. He conceives of evil as having many forms or aspects,—some gross and repellant, others subtle and seductive; and he enjoins upon Christians that they should hold off from evil, whatever guise it may assume. Satan may clothe himself as an angel of light, but he is none the less to be shunned as the prince of darkness. Owing to the tendency of men to mistake evil for good, the exhortation is never out of season “to prove all things, hold fast the good, and to hold aloof from every form of evil, however little of evil that form may directly express.” Possibly some things that look like evil are not so, and therefore should not be avoided; yet it is safest to exercise extreme caution in avoiding what seems evil, rather than rashly to assume that evil is really absent where it is apparently present. In morals this adage is pertinent,—‘Where there’s smoke there’s fire.’ Of persons we should judge charitably and hope the best, but of habits we cannot be too suspicious and circumspect. It is an unquestionable Christian duty to avoid not only every form of evil, but even whatever is a cause of evil to ourselves or others, wherever its avoidance is consistent with the claims and purposes of life. Scientific experiment proves that alcoholic liquor is evil as a beverage, and universal experience shows that, as a cause of evil—physical, moral, and religious, domestic, social, and national,—it is altogether unequalled by any other instrument of mischief ever known to man. It is an article all the more to be dreaded, because, while generally impressing mankind with confidence in its virtue, in its potency as a formative element of evil it can be compared to nothing short of the mysterious and terrible agency ascribed to ‘the powers of the air’ and ‘spiritual wickednesses in high places.’ Is it possible, then, to keep aloof from it too remotely and too persistently?
THE FIRST EPistle Of

ST PAUL TO TIMOTHY.

Chapter III. Verses 2, 3.

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.

V. 2. Vigilant] Neophaleon, ‘abstinent’; Wyclif and Tyndale have ‘sober’; the Vulgate has sobrius. There can be no reason to give to neophaleon here a figurative sense; and if such a sense were supposed, it would be more suitably expressed by ‘self-collected’ than by ‘vigilant.’ Codices Aleph, A, and D read neophaleon (i instead of e), a mere orthographic difference.

Sober.] Staphanos, ‘of sound mind’ = sober-minded. The order of terms is instructive. The Christian Overseer is to be neophaleon, ‘abstinent’—strictly sober in body, in order that he may be sober in mind. Wyclif has ‘prudent’; Tyndale ‘discrete’; the Vulgate has prudentem.

V. 3. Not Given to Wine] Mue parivnom, ‘not near wine’ = a banqueter. The composition of this word is para, ‘near,’ and oinos, ‘wine;’ and the ancient parivnos was a man accustomed to attend drinking-parties, and, as a consequence, to become intimately associated with strong drink. As the Christian bishop (= overseer) had been previously enjoined to be neophaleon, it is probable that the apostle intended by this word parivnos not so much the absence of personal insobriety, as absence from convivial entertainments where drinking was systematically practised, frequently terminating in quarrels and blows. The Christian minister must not only be himself sober, but he must withhold his presence and sanction from places and associations dangerous to the sobriety of himself and others.

Section 54 of the ‘Law Book of the Ante-Nicene Church’ has the following canon:—‘If any one of the clergy be taken (even) eating in a tavern, let him be suspended, unless he is forced to bait at an inn upon the road.’

[See Note on parallel passage, Titus i. 7, 8.]

Chapter III. Verse 8.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.
NOT GIVEN TO MUCH WINE] Meo oindo pollo preschetous, 'not addicted to much
wine.' The previous Note on ver. 3 will show that the apparent distinction in the
counsel to bishops 'not given to wine,' and to deacons 'not given to much
wine,' has no foundation in the terms of the original.

The inference that some use of intoxicating liquor is sanctioned by this interdic-
tion of 'much wine' will be found, on examination, premature and illusive.
1. Excessive drinking, even of uninebriating drinks, was a vice prevalent in the
days of St Paul, and corresponded to gluttony, also common,—the excessive use
of food, but not of an intoxicating kind. Prizes were often offered with the object,
not of producing inebriation, but of testing the powers of incontinent inhibition
to the utmost. Not a few of the early officers of Christian churches were, probably,
selected from men who had been notorious for such practices (called metheuni,
'topers,' by St Paul in writing to the Corinthians, 1st Epistle, vi. 10, 'and such
were some of you,' ver. 11); and the apostle here reminds them that such conduct
is inconsistent with their 'high calling' as faithful servants of the Lord Jesus. He
is directing his exhortation against a common vice, and is not pronouncing any
opinion upon the nature of intoxicating liquors.

2. To argue that by forbidding 'much wine' St Paul approves some use of wine
of any and every sort, is to adopt a mode of interpretation exceedingly dangerous,
and wholly inconsistent with common usage. (1) It is highly dangerous; for once
lay it down that what is not forbidden is approved, and the Bible becomes a book
of the wildest license: 'Thou shalt do no murder' becomes a permission to do
violence short of murder; and 'Let not the sun go down upon thy wrath' is a
reason for indulging in anger of any kind from sunrise to sunset! (2) It is in-
sistent with usage. When the apostle Peter says that the enemies of Christ won-
dered that believers did not go to 'the same excess of riot' as themselves, he did
not mean that Christians might indulge in any minor excess. The next clause in this
verse illustrates the same point,—meo aisrokraberis, 'not greedy-of-filthy-luxure,' or
'not meanly-avaricious,' says the apostle, but without any intention of justifying
avarice or trade craftiness in the smallest degree. So in the present day a Christian
may condemn some excess, without implying that a less indulgence would be
commendable; nay, times without number, teetotalers have blamed men for going
'so much' to the public-house, without signifying any approval of occasional visits.
Besides, it is morally impossible that St Paul could have intended to approve of
some use of all sorts of wine then made and used. Many wines were drugged;
did he recommend these? In his day, also, even sober heathens disapproved of
the use of fermented wine unless considerably diluted with water,—was the Chris-
tian moralist less indifferent than pagans to sobriety? Various wines, too, were so
nauoseous to a modern taste, that no apostolic patronage, however explicit, would
have induced English wine-drinkers to swallow them.

3. If it is asked why St Paul did not directly forbid all use of wine?—both a
special and a general answer may be returned. (1) The particular answer is, that
the term oinos (wine) included a great variety of drinks made from the juice of the
grape; and as many of these were free from an intoxicating quality, and others
were so weakened by water as to be practically non-inebriating unless voraciously
consumed, a universal proscription would have ignored important distinctions that
were well known to exist. (2) The general answer is, that, for wisest ends, the
apostle refrained from condemning by name much which the development of
Christian light and the operation of Christian love would hereafter show to be
inconsistent with the principles of the Christian system; and which, therefore,
would be renounced by true and enlightened disciples. Slave-holding, arbitrary
government, bigamy and polygamy, lots and gambling, were not prohibited. Numerous objectionable customs of ancient times were not forbidden in express terms. The apostles, it is clear, treated to the effectual working of that Spirit of truth and grace which dwelt in the Church, for the gradual elevation of human character, and the progressive extinction of institutions and habits that were in any degree discordant with the Divine principles of the Gospel. To obey the Father in all things; to be like the Son in purity; to love as brethren; to do good at all sacrifices, as we have opportunity; to suffer, rather than inflict wrong; to resist unavoidable temptation, and shun what we can; to make earth spiritually one with heaven,—these were first principles which, conscientiously lived out, would cover and comprehend all circumstances, and, in the long run, banish evil from the world. Detailed and specific prohibitions, as under the Jewish theocracy, are not of the genius of Christianity; at any rate, we know they were not given; and what is most needed now, is an honest wish to apply the unchangeable canons of Christian morality to every case of conscience as it arises, making such use of the Old Testament as may enable us to perceive more clearly what is most practically advantageous to us in this glorious endeavor. Actuated by this spirit, the question will be—not whether intoxicating wine is prohibited by name in the New Testament, but whether Scripture and Experience afford us such a knowledge of its nature and results as, on Christian principles, binds us to renounce and discomfit its use?

CHAPTER III. VERSE 11.

**Even so must their wives be grave, not slanderers, sober, faithful in all things.**

_Sober_] _Necipalius_, ‘abstinent.’ The A. V. here renders by ‘sober’ the same word rendered ‘vigilant’ in ver. 2. Among the Romans the use of intoxicating wine (anciently called _temetum_) was rigorously forbidden to all women, who, on this account, were termed _abstemia_ (from _ab_., ‘from,’ and _temetum_, ‘wine’). The first inhabitants of the seven-hilled City attached more importance to female sobriety than is done by some professedly Christian nations. In Rome the primitive temperance and chastity were, in lapse of time, superseded by luxurious indulgence and intemperance,—so that it was not without cause that in the apostle’s days women were enjoined to practice the strictest sobriety. Not satisfied with the use of _passum_, a sweet raisin-wine, which had been anciently permitted, fashionable ladies had come to rival men in drinking-orgies; and Juvenal draws a disgusting picture of the rest with which they made even innocent _must_ to pander to their debauched and morbid tastes. In Austria to this day, the ancient law of female abstinence has been fostered, with the happiest result: so that, in the whole kingdom, probably, there are not to be found as many female drunkards as exist in an English town or an American village.

CHAPTER IV. VERSES 3-5.

3 Forbidding to marry, and commanding to abstain from meats; which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; 5 For it is sanctified by the word of God and prayer.
I TIMOTHY, IV. 3—5.

. The 'meats' (brōmata) referred to by the apostle, include the fruits of the earth, and whatever is fit to be eaten; but to quote this text, as some have done, in opposition to the temperance cause, is a lamentable perversion of Divine truth.
(1) Intoxicating liquors are not 'meats,' the amount of nourishment in them being infinitesimally small. (2) In their manufacture a great destruction of good food inevitably occurs. (3) By their consumption, the means of procuring suitable and sufficient food are denied to tens of thousands of families in our country alone.
(4) Abstinence from them would at once stimulate the demand and supply of food to an extent hitherto unknown.

Every 'creature of God' (khitisma, created thing) 'is good' in the place where He has placed it, and for the purpose for which He has designed it; nor is anything He has fitted for food to be refused—cast away—churlishly or superstitiously; but to be accepted with thanksgiving, being sanctified to the user by the Word of God and by prayer. The fundamental idea of this passage is, that the brōma or khitisma is innocuous, safe, and adapted to the human organism by the Creator. In regard to intoxicating drink, this idea is not only not realized, but is essentially reversed. There is an expressive proverb that drinkers well know, but are very apt to forget—"God sends us food, and the devil sends us cooks." This evinces that the common mind quite understands the difference between God's work and brewers' work—between nature and art—between that which demonstrates the Divine wisdom, and that which simply proves human perversity and depravity. Who would tolerate the language made explicit, which, by an abuse of the words of this passage, makes God not only a 'Creator,' but a 'brewer' and a gin-spinner? Stripped of its varnished pretence of piety, this is virtually what the objector contends for, when he foolishly asserts that "alcohol is a creature, and therefore to be received with thanksgiving." The analyses and experiments of science prove, beyond all reasonable doubt, that alcohol is not 'meat' or food; and not less so that Nature, in her laboratory, abstains from producing this special article and seductive poison. "Nature," said Count Chaptal, the great French chemist, half a century ago, "never forms spirituous liquors; she rots the grape upon the branch, but it is art which converts the juice into [alcoholic] wine." Professor Turner, in his 'Chemistry,' also affirms the non-natural character of alcohol. "It does not exist ready formed in plants, but is a product of the vinous fermentation"—a process which must be initiated, superintended, and, at a certain state, arrested by art. The term 'sacrificed' shows that the apostle is here writing against those who attached a ceremonial uncleanness to certain meats, or against the early Gnostics, who ascribed all moral evil to material things. In opposition to both theories, Paul teaches that nothing which is intrinsically adapted for food is 'unclean' or 'evil,' and that it becomes, on the contrary, 'sacrificed,' set apart to a sacred use, if its reception is accompanied by devotion and praise. In this teaching everything is in beautiful accordance with the Temperance principle, but entirely out of harmony with the drinking system in all its parts; for alcohol is not

* In an Analytical Report on Wines, published in the Lancet of October 26, 1867, it is said, "In every 1,000 grain measures of the clarets and burgundies tested, the mean amount of albuminous matter present was only 136 grain, while in 1,000 grains by weight of raw beef there are no less than 977 grains of such matter; that is, the quantities being equal, beefsteak is 156 times more nutritious than wine. These figures clearly demonstrate the fact that the nutritive properties of the wines referred to are exceedingly small, and the same statement applies equally to the Hungarian and Greek wines analyzed: and, doubtless also, though not quite to the same extent, to the heavier and richer wines, the ports and sherries." We find even so interested a witness as the great wine-importing firm of Gilbey conceding in their annual circular dated October, 1867, that the fermentation of grape-juice "throws off much of the body and richness of the fruit, so much so, indeed, that it must be admitted the similarity of the juice of the grape before and after fermentation is scarcely discernible."
I TIMOTHY, V. 22, 23. 371

a food, is not a creature of God (in the sense here intended), its acceptance has never been Divinely commanded, and its tendency to disturb and to destroy the temple of man’s body is not diminished by any thankfulness with which it is mistakenly received.*

CHAPTER V. VERSE 22.

Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure.

That we may not partake of other men’s sins, we must not place in their path, but remove from it, all occasions of transgression. An acquaintance with human nature and social life will not leave us ignorant upon this point; and who does not know that the great bulk of the sins and crimes and sorrows of our nation originate in the use of intoxicating liquors, and the temptations to that use everywhere diffused by fashion and law? In the vigilant and earnest effort to keep ourselves ‘pure,’ we must give a personal application to the knowledge we acquire of human infirmities, and the sources of human error and failure. Self-confidence must be repressed, and every impulse towards self-security, where others have fallen. How often has the Christian professor exclaimed, in regard to intemperance, ‘Is thy servant a dog that he should do this thing?’—And yet he has done it, and done it because ‘wine is a mocker and strong drink is raging.’

Personal purity cannot, prudently, dispense with any available guard; and it is an office of Divine grace to indicate what these precautions are, and to incite to their employment. Hence a knowledge of the deceitful influence of strong drink and the havoc it has wrought should suffice for its exclusion, by way of negative protection to that pureness of heart and life which is above all price. Especially in regard to sexual impurity is the avoidance of alcoholic drink a defence that cannot be too highly esteemed. Gross licentiousness could hardly be publicly visible were its alliance with the fiery spirit of the vat dissolved.

CHAPTER V. VERSE 23.

Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities.

DRINK NO LONGER WATER] Mēkētē ἄδροπλεῖ, ‘no longer drink water’—no longer be ‘a drinker of water as thy only beverage.’ ‘To drink water,’ and ‘to be a water drinker,’ had a special signification among the Greeks, as among ourselves, that of not using inebriating drinks.

BUT USE A LITTLE WINE] Aīl'[ oinē oligē chô, ‘but make use of a little wine,’ probably, as suggested by some commentators, wine mixed with water—the only way in which sober pagans took even fermented liquors; at a time, too, when such

* "They thereby [not being content with His Creature] insult the Creator, who hath bestowed on man the powers and faculties of innocent enjoyment. Ἐγκαθίσθησαν αὐτοῖς εἰς πολλὰ—meaning, ‘those who have fully known the truth concerning meats’; a knowledge, as Macknight says, necessary to render the eating lawful.

** For every creature of God.) These words serve to explain the preceding, ‘who know the truth,’ containing, as Hyperius observes, an argumentum a canon finali; q. d. ‘who well know, I say, that everything created and supplied by God [for meat] is good and fit to be eaten.’ Compare Gen. 1:32” (which was quite antecedent to brewing).—Dr S. T. Bloomfield’s Annotations.
liquors could not be 'fortified' with ardent spirit, as is now done with nearly all the wines consumed in this country.

[For thy stomach's sake and thine often infirmities] *Dica tunc stomachon sou hai tas puknas sou asthenias,* 'on account of thy stomach and thy frequent weaknesses.' Codices Aleph, A, and D, omit the latter sou, 'thine.' Wiclif's version runs,—"Nyle thou yit drynke water, but use a littel wyne for the stomak and for the ofte fallynge in firmytees." Tyndale has 'thyne often diseases,' which is followed by Cranmer's and the Geneva version.

The reader will peruse with interest the thoughts of some eminent divines upon this much abused text:—

CHYSOSTOM.—"Why did not Paul restore strength to his stomach? Not because he could not—for he whose garment had raised the dead was clearly able to do this too,—but because he had a design of importance in withholding such aid. What, then, was his purpose? That even now, if we see great and virtuous men afflicted with infirmities, we may not be offended; for this was a profitable visitation. If, indeed, to Paul a messenger of Satan was sent, that he should not be exalted above measure, much more might it be so with Timothy, since the miracles he wrought were enough to make him arrogant. For this reason he is kept subjected to the rules of medicin, that he may be humbled and others may not be offended, but may learn that they who performed such excellent actions were men of the same nature as themselves. In other respects also Timothy seems to have been exposed to disease, as implied by that expression, 'thine often infirmities,' as well of other parts as of the stomach. He does not, however, allow him to indulge freely in wine, but as much as was for health and not for luxury.'"

CALVIN.—"What is said amounts to this: that Timothy should accustom himself to drink a little wine for the sake of preserving his health; for he does not absolutely forbid him to drink water, but to use it as his ordinary beverage; and that is the meaning of the Greek υδροποιείν. But why does he not simply advise him to drink wine? for when he adds ‘a little’ he appears to guard against intemperance, which there was no reason to dread in Timothy. I reply, this was rather expressed in order to meet the slanders of wicked men, who would otherwise have been ready to mock at his advice, on this or some such pretext:—What sort of philosophy is this which encourages to drink wine? Is that the road by which we rise to heaven?' In order to meet jeers of this kind he declares that he provides only for a case of necessity, and at the same time he recommends moderation. How few are there at the present day who need to be forbidden the use of water; or rather, how many are there that need to be exhorted to drink wine soberly! It is also evident how necessary it is for us, even when we are desirous to act rightly, to ask from the Lord the spirit of prudence, that He may teach us moderation.'"

DR GILL.—"Some by 'a little wine,' understand not the quantity but the quality of the wine; a thin, small, weak wine, or wine mixed with water; and so the Ethiopic version renders the words, "drink no more simple water (or water only), but mix a little wine." Not as though there was any danger of Timothy's running into an excess of drinking, but for the sake of others, lest they should choose such a direction to indulge themselves in an excessive way; and chiefly to prevent the scoffs of profane persons, who otherwise would have insinuated that the apostle indulged in intemperance and excess; whereas this advice to the use of wine was
I TIMOTHY, V. 23.

not for pleasure and for the satisfying of the flesh, but for health,—‘for thy stomach’s sake,’ to help digestion, and to remove the disorders which might attend it. The Ethiopic version renders it, ‘for the pain of thy liver and for thy perpetual disease’; which last might be a pain in his head, arising from the disorder of his stomach. The last clause we render, ‘and thine often infirmities,’ or weaknesses of body, occasioned by hard studies, frequent ministrations, and indefatigable pains and labors endured in spreading the gospel of Christ.”

Dr. Hammond, in his learned ‘Annotations’ (1653).—“*Use a little wine.*

This may be safely done by thee without incurring that danger of pollution, (ver. 22). Without this way of setting it, it will not be conceivable how that which immediately follows (ver. 23), should come in, ‘Drink no longer water.’ Yet this I say, not to inderict thee the medicinal use of wine.”

Dr. Wordsworth, Canon of Westminster (Introduction and Notes to Greek New Testament).—“‘Be no longer an *Hydropotes,* a water drinker,* showing that hitherto Timothy had been such. Thus St Paul bears testimony, and (as this epistle was read in the church) a public testimony, to the temperance of the bishop of Ephesus. Observe the prudent caution of the apostle’s language. He does not *say mecheti hudor pino* (no longer drink water), but *mecheti hudropotei* (be no longer a water-drinker); nor does he say, *oinon pino* (drink wine), but *oino oligo chrò* (use a little wine); nor does he say *dia ton gastera* (on account of thy belly), but *dia ton stomachon sou* (on account of thy stomach).”

Ob. 1. The commentators have not got the true key to the passage, and hence their conjectures and variations. ‘Wine is a mocker’ to the judgment as well as to the hope. The apparent abruptness in the introduction of this verse has induced in some expositors a suspicion of its genuineness, and has led others (as Calvin and Doddridge) to suggest that it may have formed at first a private marginal remark, and been transferred by some transcriber to its present place. The difficulty of allocation may be removed by supposing that when the apostle had written the words, ‘Keep thyself pure,’ he remembered that, for this object, Timothy had conformed to the Nazarites’ rule of abstinence, and calling to mind Timothy’s state of ill-health, he added, ‘Drink no longer water,’ etc., the connection of thought being of this kind:—“Keep thyself pure—do so by all means, but let not thy laudable anxiety for this end hinder thee using such wine, in small quantities, as will diminish thy stomachic and frequent disorders.”

2. The advice of St Paul is to be regarded as an expression of his paternal kindness, and not as a peremptory and dictatorial mandate. St Paul did not so much order his beloved son in the gospel to drink wine as give him permission to do so, using a persuasiveness without which he doubtless knew Timothy would not swerve from his rule of life. Timothy was between thirty and forty years of age, and had probably adhered to this regimen from his earliest youth. Nor is it fanciful to suppose that the habit had been formed beneath the eye, and aided by the precept and example of his mother Lois and his grandmother Eunice. Under their training he had ‘known the Scriptures from a child;’ and those passages which describe the seductive influence of wine and strong drink had not been overlooked by the youthful student and his maternal instructors.

3. The apostle does not ground his advice upon those objections to abstinence so common with opponents of the Temperance Reform. He says not a word about asceticism, about rejecting the bounties of Providence, about the duty of encouraging temptation, or the intrinsic virtue of ‘moderation,’ etc.; nor does he
reflect on the motives of Timothy's abstinance, or insinuate that it was unsuited
for him in health or for men in general; but his language seems specially intended
to guard against any encouragement to a common use of vinous liquors—against,
in fact, the very treatment it has received from the advocates of tipping.

4. Nothing is plainer about this advice than that it was meant for Timothy alone,
and for reasons personal to him—his stomach affection and frequent maladies.
St Paul did not set up for physician-general to the Christian world in all ages, nor
did he prescribe wine as a panacea for all the diseases that flesh is heir to. If the
advice was given 'by commandment,' and not as an individual opinion, all its value
was derived from particular knowledge of the case. Of such knowledge, however,
modern drinkers are entirely destitute. They can only guess at the nature of the
disease, and wish for the special remedy to be such wine as they like. But he who,
for himself or others, prescribes a generic remedy for a generic disease—or, in
plain English, makes an unknown complaint, and an unknown remedy recorded in
antiquity, the ground of a modern prescription for a specific ailment, is rather a fool
than a physician.

5. The advice itself would be received with filial respect by Timothy, and acted
upon with an enlightened spirit. (1) He would use 'a little wine,' and as seldom
as needs be; not for gratification, but for medicinal service. (2) He would have
regard to the end, and not conclude that a medicine once prescribed was to be
continued after it had answered its designed effect. (3) As oinos was the word
used, he would feel at liberty to take oinos (wine) of any species that was most
salutary, preferring, we may be sure, those kinds that were least exciting, and that
ministered least to sensualism and public vice. It is by no means certain that he
would even use an intoxicating sort of wine at all, for Pliny's account of wines
(book xiv.) shows that some sorts in good repute were not fermented; and of
adunamom ('without strength'), one of the artificial vina (wines), he expressly
declares that it was given to invalids when the ordinary wines were deemed likely
to be injurious. In book xiii. chap. 26 he frankly remarks, that 'to treat of the
medicinal properties of each particular kind of wine would be labor without end,
and quite inexhaustible; and the more so as the opinions of medical men are so
entirely at variance upon the subject.' Atheneus also speaks of the 'mild Chian'
and the 'sweet Bibline.' He says, "The sweet wine (glukus), which among the
Sicilians is called Pollian, may be the same as the biblinos oinos" (lib. i. chap. 56).
Of the sweet Lysbian he says, "Let him take glukus, either mixed with water or
warmed, especially that called protrope, as being very good for the stomach" (lib.
ii. chap. 24). *

6. The bearing of this text upon the Temperance Reform can now be distinctly
perceived:—(1) It does not condemn or disconcentrate abstinance from intoxicating
liquor as a rule of life in health, or for the sake of health, much less where
it is practiced from motives of benevolence and piety. (2) It does not sanction the
use of intoxicating liquor by men in general, or by any class or individual in particular.
It marks an exception to a rule; and since that exception had respect to

*The Materia Medica of Dr A. Todd Thomson, London, has the following, as to the conditions
for prescribing wine:—"The quantity to be given, and the proper period of exhibiting it, require to
be regulated with much judgment. The quantity to be given depends entirely on the nature of the
disease, and the intentions for which it is administered." (p. 715). "Where health abounds, wine is
altogether unnecessary": (p. 716). "In Syria, the juice of ripe grapes inseminated, is used in great
quantities in diseases." It may be observed, that in infirmities dependent either upon excessive
wear and tear, or upon some defective supply of the salts of the blood, pure wine (i.e. the juice of grapes,
unfermented) is the very best restorer, since it is rich in digestible albumen, and in phosphoric acid
and the alkaline carbonates. Dr Curschke, of the Stein-Cur at Yevrey, also says that it restores diges-
tion and acts beneficially in bilious affections.
I TIMOTHY, VI. 10.

a lifelong abstainer, it is applicable very indirectly, if at all, to others. As to habitual wine-drinkers, the law of parallelism would indicate that when they are ill, they should try abstinence from the liquor which at least has not preserved them from disease. If wine is good as a medicine, then, like other medicine, it must prove most beneficial to those who are least accustomed to it when in health.

(3) As Timothy had abstained from wines of all kinds, fermented and unfermented, boiled and unboiled, diluted and neat, he may have complied with the apostolic prescription without consuming a drop of alcoholic liquor. Even if he partook of some weak alcoholic wine, and derived benefit, no general conclusion in favor of using alcohol even in disease—much less in health—could be philosophically deduced; and recent investigations have shown a great decrease in mortality where alcoholic liquors have been discarded from the treatment of the very diseases supposed to be best affected by their administration. Allowing—what is beyond proof—that St Paul advised an abstainer to use a little alcoholic liquor as a medicine, the records of sophistry can hardly produce a match to the monstrous conclusion—"Therefore, alcoholic liquors of all sorts are fit to be habitually taken, by persons of all conditions, whether they are well or whether they are ill"!1

CHAPTER VI. VERSE 10.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1. This passage has been strangely cited in opposition to the statement that strong drink is the source of much of the evil which afflicts and demoralizes Society. But no text of Scripture can disprove a fact open to universal observation; and it is doing dishonor to the Bible to bring it into even apparent collision with the experience of mankind.

2. There is a further misapplication of this verse in quoting it as if 'money' were referred to as the root of all evil, and not the love-of-money, which is expressed by one word in the original—philarguria. Hence there is no true parallel between money—which is the passive object of undue desire and abuse—and strong drink, the physical action of which on the nerves and brain begets that craving and appetite for itself which is at once a taint to the body and a tyranny to the soul.

3. It may be strongly doubted whether the apostle intended to assert what the A. V. ascribes to him—that love of money (the amor scleratus habendi of Ovid) is really the root of all evil. (Dr Hammond paraphrases—"what a deal of mischief.") Covetousness is certainly not the root of all moral evil, nor is all, or a major part of, human misery attributable to it. St Paul's words are—ρήσα γὰρ παντὸν ἐν ἡδον, 'for covetousness is a root of all the evils'—I. e. of all the evils just mentioned in the previous verse,—but not the exclusive root of even these; a much more moderate proposition, and one confirmed by universal observation.

4. Not the least glaring illustration of the accursed love of mammon is painfully exhibited by the colossal and retail traders in alcohol. Except for this philarguria, that traffic would not exist. The retailers 'go into' the 'public house' trade to make a profit; many expect (to their disappointment) to gain a fortune; and the same inducement is the mainspring of the wholesale manufacturers and dealers. They may not intend to do harm, but though they see the infinite mischief inflicted, they
continue to trade in the waters of death. The effect upon themselves and their families is frequently deplorable. John Wesley said of the drink-dealers of his time, "All who sell spirituous liquors in the common way to any that will buy, are poisoners-general. They murder His [God's] subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men? Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them. Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood. And canst thou hope, O thou man of blood! though thou art clothed in scarlet and fine linen, and fairest sumptuously every day—canst thou hope to deliver down the fields of blood to the third generation? Not so; for there is a God in heaven; therefore, thy name shall be rooted out, like as those whom thou hast destroyed, body and soul; thy memorial shall perish with thee." (*Works*, vol. vi. 129.)
THE

EPISODE OF ST. PAUL TO TITUS.

CHAPTER I. VERSES 7, 8.

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.

V. 7. Not given to wine] Mee paroicin, 'not near wine' = not a banqueter. [See Note on i Tim. iii. 3.] V. 8. Sober] Sphfrma, 'sober-minded.'

Temperate] Embratex, 'temperate' = self-restraining (as to the appetites) = abstinent. This word seems to answer to meaphaleon in i Tim. iii. 3. [See Note on i Cor. ix. 25.]

CHAPTER II. VERSE 2.

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

Sober] Neophaleos, 'abstinent.' [See Note on i Thess. v. 6.]

Temperate] Sphfrma, 'sober-minded.'

These variations of translation in the English version are much to be regretted, since they hide the nice and just distinctions of the original, which point at once to a more comprehensive and more specific form of temperance than the world is willing to practice. These are, (1) the general virtue of temperance as self-restraint; (2) that moderation of the soul called 'patience,' or 'gentleness'; (3) that subjective virtue called sound-mindedness, compounded of right seeing and right willing; (4) the personal and specific practice of abstinence from things evil; and, therefore (5), the discontenancing of drinking-fashions and feasts. To confound all these under the vague and modern meaning of 'temperance,' is as absurd in criticism as it is injurious in morals.

CHAPTER II. VERSES 3–6.

3 The aged women likewise, that they be in behavior 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, \(^{3}\) To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. \(^{4}\) Young men likewise exhort to be sober minded.

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**V. 3. Not given to much wine**] *Mai oinō poikō dekontōmenas,* ‘not addicted to much wine.’ W. H. Rule, D.D., in his ‘Brief Inquiry,’ admits—‘Grape-juice was chiefly known in antiquity as the casual drink of the peasantry; 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 repeat the draught’ (Wetstein in Acts ii. 13). We have referred to Lucian for ourselves, and find the following illustration:—‘I came, by Jove, as those who drink *gieukos,* swelling out their stomach, require an emetic’ (Philost. 39). [See Note on i Tim. iii. 8.]

**V. 4. That they may teach the young women to be sober**] *Hina sōphroniōs tas mēnas,* ‘in order that they may cause the young women to be sober-minded.’

**V. 5. To be discreet**] *Sōphronas,* ‘sober-minded.’

**V. 6. To be sober minded**] *Sōphrōnein,* ‘to be sober-minded.’

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**Chapter II. Verses 11–12.**

11 For the grace of God that bringeth salvation hath appeared to all men, \(^{11}\) Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.

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**Soberly**] *Sōphrōnēs,* ‘sobermindedly.’

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The apostle most appropriately and expressively connects the denial or suppression of worldly lusts with the design of living ‘sober-mindedly, righteously, and devoutly in the present age.’ The connection of intoxicating liquor with such worldly lusts and the absence of sober-mindedness, rectitude, and piety, is too prevalent and flagrant to be denied. The grace of God—the Divine favor embodied in the Divine precepts, and impressing their holy dictates on the heart—is beautifully said to be ‘teaching us’ the denial of those lusts. Yet ‘teaching’ is too weak a rendering of *paideïmena,* which signifies ‘training’ or ‘disciplining.’ The office of Divine grace is not to sanction unsafe indulgence, and then prevent the natural consequences, but to train the soul to the avoidance of all illicit desires and fleshly tastes, and in short, of whatever is found in practice to interfere with the highest development of the Christian life. Though gross drunkenness never be exhibited, yet an appetite for alcohol may exist, pernicious to both body and soul. The lust for a little may be as truly sinful as the lust for a larger quantity.
THE EPISTLE OF

ST PAUL TO PHILEMON.

VERSES 12, 16.

Whom I have sent again . . . receive . . . Not now as a servant [slave].

In the United States, a few years ago, this text was a favorite argument for the toleration of slavery; and the criticism employed might be exactly paralleled by the arguments of English divines in favor of strong drink. The claim for gratitude and obedience made by God upon His people—and allowed in their triumphant songs—was for deliverance from slavery—deliverance from the house of bondage; and the mission of our Lord was announced as that of opening the prison-doors that the oppressed might go free. Is it credible that the Christian apostle could mean to approve the institution of slavery? Is it a correct inference that, because, in the then state of the world, when the people had no political power to wield,—when it would have been sheer madness to attempt to disturb the social framework of political despotism,—therefore Paul held that people, under constituted governments of their own, ought not to abate an infamous and inhuman system? He was preaching another Gospel, which, however, held seminally in its principle the doom of all slaveries; and even then, in the exhortation to Onesimus to exercise patience, Paul does not forget to teach Philemon that, in the light of Christianity, fraternity and fetters are incompatible.

The principle is applicable to the question of drinking. No amount of historical permission can ever make the use of alcoholic liquor right. Every tree is known by its fruit, and the fruitage of drinking is evil, and that continually.
THE GENERAL

EPISTLE TO THE HEBREWS.

CHAPTER XIII. VERSE 16.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.

God is well-pleased with well-doing and almsgiving because He is Himself ever doing good and communicating blessings to His creatures; and in imitation of Him we should not forget to present Him with such sacrifices,—the most grateful and becoming that can be offered. We may conclude from this passage, that wise efforts,—such as the Temperance Reform really is, for the prevention of poverty and suffering,—are well-pleasing to the Most High; for they seek the welfare of body, mind, and spirit, and they never fail to realize their ends whenever they are permitted to operate. In the offering of such sacrifices, all Christian churches and Christian professors would be most consistently engaged; and if so employed, how immensely would the well-being of the human family be promoted!

John Wesley, in January, 1763, preached a sermon before the revived Society for the Reformation of Manners, in which he says, "For this end a few persons in London, toward the close of the last century, united together, and incredible good was done by them for near forty years. But then, most of the original members being gone to their reward, those who succeeded them grew faint in their mind and departed from the work, so that, a few years ago, the society ceased." As the formation of this society manifested true Christian zeal and virtue, and the falling away from its support evinced unfaithfulness and coldness; so to refuse to do almost 'incredible good' in the cause of Temperance is to incur the condemnation of the text: "He who knoweth to do good, and doeth it not, to him it is sin."
THE

GENERAL EPISTLE OF ST JAMES.

CHAPTER I. VERSES 13—15.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:
14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth
sin: and sin, when it is finished, bringeth forth death.

Obs. 1. As God cannot tempt men to evil, we may be fully assured that He cannot approve the use of that which is intrinsically an insidious temptation to evil, involving the ruin of millions of our species. Dr Thomas Reid, Professor of Moral Philosophy, nearly a century ago, pointed out the true causation of the drinker’s lust and the drunkard’s appetite:—“Besides the appetites which Nature hath given us, for useful and necessary purposes, we may create appetites which Nature never gave. The frequent use of things which stimulate the nervous system produces a languor when their effect is gone off, and a desire to repeat them. By this means a desire of a certain object is created, accompanied by an uneasy sensation. Both are removed for a time by [the use of] the object desired; but they return after a certain interval. Such are the appetites which some men acquire for the use of tobacco, for opiates, and for intoxicating liquors” (Works, Hamilton’s Ed., p. 553). God creates no deceitful meats or drinks.

2. As subjective temptation lies in human lust (i.e. illicit or ill-regulated desire of any degree), it becomes our plain and positive duty to avoid whatever stimulates this lust; but who can name a stimulus to the chief vices of mankind comparable to intoxicating drinks?

3. The craving for drink is most prolific in bringing forth sin, and of sin the issue is death, physical and moral, temporal and eternal. Strong drink is a deceitful but ceaseless destroyer; and as every lust of the flesh finds in it its appropriate fuel and fire, its aggregate influence on human seduction and ruin baffles alike calculation and conception.

CHAPTER III. VERSE 8.

But the tongue can no man tame; it is an unruully evil, full of
deadly poison.

AN UNRULY EVIL] Ahatascheton kakhon, an ‘uncoercible evil.’ Codices Aleph, A, and B reads ahatasatron kakhon, ‘a disorderly (or seditious) evil.’
It has been argued that "as the tongue is not to be cut out or unused, although it is so strongly denounced, therefore wine, though styled 'a mocker,' is not to be renounced." The reply is twofold:

1. That St James uses the word 'tongue' figuratively, and as the mere organ of that evil disposition which he describes as 'a deadly poison.' A child can perceive that the tongue—the physical instrument—is not meant, and that were it cut out the evil disposition would remain, and find expression another way. But when it is said 'wine is a mocker,' the figure does not lie in the 'wine' but in the word 'mocker,' the force of the figure consisting in the fact that wine itself, actually and directly, exerts an effect upon the drinker entitling it to the name of 'mocker'; so that by the removal of the wine the whole of this effect must cease, and so much of sin and misery be spared. If instead of 'wine' we should say 'the cup is a mocker,' we should have a figure corresponding to the one in this text, as 'cup' would stand in the same relation to 'wine' which 'tongue' holds to the 'evil heart,' whose venom it gives forth. Hence,—

2. This text, rightly understood, carries with it a conclusion directly opposite to that of the objector; for as the 'poison' complained of is not to be tolerated or tampered with, so neither is the wine whose quality is described in analogous terms. Get rid of the real moral agent—the bad disposition—and the tongue will become pure; so get rid of the real physical agent—the wine—and the cup that contained it will be harmless.

CHAPTER IV. VERSE 17.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

The original word translated 'good' is kalon, 'beautiful'—excellent; and to him who knows what is suitable to be done, and does it not, the omission is counted as sin. (1) No positive act of evil is required—simply the neglect of what is good. The first and worst neglect of Men is the neglect of the Truth; and it is now, as in the days of the Redeemer, the great condemnation, that though truth has come into the world, men love darkness rather than light. The first duty of man is truth-seeking, the second truth-doing. (2) No positive command is required, Divine or social; it is enough that the act would have been excellent or useful to render the neglect, sin to the neglecter. (3) Knowledge is, of course, presupposed, for he who does not know what is kalon, cannot consciously do it; but men are responsible for the possession of this knowledge, especially where it is easily attainable. St Paul had said that "whatever is not of faith," i.e. is not done from a sense of right, "is sin"; and St James here presents the counterpart truth, that it is also sin to know what is morally loveable and not to do it. This principle effectually disposes of the objectors who refuse to recognize the duty of abstinence, unless an explicit and universal command can be shown for it! Others fondly think that so long as they do not 'admit' the duty of abstinence, it is no duty to them!—as if idle 'opinions' could overrule the law of God! St James affirms a doctrine quite different from this. According to him, a perception of the excellence of abstinence—its suitableness and utility—constitutes a rule of duty which cannot be neglected without guilt. Much care and charity is called for in applying this rule to others, but soon-abstainers cannot be too candid and faithful in applying it to themselves. Nor will the plea of want of knowledge avail for the past, unless the ignorance has been unavoidable, without prejudice, and honest.
THE FIRST

GENERAL EPISTLE OF ST PETER.

CHAPTER I. VERSE 13.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

BE SOBER] Neophantes, 'being abstinent.' Codex B reads nephantes. The ancient tradition which identifies St Peter with the Nazarites, gives peculiar force to this use of neophantes; as also does the figure employed—that of races who brace themselves up to their task, and who, exercising a complete control over their appetites, hope on as they run, looking for the prize. In full accordance with this view are the injunctions against 'former lusts' (ver. 14); to the practice of holiness and fear (ver. 15—17); the figure of 'a holy priesthood offering up spiritual sacrifices' (chap. ii. 5); 'a royal priesthood' (ver. 9); and the warning against 'fleshly lusts which war against the soul' (ver. 11). Why should Christians, as a race of priests, be found less careful than were the priests of Levi, who were forbidden to use wine and strong drink when in attendance in the temple, lest they should transgress and displease God? If fleshly lusts are to be avoided, what else but common wisdom is it to renounce their most subtle and dangerous excitement? [On the opposition of the neophontes soul to strong drink, see the quotation from Philo, in Note on 1 Thess. v. 6.]

CHAPTER II. VERSES 13, 14.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

If a parenthesis be placed before 'whether,' and after 'by him,' or even a comma after 'him,' a good sense will be realized, and the contradiction of the doctrine, that as to some ordinances ('idolatry,' to wit) we must 'obey God rather than men,' will disappear. The word translated 'ordinance' is literally 'creature' (ktisis); but the context shows the absurdity of understanding it without limitation. Tested by the rule of this text (that the institution Christians must contentedly accept, is
one that represses evil-doing and encourages those citizens that do well, the licensed liquor traffic must be condemned as a mistake on the part of Government, which frustrates the very end and aim of righteous law. The purpose of all social arrangements should be, as Mr. Gladstone has hinted, to make it hard to do wrong and easy to do right.

CHAPTER II. VERSE 21.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps.

EXAMPLE) Hupogrammaton, 'a word-or-writing copy' = pattern for imitation. This of course implies 'in like circumstances.' In John xiii. 15, we have hypodeigma, 'a sample set under' one's eyes for imitation or for warning, as the nature of the case or the context may determine.

No passage has been more abused than this, when employed to justify the gratification of our lusts. Men need no solemn exhortations to induce them to do what is pleasant to the sensuous nature, but only to that which will mortify their pride or curb their appetites; and in such connection, and for such ends, were these Divine injunctions given. 'Christ also suffered for us, leaving us an example,'—suffered patiently, piously, ungrudgingly, for you, that you might do the same for others. We are to think, feel, and walk as He did; observing His principles of self-denial, even where our circumstances may not be the same. "But," as Professor John Brown, D.D., pithily remarks, "His circumstances and ours are often very different; so that an action which was right in Him might be wrong in us. Knowing the hearts of men, for example, he spoke to hypocrites in a way that it would be presumptuous in us to speak to any man. . . . We should err if we were to draw the conclusion that we ought to have as little to do with politics as Jesus Christ had; for our place, as citizens of a free commonwealth, is very different from His, who had no political standing at all in the existing forms of rule, whether Jewish or Roman."—'Expository Discourses,' 2.) Our Lord had a higher mission than seeking mere political reform by a hopeless local agitation, for instance, against the corruptions and outrages of the slave-system then prevalent. In this respect He was no 'example' to Englishmen and Americans, who, having by Providence been invested with political influence and privileges, have rightly combined and organized their power for the total overthrow of the 'sum of all villainies,' thereby paving the way for the possible practice of Christ's law of universal brotherhood.

CHAPTER IV. VERSES 1—5.

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; 2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. 3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts,
excess of wine, revellings, banquets, and abominable idolatries: 4. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: 5. Who shall give account to him that is ready to judge the quick and the dead.

V. 3. EXCESS OF WINE] Oinophlugiais, 'vinous excesses.' Codex B reads oinophluglois, and Codex Aleph (first hand) has oinophrugiois, probably a copyist's error.

REVELLINGS] Rómois, 'debaucheries,' the rioting and immoralities consequent on indulgence in wine.

BANQUETINGS] Pólois, 'drinings' = drinking-matches, social tippling. Perhaps no better English equivalent could be suggested than 'wine-parties,'—a name given to certain social gatherings very frequent among the undergraduates of our national universities.

V. 4. THE SAME EXCESS OF RIOT] Tēn autēn teēs aσθίας anakhucin, 'the same outpouring (redundancy) of dissoluteness.' Aσθία, translated 'excess' in Ephes. v. 18, is here rendered 'riot.' Anakhucin signifies the act of emptying out, as of a river pouring itself into the sea.

1. The apostle, in the above passage, draws a dark picture of the times, but the testimony of contemporary writers corroborates its truth. The profligacy of the Gentile world was boundless, and associated in all its exercises with the intoxicating liquors then in use. [See the testimony of Pliny and Philo in the Note on Gal. v. 19—21.]

2. That separation from all drinking associations which Christianity rendered imperative, would go far to secure a state of sobriety little short of that now connected with the Temperance movement; and the spirit of this passage favors the use of all expedients by which the blot of intemperance may be expunged or—better still—averted. The surprise of the heathen that Christians did not exhibit 'the same' profusion of ruinous depravity as themselves, is not to be regarded as an admission that some profligacy was practiced by true Christians, or permitted by their religion. Because excess in vice was interdicted, no inference in favor of any indulgence in what was evil or dangerous could be properly drawn by them or by us. The flagon may be denounced as a curse without an implicit approval of the glass as being good or safe.

CHAPTER IV. VERSE 7.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

B E Y T H E R E F O R E S O B E R] Sůphronçeta oũn, 'be ye sober-minded, therefore.'

A N D W A T C H U N T O P R A Y E R] Kai neepate eis tás prosuchas, 'and be abstinent in order to the prayers.' Codices Aleph, A, and B omit the tás, 'the,' before prosuchas, 'prayers.' That neepate is here to be taken to refer to physical sobriety, is probable from its association with σůphrosúthis, denoting mental sobriety, and from the natural antithesis of such a state to the vices depicted in ver. 3. Bishop Jebb considers 'watching unto prayer' as = 'vigilantly guarding against whatever is unfriendly to devotion'; and the term selected (drink not), upon the
I PETER, V. 8.

face of it, suggests that 'strong drink' is specially unfriendly, by destroying watchfulness. "The language," says Dr John Brown, "is peculiar. First, what is meant by watching? In the original signification it refers to a physical state of the body and mind rather than to a moral state of the mind. It is descriptive of that state in which all the faculties are awake and active." This, of course, is the fit state for watching. Hence Sir B. Brodie, in his 'Psychological Inquiries,' lays it down as a law, that night-nurses should abstain from the narcotic alcohol. And it hardly needs argument to show that what antagonizes physical alertness, and dims the physical eyes, is altogether incompatible with spiritual sensibility and moral watchfulness, the conditions of enlightened, true, and acceptable prayer. Wine, 'that tends to drowsiness in the brain,' cannot promote vigilance and piety in the soul. If mepho is thought to be used frequently in the sense of 'to be calm, cool, self-collected,' there is an implied reference to the state of body and mind consequent on abstinence from exciting drinks. The passage may be paraphrased, "The end of all things draws near; therefore be sober in mind and abstemious in life, in order that you may be the better able to engage in the exercises of devotion suitable to so solemn a crisis." [As to mepho, see Note on 1 Thess. v. 6–8.]

CHAPTER V. VERSE 8.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

Be sober] Neepote, 'be abstinent.' The English translators here render by 'be sober' the word they had rendered (chap. iv. 7) 'watch.'

Be vigilant] Gregoresote, 'be wakeful.' This corresponds to the language of St Paul (1 Thess. v. 6), 'let us watch (gregoremen) and be sober (nephoemoen);' and though the order is different, the sense is the same. St Paul mentions mental wakefulness, and then abstinence as the physical condition of it; St Peter first names the physical condition, and then the mental result.

For your adversary] Antidikos, 'accuser,' a legal term originally applied to the plaintiff in a suit.

The devil] Diabolo, 'devil,' the tempter and calumniator of the good.

Seeking whom he may devour] Zeiion tin Katapioe, 'seeking whom he may swallow (drink) down.' The contrast between neepote (from nee pino, 'not to drink') and katapioe (from katapino, 'to drink down') has not escaped the observation of Dr Adam Clarke, who thus comments:—"It is not every one that he can swallow down. Those who are sober and vigilant are proof against him; these he may not swallow down. Those who are drunk with the cares of this world, and are unwatchful, these he may swallow down. There is a beauty in this verse, and striking apposition between the first and last words, which I think have not been noticed;—Be sober, neepote, from see, not, and pino, to drink—do not swallow down—and the word katapioe, from kata, down, and pino, to drink. If you swallow strong drink down, the devil will swallow you down. Hear this, ye drunkards, topers, tipplers, or by whatsoever name ye are known in society, or among your fellow-sinners, strong drink is not only your way to the devil, but the devil's way into you. Ye are such as the devil particularly may swallow down."
Professor John Brown, D.D., in his 'Discourses on the First Epistle of St Peter,' confirms this interpretation of 

*neceitate*;—"Its proper signification is 'to be abstinent,' etc. The word may be understood either literally or figuratively. If literally, we are here taught that temperance is necessary, in order to our resisting the devil. And, certainly, nothing can be more obviously true. The natural tendency of intoxicating drinks is to diminish the power of conscience and reason, and to increase the power of the lower principles of our nature, animal appetite and irascible feeling. It increases the strength of what needs to be restrained, and weakens the strength of what is fitted and intended to restrain. While this is undoubtedly true, and highly important, [yet] as the corresponding [rather, consequential] term, 'be vigilant,' is plainly to be understood in a figurative sense, we apprehend the expression before us must also be interpreted figuratively; an interpretation which substantially includes the literal meaning, while it includes much more" (iii. p. 356). This is certainly an oversight on the part of the Professor, since there is no canon of criticism to compel all words in a sentence to be understood collectively in a literal, or collectively in a metaphorical sense; and it is here quite plain that physical intoxication does induce moral narcotism. Indeed, it is not clear what 'figurative' temperance can mean in this connection.
THE SECOND

GENERAL EPISTLE OF ST PETER.

CHAPTER I. VERSE 6.

And to knowledge temperance; and to temperance patience; and to patience godliness.

TEMPERANCE] Enkrateian, 'self-restraint' (i.e. as to the appetites). The Vulgate has abstimensia, which is also followed by Wiclif, 'abstynence.' Tyndale has 'temperancy.' As to enkrateia, see Notes on Acts xxiv. 25, 1 Cor. ix. 25, and Gal. v. 25.

The whole paragraph (ver. 5—8) is a beautiful figure drawn from the ancient choral dance. The question whether the order of the graces here enumerated is accidental, has been generally answered in the negative, though there is some difference of opinion as to the purpose of the apostle in the arrangement as it stands. Some have sought the key in the tendency of one grace to induce the next in succession—the tendency of true 'faith' to produce 'virtue,' i.e. moral courage, of virtue to induce 'knowledge,' and of knowledge to beget 'temperance,' etc.; while others, with perhaps more insight, have sought the clue of connection in the necessity of so conjoining one grace with another, that a certain tendency to excess may be arrested; as if the apostle had said, 'In order that faith may not indisclose to actice effort, add to it moral vigor; and lest acts of daring absorb you, add to them knowledge; and lest knowledge render you careless of a pure morality, exercise self-restraint over bodily desires; and lest physical continence make you too self-regarding, add to it patience'—the subjective and objective being so united as to prevent an undue preponderance of either. The importance attached to 'temperance' in the great code of Christian ethics cannot be denied; and experience has proved that the spirit of temperance cannot be more wisely exemplified than in promoting abstinence from intoxicating drinks. Knowledge, when sufficiently comprehensive, prompts to this course; and temperance, so exhibited, is followed by practical benefits, which knowledge in itself cannot impart, and is a guard against evils from which knowledge in the abstract cannot protect. Many are the warning examples of men who have vainly trusted in 'knowledge' and intellect to save them from the insidious and ensnaring influence of strong drink.
THE BOOK OF

THE REVELATION OF ST JOHN.

CHAPTER II. VERSE 14.

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

The sin of Balaam consisted in his accursed love of filthy lucre, which led him to suggest to Balak certain means of tempting Israel to sin. But the Divine punishment fell not only on the guilty Moabites, but on the still more guilty prophet. The 'wages of unrighteousness' proved his destruction. Is it not to be deeply deplored that, for Mammon's sake, tens of thousands of men are found in our professedly Christian land to set before their neighbors a snare in the form of temptations to indulgence in intoxicating liquors, by which every kind of disease and lust is generated or inflamed? And though the Government tax on these liquors may be regarded as a restriction upon their use, the effect of the tax, in adding to the revenue, is demoralizing to the State. This was perceived by the Rev. John Wesley, who, in his 'Thoughts on Scarcity,' published in 1773, after characterizing ardent spirit as 'poison that destroys not only the strength of life, but also the morals of our countrymen,' exclaimed, 'Oh, tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen.'

CHAPTER VI. VERSE 6.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

THE OIL AND THE WINE] To eisaios hai ton oinon, 'the oil and the wine.' Hence both oil and wine seem put for the solid fruits, the olive and the grape yielding the fluid oil and oinon, if, indeed, the olive tree and vine be not intended. Wetstein gives, as an illustration of this phraseology, an extract from Cicero's Natura Deorum (ii. 12):—Quid de vitibus olivetisque dicam, quorum uberrimi lactissimique fructus nihil omnino ad bestias pertinent?—'What shall I say of vines and olive trees, whose richest and juiciest fruits are not the least adapted to the
beasts? The notion that Mohammedanism is intolerant of the vine is a Western view, though sanctioned by so recent and generally excellent a witness as Dean Stanley, who says, in his ‘Palestine and Sinai,’ p. 421, speaking of the vine, that Christians and Jews alone ‘can properly cultivate what is to Mussulmans a forbidden fruit’; whereas Mohammed, in the Koran, chap. 16, expressly distinguishes between the natural produce of the vine and the artificial preparations of the wine-maker:—‘We give you to drink pure milk, which is swallowed with pleasure by those who drink it. And of the fruits of palm trees and of grapes ye obtain an inebriating liquor, and also good nourishment;’ on which Sale remarks, ‘Not only wine, which is forbidden, but also lawful food, as dates, raisins, a kind of honey flowing from the dates, and vinegar.’

CHAPTER VIII. Verses 10, 11.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood: and many men died of the waters, because they were made bitter.

V. 11. Wormwood] He sprinthat. Dr Alford, in his Note on this passage, offers the following remarks:—‘It is hardly possible to read of this third plague and not to think of the deadly effect of these strong spirituous drinks, which are, in fact, water turned into poison. The very name akmon the is not unknown in their nomenclature, and there is no effect which could be more aptly described by the falling of fire into water as this which results in ardent spirit, is that which the simple islanders of the South Sea call fire-water. That this plague may go on to destroy even this fearful proportion of the ungody [a third] in the latter days, is far from impossible, considering its prevalence, even now, in some parts of the civilized world. But I mention this rather as an illustration than as an interpretation.’ It is a curious coincidence that the most deadly form of ardent spirit yet manufactured in Europe—a veritable ‘poisoned poison’—is called akmon that. It is of a green color, and, when not adulterated with copper, derives its peculiar hue and bitter taste from a vegetable production. The observations of Dean Alford do him credit as evincing a feeling appreciation of the ravages of ardent spirit; but he can scarcely have been ignorant that similar harrms have been caused by other forms of inebriating liquor. He is pleased to term distilled spirit ‘water turned into poison,’ yet (strange inconsistency) the poisonous element in distilled spirit is identical with the intoxicating agent which, according to the Dean, the Lord directly infused into the water at the Cana wedding-feast, and thereby converted it into wine! In ardent spirit the alcohol formed by fermentation is not so diluted as in fermented drinks, but chemically it is the same, and operates physiologically in an exactly similar way. Very much also of the ardent spirit consumed as grog, punch, and spirits-and-water, is possessed of an alcoholic potency much less than that of the ports and sherries in fashionable use.

* The chief seat of its manufacture is amongst the Jura mountains, the agents being women, who derive an immense revenue from its sale.
CHAPTER XIV. VERSE 8.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Of the wine of the wrath of her fornication] Ἐκ τοῦ σίνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς, 'from the wine of the heat [or passion] of her fornication.'

The Christian seer (like the elder prophets of Judaism) employs intoxicating wine as a striking symbol of spiritual iniquity. By θυμον here is, probably, not to be understood 'wrath,' since 'the wine of fornication' is not productive of anger, but of furious illicit desire. Both 'rage' and 'passion' have in English the sense of mental excitement, taking the form either of anger or vehement desire. If θυμον is interpreted in the sense of 'wrath,' the meaning must be that the 'fornication' spoken of is a means of provoking the wrath of God as displayed in his punitive dispensations.

CHAPTER XIV. VERSE 10.

The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

Of the wine of the wrath of God, which is poured out without mixture] Ἐκ τοῦ σίνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ ἄκακοις ἀκρατίας, 'from the wine, mingled, unmixed (undiluted), of the wrath of God.'

The English translators have missed the true sense and force of the original, for the wine is ἄκακοις, 'mixed' (not 'poured out'); and also ἀκρατίας, 'unmixed'—that is, it is mixed with powerful drugs to render it more deadly, but 'unmixed' with water by which its potency would be reduced. This verbal paradox imparts to the description a startling vividness and lurid glow. [See Note on Isa. lxiii. 6.]

CHAPTER XIV. VERSES 18—20.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

* Bennett, following Bishop Newton, has this comment: "The wine of her wrath—or rather, 'of the intoxicating wine' of her fornication. Here was a kind of ciceran cup, with poisoned liquor to intoxicate and inflame mankind to spiritual fornication. St John, in these figures, copies the ancient prophets."
V. 18. AND GATHER THE CLUSTERS OF THE VINE OF THE EARTH] *Kai traugessan tous botrias tees ampelou tees goes, ‘and pick the grapes (or grape-clusters) of the vine of the earth.’

FOR HER GRAPES ARE FULLY RIPE] *Hoti ochmanon ai staphulai autete, ‘because her grapes are perfectly ripe.’


THE GREAT WINEPRESS OF THE WRATH OF GOD] *Teen lemon tou thumou tou Theou tov megalem, ‘the press, the great (one) of the wrath of God.’

V. 20. THE WINEPRESS ... OUT OF THE WINEPRESS] *Hes lemen ... ek tees lemen.

This descriptive imagery closely resembles that employed in Joel iii. 13. The vine of the earth represents earthly-minded corrupt human nature; and this vine is stripped of its fruit,—viz. the evil-hearted of our race, who are cast into ‘the press of the Divine wrath,’ so called because the wrath of God causes it to be trodden,—a figure of the penal afflictions which Divine Providence will bring upon the incorrigibly guilty.

CHAPTER XVI. VERSE 19.

And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.


This metaphor differs from that presented in chap. xiv. 18—20, for here the ‘fierceness of the wrath’ of God is described under the image of a cup of wine, intoxicating and maddening to those who are compelled to drink it up. [See Notes on Psa. lixv. 8; Isa. li. 17, 23; Jer. xiii. 12, 13; Ezek. xxiii. 31—34.]

CHAPTER XVII. VERSES 1, 2.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

V. 2. HAVE BEEN MADE DRUNK WITH THE WINE OF HER FORNICATION] *Enmethisheesan ek tou oinou tees porneias autetes, ‘have been made drunk (made themselves drunk) from the wine of her fornication.’
REVELATION, XIX. 15.

Spiritual whoredom is represented as 'wine' made enticing to the taste, but possessed of a terrible power to confuse the understanding and corrupt the heart.

CHAPTER XVII. VERSE 6.

And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Drunk[en] Methuusa, 'drunk'—filled to the full—gorged. The meaning of methuš here is clearly one of fulness or satiety, as the 'blood of saints and martyrs' could not be supposed to cause even metaphorical intoxication.

CHAPTER XVIII. VERSE 3.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Of the wine of the wrath of her fornication] Ek tou oinou tou thumou tees porneias autene. Codices A and B omit tou oinou, 'of the wine'; and Codex C reads, ek tees porneias tou thumou autene, 'of the fornication of her wrath.' If the A. V. is held to be correct, the term 'wrath' must be regarded as applied to the cup of fornication prophetically, indicating the consequences which its reception should involve. [See Note on chap. xiv. 8.]

CHAPTER XVIII. VERSE 13.

And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts and sheep, and horses, and chariots, and slaves, and souls of men.

And wine] Kai oinon. Here natural and artificial things are all commingled.

CHAPTER XIX. VERSE 15.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he treadeth the winepress of the fierceness and wrath of Almighty God] Kai autos patei teen lexnon tou oinon tou thumon tees orges tou Theou tou pantokratoros, 'and he treadeth the press of the wine of the fierceness and of the wrath of the Almighty God.' [See Note on chap. xiv. 18—20.]
CHAPTER XXII. VERSE 17.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

THE WATER OF LIFE] He ἀπό υδάτων, 'the water of life'—the living water. As the terrestrial paradise was supplied with 'a river that went out of Eden to water it' (Gen. ii. 10), so the vision of the celestial paradise (Rev. xxi. 1) presents the enchanting spectacle of 'a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb'; and it is of this 'living water'—the unpolluted and peerless Truth of God—that the children of men are now invited to drink, that they may desire those richer and deeper draughts which heaven will yield. It is not without an instructive design that 'water' receives the denomination 'living,' for what of life would remain on earth were water to be banished from it? And it is not less significant that the Holy Spirit employs the 'living water' of earth to typify the truth by which the life of all redeemed and happy souls is sustained for evermore. Contrasting such an emblem with the inspired allusions to intoxicating wine, as symbolic of moral seduction, corruption, and infatuation on the one hand, and Divine indigination and retribution on the other, we shall have ourselves alone to blame if we mistake the place that ought to be assigned in our own judgment to these material hieroglyphs of moral and spiritual realities. To prize and use with thankfulness such water, and to reject with resolution such wine, cannot be other than the dictate of the wisdom from above 'which is profitable to direct,' and concerning which it is said, 'Her ways are ways of pleasantness, and all her paths are peace.' Such 'wisdom is ever justified of her children'; and in the numberless benefits, personal and social, physical and moral, which have resulted from a faithful adherence to the true Temperance principle of 'abstinence from all that can intoxicate,' the Divine benediction is to be traced as clearly as in the great natural processes whereby the 'face of the earth' is renewed from year to year. Pure, life-giving water is the representative of the Temperance Reformation, as alcoholic, life-impairing wine is of the drinking customs of society; and as are the representatives, so are the effects; and as are the effects, so should be the choice of all men and women who delight in purity, who love mankind, and who seek to worship God 'in spirit and in truth.'

"Wine, like man his maker, flows,
Mirth mixed up with many woes;
But Water, made by Him above,
For ever flows a stream of Love."
APPENDICES.
The impartial reader is respectfully apprised, that in the Notes of the Commentary every known, it is believed almost every possible, critical Objection, has been answered by anticipation, thus doing away with the need for formal and unpleasant controversy. An uncritical and suicidal article against some of the positions of Dr. Lees—founded on partial citation of his writings—has appeared in the Bibliotheca Sacra, and been reprinted in an Irish (so-called religious) magazine, which has refused the correction of its errors and inconsistencies. Our last Appendix, however, supplies ample material of refutation. In reply to the vicious insinuation that the temperance proclivities of Dr. Lees have warped his critical judgment, we need only say that the temperance cause would be better sustained by viewing truth as a species of yewin. We, however, cannot sacrifice principle to party zeal or personal inclinations: with us Truth is every thing, or nothing.
APPENDIX A.

A SELECTION OF SCRIPTURE TEXTS,

EXHIBITING THE AUTHORIZED ENGLISH VERSION WITH SUGGESTED EMENDATIONS.

[Of the passages considered in this Commentary, the following are the principal concerning which it is believed that a Revised Rendering is desirable. The reason for each version will be found in the Notes upon each Text respectively. The words in parentheses are designed to convey the full sense of the original terms.]

I.—THE OLD TESTAMENT.

AUTHORIZED VERSION.

GENESIS 9: 20. And Noah began to be an husbandman, and he planted a vineyard; 21. And he drank of the wine, and was drunken; and he was uncovered within his tent.

PROPOSED RENDERING.

Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.

27. 28. And Isaac answered and said unto Esau, Behold, with corn and wine have I sustained him.

Therefore God give thee of the dew of heaven, and the fatness of the earth, even abundance of corn and vine-fruit.

27. 37. And Isaac answered and said unto Esau, Behold, with corn and wine have I sustained him.

35. 14. And he (Jacob) poured a libation thereon.

[N.B.—In all other places where 'drink-offering' occurs in the A. V., the proper translation is 'libation'—i.e. the pouring out of some liquid.]
40. 9. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; 10. And in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

Appendix A.

And the chief cup-bearer told his dream to Joseph, and said to him, In my dream, behold, a vine was before me. And in the vine were three branches, and the vine was upon the point of budding; (then) it burst into flower; (then) its stalk-clusters ripened into grapes (fit for gathering).

43. 11. And a little honey.

And a little grape-honey.

43. 44. And they (the brethren) drank, and were merry with him (Joseph).

And they drank, and were well filled with him.

49. 11.Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12. His eyes shall be red with wine, and his teeth white with milk.

Binding his foal to a vine, and his ass's colt to a serek-vine, he shall wash his garments in wine and his clothes in the blood of grapes. His eyes shall be purple-stained with wine, and his teeth white with milk.

Exodus 12. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread. 15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. 17. And ye shall observe the feast of unleavened bread. 18. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. 19. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. 20. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

And they shall eat the flesh in that night, roasted with fire, and sweet (=unfermented) cakes. Seven days shall ye eat unleavened cakes; even the first day ye shall put away fermentation (whatever-can-cause-fermentation) out of your houses: for whosoever eateth what is fermented from the first day until the seventh day, that soul shall be cut off from Israel. And ye shall attend to the unleavened cakes. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened cakes until the one and twentieth day of the month at even. Seven days shall there be no fermentation found in your houses; and every one eating a fermented thing, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing that has been fermented; in all your habitations shall ye eat unleavened cakes.

[N.B.—In all other places where the A. V. gives, 'unleavened bread,' 'leaven,' 'leavened bread,' and 'that which is leavened,' the preferable readings are— 'unfermented cakes,' 'ferment,' 'fermented cakes,' and 'that which is fermented.']

Numbers 18. 12. All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the Lord, them have I given thee.

All the choicest part of the olive- and orchard-fruit, and all the choicest part of the vine-fruit, and of the corn; the firstfruits of them which they shall offer unto the Lord, them have I given thee.
APPENDIX A.

26. 7. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering. And the libation thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the sweet drink to be poured out unto the Lord for a libation.

DEUTERONOMY 7. 13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy vine-fruit, and thine olive-and-orchard-fruit, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

17. 14. That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy vine-fruit, and thine olive-and-orchard-fruit.

12. 17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil. Thou mayest not eat within thy gates the tithe of thy corn, or of thy vine-fruit, or of thine olive-and-orchard-fruit.

14. 23. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy vine-fruit, and of thine olive-and-orchard-fruit.

16. 26. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household. And thou shalt bestow that money for whatsoever thy soul loveth, for oxen, or for sheep, or for wine, or for sweet-drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

16. 13. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine. Thou shalt observe the feast of tabernacles seven days, with thy gathering from thy threshing-floor and thy wine press.

18. 4. The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. The firstfruit also of thy corn, of thy vine-fruit, and of thine olive-and-orchard-fruit, and the first of the fleece of thy sheep, shalt thou give him.

27. 20. He is a glutton and a drunkard. He is a profligate and a toper.
28. 5. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; who also shall not leave thee either corn, wine-fruit, or olive-and-orchard-fruit, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

32. 14. And thou didst drink the pure blood of the grape.

And the fresh-foaming blood of the grape thou shalt drink.

32. 32. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: 33. Their wine is the poison of dragons, and the cruel venom of saps.

For the vine of Sodom is their vine, and of the fields of Gomorrah: their grapes are grapes of gall, their clustered-branches are bitter to them: the poison of serpents is their wine, and the virulent gall of vipers.

32. 42. I will make mine arrows drunk with blood, and my sword shall devour flesh.

I will soak my arrows in blood, and my sword shall devour flesh.

33. 28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew.

Israel then shall dwell in safety alone: the eye (blessing) of (the God of) Jacob shall be upon a land of corn and vine-fruit; also his heavens shall drop down dew.

JUDGES 9. 13. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

And the vine said unto them, Should I leave my grape-fruit, which gladdens gods and men, and go to be promoted over the trees?

2 SAMUEL 6. 19. And he dealt to every one a cake of bread, and a good piece of flesh, and a flagon of wine.

And he dealt to every one a cake of bread, and a good piece of flesh, and a raisin-cake.

2 KINGS 18. 32. Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die.

Until I come and take you away to a land like your own land, a land of corn and vine-fruit, a land of bread and vineyards, a land of the olive tree, of orchard-fruit, and of honey, that ye may live, and not die.

1 CHRONICLES 16. 13. And he dealt to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

And he dealt to every one a loaf of bread, and a good piece of flesh, and a raisin-cake.

2 CHRONICLES 31. 5. The firstfruits of corn, vine-fruit, olive- and orchard-fruit, and honey.

The firstfruits of corn, vine-fruit, olive-and-orchard-fruit, and honey.

32. 28. Storehouses also for the increase of corn, and wine, and oil.

Storehouses also for the increase of corn, and vine-fruit, and olive-and-orchard-fruit.
APPENDIX A.

NEHEMIAH 5:11. Also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them.

Also the hundredth part of the money, and of the corn, the vine-fruit, and the olive-and-orchard-fruit that ye exact of them.

10. 37. And the fruit of all manner of trees, of wine, and of oil.

And the fruit of all manner of trees, of vine-fruit, and of olive-and-orchard-fruit.

10. 39. The offering of the corn of the new wine, and the oil.

The offering of the corn, of the vine-fruit, and the olive-and-orchard-fruit.

13. 5. And the tithes of the corn, the new wine, and the oil.

And the tithes of the corn, the vine-fruit, and the olive-and-orchard-fruit.

13. 12. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

Then brought all Judah the tithe of the corn and the vine-fruit and the olive-and-orchard fruit unto the storehouses.

JOB 12. 25. They grope in the dark without light, and he maketh them to stagger like a drunken man.

They grope in the dark without light, and he causeth them to stray like one drunk.

32. 19. Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

Behold, my belly, like wine, has no vent; like new bottles it is rent.

PSALM 4. 7. Thou hast put gladness in my heart, more than when their corn and vine-fruit increased.

Thou hast put gladness in my heart, more than when their corn and vine-fruit abounded.

16. 4. Their drink offerings of blood will I not offer.

Their libations of blood will not I pour out.

23. 5. My cup runneth over.

My cup is full to the brim.

60. 3. Thou hast showed thy people hard things: thou hast made us to drink the wine of astonishment.

Thou hast showed thy people hard things: thou hast made us drink the wine of trembling (or reeling).

60. 12. They that sit in the gate speak against me; and I was the song of the drunkards.

They that sit in the gate speak against me; and songs are made about me by the drinkers of strong drink.

75. 8. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

For in the hand of the Lord is a goblet, and the wine is foaming; it is full of mixture; and from this he poureth out: surely all the wicked of the earth shall suck out the dregs of it, and drink them up.

51
Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.

He causeth grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; 15. And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man’s heart.

They are giddy, and stagger as a drunken man, and all their wisdom is swallowed up.

Honor the Lord with thy substance, and with the firstfruits of all thine increase: 10. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

Be not among topers of wine; among wasters of their flesh: for the toper and the waster (=profligate) shall be made poor.

Then he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. 35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: 5. Lest they drink, Not for kings is it, O Lemuel, not for kings is it to drink wine; nor for princes to have desire of strong drink: lest they
APPENDIX A.

and forget the law, and pervert the judgment of any of the afflicted. 6. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. 7. Let him drink, and forget his poverty, and remember his misery no more.

CANTICLES 2. 4. He brought me to the banqueting house, and his banner over me was love. 5. Stay me with flagons, comfort me with apples: for I am sick of love.

2. 13. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.

CANTICLES 2. 15. Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

7. 9. And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.

ISAIAH 1. 22. Thy silver is become dross, thy wine mixed with water.

5. 11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine in flame them!

19. 10. And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

24. 7. The new wine mourneth, the vine languisheth, all the merryhearted do sigh.

24. 9. They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

He brought me to the banqueting house, and his banner over me was love.

He brought me to the banqueting house, and his banner over me was love. Sustain me with raisin-cakes, refresh me with apples: for I am sick with love.

The fig tree putteth forth her green figs, and the vines which are in blossom give forth a sweet odor.

Take us the foxes (jackals), the little foxes that spoil the vineyards: for our vineyards are in blossom.

And thy palate like very good wine, going to my beloved straightly, flowing over the lips of the sleeping ones.

I would give thee to drink of spiced wine of the fresh juice of my pomegranate.

Thy silver is become dross, thy boiled-wine is diluted with water.

Woe (shall be to) those rising early in the morning—they pursue strong drink; (woe shall be to) those tarrying into night—(for) wine in flame them.

Her pillars are broken down, and all the hired laborers are grieved in mind.

The vine-fruit has drooped, the vine has languished, all the merry-hearted have sighed.

With a song they shall not drink wine, bitter shall be the sweet-drink to those who drink it.
Isa. 25. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined.

27. 2. A vineyard of red wine.

28. 7. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

And these also have wandered through wine, and by means of strong drink have strayed; the priest and the prophet have wandered by means of strong drink; they have been swallowed down by wine; they have strayed by means of strong drink; they have wandered in vision, they have staggered in judgment; for all (their) tables are full of vomit and filth; not one place is clean.

36. 17. A land of corn and wine.

49. 26. And they shall be drunken with their own blood, as with sweet wine.

51. 17. Awake, awake, stand up O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his hot-wrath; thou hast drunken the lowest contents of the cup of trembling, and sucked it up.

62. 8. ... and the sons of the stranger shall not drink thy wine, for which thou hast labored.

63. 6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all.

And I have trodden the people in mine anger, and made them drunk with my hot-wrath, and I have brought down their strength to the earth.

Thus saith the Lord, As the vine-fruit is in a (single) cluster, and one saith, Thou wilt not destroy it, for a blessing is with it; so will I do for my servants' sakes, that I may not destroy them all.

A vineyard of foaming juice [or, A vineyard of delight].

Lamentation (shall be to) the crown of beauty, the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys, of them that are overcome with wine.
APPENDIX A.

65. 11. . . . that furnish the drink offering unto that number.  And that furnish to Fortune a mixture.

JEREMIAH 25. 15. For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. 16. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

31. 12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil.

EZEKIEL 23. 42. And a voice of a multitude being at ease was with her; and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

And there was the noise of a countless multitude in her; and along with men of the common sort topers were brought from the open country; and they put bracelets on their hands, and beautiful wreaths upon their heads.

DANIEL 5. 2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem.

Belshazzar, while under the influence of wine, commanded to bring the golden and silver vessels, etc.

HOSEA 2. 8. For she did not know that I gave her corn, and wine, and oil.

For she did not know that I gave her corn, and vine-fruit, and olive-and-orchard-fruit.

2. 9. Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof.

Therefore will I return, and take away my corn in the time thereof, and my vine-fruit in the season thereof.

2. 22. And the earth shall hear the corn, and the wine, and the oil.

And the earth shall hear the corn, and the vine-fruit, and the olive-and-orchard fruit.

3. 1. . . . the children of Israel, who look to other gods, and love flags of wine.

The children of Israel, who look to other gods, and love pressed-cakes of grape-clusters.

4. 11. Whoredom and wine and new wine take away the heart.

Whoredom and wine and vine-fruit take away the heart.

4. 18. Their drink is sour. Their boiled-wine is sour.
7. 5. In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.

On the king's (high) day the princes defiled themselves through the inflaming-heat of wine; he drew out his hand with the mockers.

7. 14. . . . they assemble themselves for corn and wine, and they rebel against me.

For corn and vine-fruit they assemble themselves; they rebel against me.

9. 2. The floor and the winepress shall not feed them, and the new wine shall fail in her.

The floor and the wine-press shall not feed them, and the vine-fruit shall fail in her.

14. 7. . . . they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon.

They shall revive as the corn, and bud forth as the vine; his memorial shall be like wine of Lebanon.

JER. 1. 5. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

Awake, ye that fill yourselves, and weep; and howl, all ye drinkers of wine, because of the fresh-juice; for it is cut off from your mouth.

1. 10. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

The field is wasted, the land mourneth; for the corn is wasted: the vine-fruit is dried up, the olive-and-orchard-fruit droops.

2. 19. Behold, I will send you corn, and wine, and oil.

Behold, I will send you corn, and vine-fruit, and olive-and-orchard-fruit.

2. 24. And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

And the floors shall be full of wheat, and the presses shall abound with vine-fruit and olive-and-orchard-fruit.

3. 13. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

Put forth the knife, for the vintage is ripe: come, descend, for the press is full, the presses abound; for their wickedness is great.

3. 18. And it shall come to pass, that the mountains shall drop down new wine.

And it shall come to pass, that the mountains shall drop down fresh-juice.

AMOS 9. 13. . . . and the mountains shall drop sweet wine, and all the hills shall melt.

And the mountains shall drop fresh-juice, and all the hills shall melt.

OBADIAH 16. . . . yes, they shall drink, and they shall swallow down, and they shall be as though they had not been.

Yes, they shall drink, and they shall suck up, and they shall be as though they had not been.
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MICAH 6. 15. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and (thou shalt tread) the vine-fruit, but shalt not drink wine.

NAHUM 1. 10. For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.

For as they are folded together as thorns, and as they are soaked with their boiled-wine, they shall be devoured as stubble fully dry.

HABAKKUK 2. 5. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied.

And, in truth, as wine is a defrauder, so is the strong man who is arrogant, and does not rest, who enlarges his desire as the under-world, etc.

2. 15. Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness! 16. Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered: the cup of the Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory.

Woe is to him who giveth drink to his neighbor, pouring out thy inflaming draught, and even making him drunk in order to gaze upon his nakedness! Thou shalt be satiated with shame rather than with glory: drink thou also, and be now (as one) uncircumcised: there shall be passed to thee the cup of Jehovah's right hand, and infamy shall be on thy glory.

HAGGAI 1. 11. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the vine-fruit, and upon the olive-and-orchard-fruit, and upon whatever else the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

ZECHARIAH 9. 15. . . . and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

And they shall drink, and rage as wine; and they shall be filled as bowls, and as the corners of the altar.

9. 17. For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maidens.

For how great is his goodness, and how great is his beauty! (his) corn makes the young men to thrive, and (his) vine-fruit the maidens.

10. 7. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine.

And they of Ephraim shall be like a mighty man, and their heart shall be glad as (they who drink) wine.

MALACHI 3. 11. . . . neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

Neither shall the vine in the field be barren to you, saith the Lord of hosts.
II.—THE NEW TESTAMENT.

Matthew 5: 29. And if thy right eye offend thee, pluck it out, and cast it from thee. . . . 30. And if thy right hand offend thee, cut it off, and cast it from thee.

And if thy right eye offend thee, that thine eye may be saved. . . .

And if thy right hand offend thee, cut it off, and cast it from thee.

9. 17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Nor indeed do they place new wine in old skin-bottles; otherwise the skin-bottles are rent, and the wine is spilled, and the skin-bottles are destroyed; but they place new wine in new skin-bottles and both are kept together.

10. 42. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And whosoever shall give to drink unto one of these little ones a cup only of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

26. 17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

Now the first day of the feast of unleavened things, the disciples came to Jesus, etc.

Mark 2: 22. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

And no one places new wine into old skin-bottles; otherwise the wine will rend the skin-bottles, and the wine is spilled, and the skin-bottles will be destroyed. But new wine should be placed in new skin-bottles.

Luke 5: 37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled and the bottles shall perish. 38. But new wine must be put into new bottles; and both are preserved. 39. No man also having drunk old wine straightway desireth new: for he saith, The old is better.

And no one places new wine in old skin-bottles; otherwise the new wine will rend the skin-bottles, and it will be spilled, and the bottles will be destroyed. But new wine should be placed in new skin-bottles, and both are kept together. And no one having drunk old wine immediately desires new: for he declares, The old is better.

21. 34. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

And take heed to yourselves, lest at any time your hearts be weighed down with debauchery, and drinkings, and cares of this life, and so that day come unawares upon you.

John 2: 1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2. And both Jesus was called, and his disciples, to the marriage. 3. And when they wanted wine, the mother of Jesus saith

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was invited, and his disciples, to the marriage. And wine running short, the mother of Jesus saith to him, They have
unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. ... 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, 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. 11. This beginning of miracles did Jesus in Cana of Galilee; and manifested forth his glory; and his disciples believed on him.

ACTS OF THE APOSTLES, 2. 13. Others mocking said, These men are full of new wine.

LET us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. 18. For he that in these things serveth Christ is acceptable to God, and approved of men. 19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

FIRST EPISTLE TO THE CORINTHIANS, 5. 6. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

6. 12. All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

8. 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

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no wine. Jesus saith to her, O woman, what (object in common) is there between me and thee? mine hour is not yet come. When the president tasted the water that was made wine, and knew not whence it was obtained (but the servants who had drawn the water knew), the president called the bridegroom, and said to him, Every man places first (before his guests) the choice wine; and when they are well-filled, then the inferior kind; but thou hast kept back the choice wine until now. This beginning of miracles Jesus did in Cana of Galilee; and he displayed his glory: and his disciples put faith in him.

But others jeeringly said, that they were filled with sweet-wine.

Let us walk becomingly, as in the day; not in revelries and drinkings, not in chambering and wantonness, not in strife and envying.

For he that in this matter serveth Christ is well-pleasing to God and approves himself to men. Let us therefore pursue the things which make for peace, and the things by which we may build up one another. Do not demolish the work of God for the sake of meat. Everything, indeed, is pure; but it is evil to that man whose eating it makes it a cause of stumbling.

Your self-glorifying is not good. Know ye not that a little leaven fermenteth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our paschal-lamb is sacrificed. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened-things of sincerity and truth.

All things are possible to me, but all things are not of advantage: all things are possible to me, but I will not allow myself to be overruled by anything.

Wherefore, if meat cause my brother to transgress, I will eat no flesh for ever, in order that I may not cause my brother to transgress.
9. 25. And every man that striveth for the mastery is temperate in all things. And every one who contends (is the games) controls himself in all things.

10. 23. All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. 24. Let no man seek his own, but every man another’s wealth. All things are possible to me, but all things are not advantageous; all things are possible to me, but all things do not build up. Let no man seek (merely) his own, but every man another’s good.

10. 32. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be not stumbling-blocks, either to the Jews, or to the Gentiles, or to the church of God. Even as I please all men in all things, not seeking my own advantage, but the advantage of the many, that they may be saved.

11. 1. Be ye followers of me, even as I also am of Christ. Be ye imitators of me, as I also am of Christ.

11. 21. For in eating every one taketh before other his own supper; and one is hungry, and another is drunken. For in the act of eating every one snatcheth up his own meal; and one is hungry, and another is filled-out.

THE EPISTLE TO THE EPHESIANS, 5. 18. And be not drunk with wine, wherein is excess; but be filled with the Spirit.

THE EPISTLE TO THE PHILIPPIANS, 4. 5. Let your forbearance be known unto all men. The Lord is at hand.

THE FIRST EPISTLE TO THE THESSALONIANS, 5. 6. Therefore let us not sleep, as do others; but let us be watchful and abstain.

5. 21. Prove all things; hold fast that which is good.

5. 22. Abstain from all appearance of evil. Test all things; hold fast that which is good. Hold aloof from every aspect of evil.

THE FIRST EPISTLE TO TIMOTHY, 3. 2. A bishop then must be blameless, the husband of one wife, vigilant, sober. Not a wine-guest.

3. 11. Even so must their wives be grave, not slanderers, sober, faithful in all things. Even so must their wives be grave, not slanderers, sob'linent, faithful in all things.

6. 10. For the love of money is the root of all evil. For the love of money is a root of all (these) evils.
APPENDIX A.

The Epistle to Titus, i. 7. For a bishop must be blameless, not a
bishop must be blameless, . . . not
given to wine, . . . 8. . . . sober,
. . . temperate.

2. 2. That the aged men be sober,
That the aged men be abstinent, grave,
grave, temperate.
sober-minded.

2. 3. The aged women likewise, that
The aged women also, that they cause
they . . . 4. . . . teach the young
the young women to be sober. . . . 5. To be dis-
women to be sober. . . .
creet.

2. 12. Teaching us that . . . we
Teaching us that we should live sober-
should live soberly.
mindedly.

The First Epistle General of Wherefore gird up the loins of your
Peter, i. 13. Wherefore gird up the
mind, being abstinent.
loins of your mind, be sober.

4. 3. For the time past of our life may
For the time past of our life may
suffice us to have wrought the will of the
suffice us to have wrought the will of the
Gentiles, when we walked in lascivious-
Gentiles, when we walked in lascivious-
ness, lusts, excess of wine, revelings,
ness, lusts, excesses of wine, debaucher-
banquetings, and abominable idolatries:
ies, drinkings, and abominable idolatries:
4. Wherein they think it strange that ye
wherein they think it strange that ye
run not with them to the same excess of
run not with them to the same outpouring
riot, speaking evil of you.
of dissoluteness, speaking evil of you.

4. 7. But the end of all things is at
But the end of all things is at hand:
hand: be ye therefore sober, and watch
be ye therefore sober-minded, and be
unto prayer.
abstinent in order to prayers.

5. 8. Be sober, be vigilant; because
Be abstinent (= drink not), be wake-
your adversary the devil, as a roaring
ful; because your adversary the devil, as
lion, walketh about, seeking whom he
a roaring lion, walketh about, seeking
may devour.
whom he may devour (= drink down).

Revelation of St John, 14. 8. And there followed another angel, saying,
And there followed another angel,
Babylon is fallen, is fallen, that great
saying, Babylon is fallen, is fallen, that
city, because she made all nations drink
great city, because she made all nations drink
of the wine of the wrath of her forni-
the wine of the wrath of the passion (= the
cation.
raging of inflaming wine) of her forni-
cation.

14. 10. The same shall drink of the
The same shall drink of the wine of
wine of the wrath of God, which is
the wrath of God, which is mixed and
poured out without mixture into the cup
undiluted in the cup of his indignation.
of his indignation.

17. 6. And I saw the woman drunken
And I saw the woman glutted with the
with the blood of the saints, and with the
blood of the saints, and with the blood
blood of the martyrs of Jesus.
of the martyrs of Jesus.
APPENDIX B.

CONCORDANCE OF HEBREW, CHALDEE, GREEK, AND LATIN TERMS.

(This List comprises such Terms as tend to illustrate the great object of inquiry prosecuted in this work,—the testimony of Scripture upon the use and disuse of intoxicating drinks.)

THE OLD TESTAMENT.

I.

Hebrew Words translated 'wine' or 'strong drink' in the Authorized Version.

1. Yawin (by some written Yis, Yaun, or Ain) stands generically for the expressed juice of the grape,—the context sometimes indicating whether the juice had undergone, or not, the process of fermentation. It is mentioned 141 times, as follows:

   GENESIS.
   9. 21, 24, Noah drinking it and awaking from it.
   14. 18, Melchizedek presenting it.
   19. 32, 33, 34, 35, the daughters of Lot inducing their father to drink it.
   27. 25, offered to Isaac by Jacob.
   49. 11, 12, named in the blessing on Judah, as equivalent to the 'blood of grapes,' and as coloring the eyes.

   EXODUS.
   29. 40, commanded as a 'drink-offerings,' —i. e. a libation.

   LEVITICUS.
   10. 9, prohibited to the priests while ministering.
   23. 13, described as a libation.

   NUMBERS.
   6. 3 (twice), 4, prohibited to the Nazarites.
   6. 20, permitted to one ceasing to be a Nazarite.
   15. 5, 7, 10, 1 mentioned as a libation.
   28. 14, 5

   DEUTERONOMY.
   14. 26, permitted to be purchased in lists of five shekels.
   28. 39, its absence threatened as a punishment.
   29. 6, referred to as not provided in the wilderness.
   32. 33, compared to the inflaming poison of dragons.
   32. 38, said, figuratively, to be drunk by heathen gods.

   JOSHUA.
   9. 4, 13, used by the Gibeonites.

   JUDGES.
   13. 4, 7, 14 (twice), prohibited to Samson's mother.
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19. 19, included by a Levite among his traveling stores.

1 SAMUEL.
1. 14, 15, its use charged upon Hannah, and repudiated by her.
2. 24, comprised among Hannah’s offerings.
10. 3, carried by an Israelite.
16. 20, sent by Jesse to Saul.
25. 18, presented by Abigail to David.
25. 37, described as ‘having gone out’ of Nabal.

2 SAMUEL.
13. 28, drunk by Amnon.
16. 1, 2, sent to David by Mephibosheth.

1 CHRONICLES.
9. 29, in the charge of the Levites.
12. 40, presented at a feast.
27. 28, enumerated among David’s stores.

2 CHRONICLES.
2. 10, 15, promised to Hiram by Solomon, and accepted by him.
11. 15, classed among Rehoboam’s stores.

NEHEMIAH.
2. 1 (twice), presented by Nehemiah to Artaxerxes.
5. 15, received by governors as tribute.
5. 18, ‘all sorts of, forwarded to Nehemiah.’
13. 15, an article of merchandise.

ESTHER.
1. 7, provided by Hadassah.
1. 10, making Haasuerus merry.
5. 6, presented at a banquet.
7. 2, 7, 8, 9.

JOB.
1. 13, 18, drunk by Job’s sons and daughters.
32. 19, bursting new bottles.

PSALMS.
60. 3, ‘wine of astonishment’ (or trembling).
75. 8, ‘red’ (or foaming).
76. 65, associated with (or dispossessed from) a mighty man.
104. 15, gladdening man’s heart.

PROVERBS.
4. 17, procured by violence.
9. 2, 5, mingled and offered by Wisdom.
20. 1, designated ‘a mocker’ (or scorrer).
21. 17, the lover of, not getting rich.
23. 30, bibbers of, proscribed.
23. 30, tarrying at, condemned.
23. 31, forbidden to be desired when red.
31. 4, not to be drunk by kings.
31. 6, used by the butter-hearted to produce oblivion.

ECCLESIASTES.
2. 3, drunk in pursuit of ‘good.’
9. 7, to be consumed with a merry heart.
10. 19, making merry.

CANTICLLES.
1. 2, 4, not equal to virtuous love.
2. 4, ‘the house of wine.’ [A. V., ‘banqueting-house.’]
4. 10, not equal to virtuous love.
5. 1, drunk with milk.
7. 9, delicious to the taste.
8. 2, spiced and given to be drunk.

ISAIAH.
5. 11, inflaming men.
5. 12, associated with a feast.
5. 22, those mighty to drink it condemned.
16. 10, absent from the presses.
22. 13, joined with ‘eating flesh.’
24. 9, not drunk with a song.
24. 11, clamored for in the streets.
28. 1, overrunning men.
28. 7 (twice), causing to err, swallowing up the priest and prophet.
29. 9, ‘drunkenness’ present without it.
51. 21, ‘it.
55. 1, invitation to buy it.
56. 12, drunk to excess.

JEREMIAH.
13. 12, (twice), bottles of, filled.
23. 9, overcoming a man.
25. 15, drunk out of a cup.
35. 2, 5 (twice), 6 (twice), 8, 14, presented to the Rechabites, and refused.
40. 10, 12, gathered with summer fruits.
48. 33, absent from the wine-presses.
51. 7, making the nations mad.

LAMENTATIONS.
2. 12, asked for by children.

EZEKIEL.
27. 18, ‘wine of Hebron.’
44. 21, forbidden to officiating priests.

DANIEL.
1. 5, part of the king’s provisions.
1. 8, declined by Daniel and his friends.
1. 16, taken away from Daniel and his friends.
10. 3, not used by Daniel for three weeks.

HOSEA.
4. 11, ‘taking away’ the heart.
7. 5, making the princes ‘sick.’
9. 4, not offered to the Lord.
14. 7, ‘wine of Lebanon.’

JOEL.
1. 5, drinkers of, called upon to howl because of its scarcity.
3. 3, bought in exchange for a girl.

* Presumably ‘good’—not ‘the wine of reeling.’
AMOS.
2. 8, belonging to those condemned (or fined).
2. 12, wickedly given to the Nazarites.
5. 11, withheld as a punishment.
6. 6, drunk in bowls.
9. 14, promised to Israel.

MICAH.
2. 11, untruly promised by false prophets.
6. 15, withheld as a punishment.

HABAKKUK.
2. 5, described as 'causing transgression' (or as a defrauders).

ZEPHANIAH.
1. 13, withheld as a punishment.

HAGGAI.
2. 12, named along with bread, etc.

ZECHARIAH.
9. 15, named as causing a noise.
10. 7, said to gladden the heart.

CHALDEE.—The Targumists almost uniformly render yayin by khamar or khamrah, the generic Chaldee word for wine. When yayin is connected with shahar, however, yayin is distinguished as khamar khadath, 'new wine.' In Esth. 1. 7, yayin is rendered by khamar akit, 'fresh wine,' and in Job 32. 19 by khamrah khadath, 'new wine.'

GREEK.—All the versions translate yayin by oinos, but in Job 32. 19 the LXX. reads gleukos, 'sweet wine,' and Symmachus neus oinos, 'new wine.' In Keth. 1. 10 oinos is absent, and also in chap. 5. 6, 7. 2, and 7. 7, where 'banquet of wine' is rendered by sumpetos or potes. In Job 1. 18, oinos is omitted, and only peiromintos, 'drinking,' given. In Prov. 23. 20, oinopotes, 'a wine-drinker,' is the rendering of peoai yayin. In Prov. 32. 30, 31, the plural oinois is given.

LATIN.—The Vulgate renders yayin by vinum, but in Esth. 1. 10 it has merum, 'naked (undiluted) wine,' and in Job 32. 19 musum, 'fresh grape-juice' = new wine. In Jos. 9. 4 it renders 'bags of yayin' by uires vinariae; and in 1 Chron. 27. 27, 'for the cellars (or stores) of yayin,' by cellis vinariae, 'over the wine-cellar.' In Esth. 5. 6, and 7. 7, 'banquet of yayin' is rendered locum convivium, 'place of feasting'; and in chap. 7. 2, 'after the banquet of wine' is rendered post quem vinum suacerunt, 'after he was heated with wine.' In Prov. 23. 20 the V. has in conviviis potatorum, 'among feasts of drinkers.' In Cant. 2. 4, 'house of wine' [A. V., 'banqueting-house'] is rendered cellam vinarium, 'wine-cellar.' In Jer. 40. 10 yayin is rendered vindemia, 'vintage-fruit,' but in ver. 12 vinum.

2. TIROSH (pronounced terosh) is a collective name for the natural produce of the vine. It is generally associated with dahun, 'corn,' and yitzhar, the fruit of the olive and the orchard. Both ancient and modern versions have strangely misconceived the true nature of this famous triad of blessings by regarding terosh and yitzhar as liquids; the first as 'wine,' or 'new wine,' and the latter as 'oil.' By a comparison of texts and contexts the English reader may judge for himself between the traditional rendering and the one adopted in this work. Tirosh occurs thirty-eight times in the Hebrew Bible.

GENESIS.
27. 28, joined with corn as promised to Jacob.
27. 37, joined with corn as above.

NUMBERS.
18. 12, joined with yitzhar and corn as firstfruits.

DEUTERONOMY.
7. 13, joined with corn and yitzhar as the fruit of the land.
11. 14, gathered along with corn and yitzhar.
12. 17, to be eaten as tithes with corn and yitzhar.
14. 23, the same.

18. 4, joined with corn and yitzhar as firstfruits.
28. 51, joined with corn and yitzhar as destroyed by the invader.
33. 28, joined with corn as the produce of the land.

JUDGES.
9. 13, which the vine claims as its own, and refuses to leave.

2 KINGS.
18. 32, joined with corn as the produce of the land.

2 CHRONICLES.
31. 5, joined with corn, yitzhar, and honey (or dates) as firstfruits.
APPENDIX B.

32. 28, joined with corn and yitshar as kept in storehouses.

NEHEMIAH.
5. 11, joined with corn and yitshar as tribute in kind.
10. 37, joined with the fruit of all manner of trees.
20. 39, joined with corn and yitshar.
13. 5, 12, joined with corn and yitshar as tithe.

PSALMS.
4. 7, joined with corn as causing joy by its increase.

PROVERBS.
3. 10, described as 'bursting' or filling the presses, in association with crowded barns.

ISAIAH.
24. 7, described as mourning while the vine languished.
36. 17, joined with corn as produce of the land.
62. 8, described as not to be drunk (i.e. its juice) by strangers, but to be brought together and drunk by the Jews, like as corn was to be gathered and eaten.
65. 8, described as 'found in a cluster.'

JEREMIAH.
31. 12, joined with corn and yitshar as part of the goodness of the Lord.

HOSEA.
2. 8, joined with corn and yitshar as given by God.
2. 9, joined with corn as taken away by God.
22. 8, joined with corn and yitshar as 'heard' by their mother earth.
4. 11, joined with whortlebom and wine (yayin) as 'taking away' the heart.
7. 14, joined with corn as the fruit of heathen assemblies.
9. 2, described as falling from the press in connection with the corn-floor.

JOEL.
1. 10, described as 'dried up,' as the corn is 'wasted,' and the yitshar 'languisheth.'
19, promised by God along with corn and yitshar.
24, said to 'overflow' (or abound in) the press, together with yitshar, as the floors are full of 'wheat.'

MICAH.
6. 15, said when trodden to produce yayin, as olives, when trodden, yield shemen (oil).

HAGGAI.
1. 11, joined with corn and yitshar as suffering from drought.

ZECHARIAH.
9. 17, said to make the virgins cheerful (or to grow), as corn the young men.

Obs. 1. Tirosh is connected with corn and yitshar nineteen times, with corn alone eleven times, with the vine three times, and is otherwise named five times; in all thirty-eight times.

Obs. 2. Tirosh is translated in the A. V. twenty-six times by 'wine,' eleven times by new wine (Neh. 10. 39; 13. 5, 12; Prov. 3. 10; Isa. 24. 7; Hos. 4. 11; 9. 3; Joel 1. 10; Hag. 1. 11; Zech. 9. 17), and once (Micah 6. 15) by 'sweet wine,' where the margin has 'new wine.'

CHALDEE.—The general rendering of tirosh in the Targum is by khamor, or khamar, thus making no distinction between yayin and tirosh. But in Numb. 18.12, Jonathan's rendering, khamar tishab, 'wine of the grape,' indicates a perception of the relation of tirosh to the grape while ungathered and unexpressed. The Targum on Hos. 4. 11 interprets tirosh by ravvethah, 'drunkenness,' or 'satiation,' but in Joel 1. 10 by 'wines.'

GREEK.—The LXX. renders tirosh in every case but twice by oinos, the generic name for yayin: the exceptions being Isa. 65. 5, where rhos, 'grape-stone,' is given, and Hos. 4. 11, where the rendering is methusam, 'strong drink.' Aquila's version in Deut. 7. 13 has aperismos, 'autumnal fruit,' and in Isa. 26. 7, paroimia, 'fruit out of season'; but very possibly paros is a transcriber's error for apor, the reading in Deut. 7. 13.

LATIN.—The Vulgate, though as a rule translating tirosh by vinum, 'wine,' has some exceptions:—Deut. 7. 13, vinifera, 'vintage-fruit'; Neh. 10. 37, vinedemia; Isa. 24. 7, vinedemia; Isa. 65. 8, grannum, 'a grain,' 'young grape; Hos. 4. 11, ebrischus, 'drunkenness.'

3. KHAMER (Hebrew, kk-m-r, pronounced kha'me-r) is a word descriptive of the foaming appearance of the juice of the grape newly expressed, or when undergoing
fermentation. It occurs but nine times in all—including once as a verb, and six times in its Chaldee form of ḳḥamar or ḳḥarmāḥ.

**DEUTERONOMY.**
32. 14. applied to the ‘blood of the grape,’ rendered in A. V. ‘pure.’

**EZRA.**
6. 9. occurs in Chaldee decrees of 7. 22. Ἱ. Cyrus and Artaxerxes.

**PSALMS.**
75. 8. ‘the wine is red,’ ḳḥamar (foams).

**ISAIAH.**
27. 2. ‘a vineyard of ḳḥamar,’ rendered in A. V. ‘red wine,’ but the Hebrew text is doubtful.

**DANIEL.**
5. 1, 2, 4, 23. named in a Chaldee description of Belshazzar’s feast.

**CHALDEE.** In Deut. 32. 14. Jonathan has ḳḥamar sumay, ‘red wine.’ In Psa. 75. 8, the Targum has ḳḥamar aṣhin, ‘strong wine.’ In Isa. 27. 2, the Targumists read ḳḥermēḏ (fruitful or beautiful), not ḳḥemār.

**GREEK.** In Deut. 32. 14, the LXX. has νίνος. Aquila gives ἀετέρον, ‘rough.’ In Psa. 75. 8, the LXX. has νινός ἀκρότατος, ‘(the wine is) pure,’ i.e. undiluted. In Isa. 27. 2, the LXX. has καλός, ‘beautiful,’ following the reading of ḳḥemēḏ. In the other places νίνος is given.

**LATIN.** In Deut. 32. 14, the V. has merúaccionesum, ‘purest.’ In Psa. 75. 8, and Isa. 27. 2, merúnum, ‘pure (wine).’ In the other passages vinum is used, or the Hebrew word is not definitely translated.

4. **AHSIS** (sometimes written σωτής, σωτής, στις) is specifically applied to the juice of the newly-trodden grapes or other fruit. It occurs five times.

**CANTICLES.**
8. 2. applied to ‘the juice of the pomegranate.

**ISAIAH.**
49. 26. compared to blood; rendered ‘sweet wine’ (A. V.).

**JOEL.**
1. 5. represented as cut off; rendered ‘new wine’ (A. V.).
3. 18. mountains said to drop ahsis; rendered ‘new wine’ (A. V.).

**AMOS.**
9. 13. the same; ‘sweet wine’ (A. V.).

**CHALDEE.** In Cant. 8. 2, no equivalent to ahsis is given; but in the other passages the rendering is ḳḥamar marīth (or marāṯ), ‘pure wine.’

**GREEK.** In Cant. 8. 2, the LXX. has nama, ‘spring’ (or juice); in Isa. 49. 26, νίνος νεοῦ, ‘new wine’; in Joel 1. 5, it seems to paraphrase ahris by εὐφρέσσαμεν kai χαρᾶ, ‘gladness and joy’; and in Joel 2. 18, and Amos 9. 13, the rendering is γλυκαρμός, ‘sweetness.’

**LATIN.** In Cant. 8. 2, and Isa. 49. 26, the Vulgate has nómum, and in the other passages dulcito, ‘sweetness.’

5. **SOVEH** (sometimes written sohe, sohe) denotes a luscious, and probably boiled wine (Latin, sapa). It occurs three times.

**ISAIAH.**
1. 22. diluted with water; ‘wine’ (A. V.).

**HOSSEIA.**
4. 18. turned sour; ‘drink’ (A. V.).

**NAHUM.**
1. 10. drink to excess; ‘drunken’ (A. V.).

**CHALDEE.** Isa. 1. 22, ḳḥamar, ‘wine’;

**GREEK.** Isa. 1. 22, the LXX. and Symmachus, νίνος; Aquila, sumptuaria, ‘drinking-feast’; in Hos. 4. 18, and Nah. 1. 10, the LXX. has a different reading of the Hebrew text.

**LATIN.** Isa. 1. 22, vinum, ‘wine’;

6. **MESHEK** (sometimes written meshech) is used with its related forms meshe and mimoseh to denote some liquid compounded of various ingredients. These words occur as nouns four times, in a verbal shape five times.
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PSALMS.

73. 8, applied to the cup of Divine wreath; full of mezek, ‘mixture’ (A.V.).

PROVERBS.

23. 30, referring to them who seek mim- sad, ‘mixed wine’ (A.V.).

CANTICLES.

7. 2, mezek, ‘mixture’ (A.V.).

ISAIAH.

65. 11, mimshak, ‘drink-offering’ (A.V.). The verbal form occurs—

PROVERBS.

9. 2, 5, wisdom has ‘mingled’ her wine.

ISAIAH.

5. 22, men mighty to ‘mingle’ strong drink. Also in

Psa. 102. 9; Isa. 19. 14.

Chaldee.—In Psa. 75. 8, the Targum reads mengath merorath, ‘a mixture of bitterness’; in Prov. 23. 30, mimshak is paraphrased baith mingah, ‘a house of mixture’—i.e. a house where a mixed drink is provided; in Cant. 7. 2, mezek is lost in a cloud of allegory; in Isa. 65. 11, the T. has ‘who have mixed for their gods a goblet.’ In Prov. 9. 2, 5, the verbal form is mengath, ‘mixed’; and in Isa. 5. 22, le-sithraeth, to make drunk (or drench) themselves.

GREEK.—Psa. 75. 8, the LXX. has kerasma, ‘mixture’; Symmachus has ekchuthis ‘poured out.’ Prov. 23. 30, the LXX. has poton, ‘drinkings;’ Theodotion has kerasmata, ‘mixtures.’ Cant. 7. 2, the LXX. kerasma, ‘mixed-liquor’; Isa. 65. 11, kerasma, ‘mixture.’ In Prov. 9. 2, 5, and Isa. 5. 22, the LXX. uses inflections of the verb keramuni, ‘to mingle.’

LATIN.—Psa. 75. 8, the V. has mixtum; Prov. 23. 30, calices; and Cant. 7. 2, pocula, ‘cups’; Isa. 65. 11, libation, ‘have made libations.’ In Prov. 9. 25, and Isa. 5. 22, the verb miscuo, ‘to mix,’ is used.

7. Ashishah (sometimes written ekshishah) signifies some kind of fruit-cake, probably a cake of pressed grapes or raisins. It occurs four times, and in each case is associated by the A. V. with some kind of drink.

2 SAMUEL.

6. 19, a part of a public donative; a flagon of wine’ (A.V.)—‘of wine,’ in Italic.

1 CHRONICLES.

16. 3, same as above.

CANTICLES.

2. 5, ‘stay me with flagons’ (A.V.).

Hosea.

3. 1, ‘flagons of wine’ (A.V.); but in the margin ‘grapes’ is substituted for ‘wine,’ the Hebrew being ashishah anakevim, ‘preserved-cakes of grapes.’

Chaldee.—In the first two passages the Targum has mantak, ‘a portion’; and in the other two places the paraphrase does not follow the text.

GREEK.—In 2 Sam. 6. 19, the LXX. has laganon apo leeganon, ‘a cake-cooked-with-oil from the frying-pan’—a pancake or fricasee. In 1 Chron. 16. 3, amoriteam, ‘a cake’; in Cant. 2. 5, mueva, ‘with perfumes;’ Symmachus, anthei, ‘on a flower;’ Aquila, oinanthos ‘with wine-flowers.’ In Hos. 3. 1, the LXX. has semenata melas staphidos (Codex A, staphileon), ‘cakes made with raisins.’

LATIN.—In 2 Sam. 6. 19, and 2 Chron. 16. 3, the Vulgate has similam fricas Oleo, ‘a cake-of-five-flour fried in oil.’ In Cant. 2. 5, floribus, ‘with flowers.’ In Hos. 3. 1, vinacea varmon, ‘husks of grapes.’

8. Shemarim (pronounced themarim) is derived from shamar, ‘to preserve,’ and has the general signification of things preserved. It occurs five times. In Exod. 12. 42, the same word, differently pointed, is twice translated as signifying to be kept (observed).

PSALMS.

95. 8, said to be sucked up by the wicked; ‘dregs’ (A.V.), rather the parts of the mixture preserved from solution—the insoluble dregs or drugs.

53
ISAIAH.

25. 6 (twice), joined with *shemakhim,* 'fat things,' as the provisions of a banquet, and indicating dainties, answering to our English 'preserves' or confections.

JEREMIAH.

48. 11, the dregs of wine, 'preserved,' by falling to the bottom of the cask; 'lees' (A. V.).

ZEPHANIAH.

1. 12, the same; 'lees' (A. V.).

CHALDEE.—In Psa. 75. 8, the T. has 'dregs and refuse'; in Isa. 25. 6, the paraphrase retains the sense of 'dregs' by representing that though the nations expect a luxurious banquet, they will be doomed to mortification, ignominy, etc.; in Jer. 48. 11, a cognate word, *shemakhnit,* 'his dregs,' is given; in Zeph. 1. 12, 'lees' is paraphrased by 'riches.'

GREEK.—Psa. 75. 8, the Lxx. has *trregies,* 'dregs.' Isa. 25. 6, *pianei oinos,* 'they shall drink wine'; Symmachus, *pollon tragion,* 'a feast of lees.' Jer. 48. 11, *dooxe,* 'glory'; evidently another reading of the text or a paraphrase. Zeph. 1. 12, another reading of the text is followed.

LATIN.—The Vulgate, in Psa. 75. 8, has *fas,* 'feciulence'; in Isa. 25. 6, *vindemia,* 'vintage produce'; in Jer. 48. 11, *facetius,* 'in his dregs'; Zeph. 1. 12, *facetius.*

9. MAMTAQIM is derived from *mahathag,* 'to suck,' and denotes 'sweetnesses.'

It is applied to the mouth (Cant. 5. 16) as full of sweet things. In Neh. 8. 10, it is said, 'Go your way, eat the fat, and drink the sweet.'—*mamtaqim,* 'sweetnesses.'—sweet drinks. The LXX. has *giukarmata,* 'sweet things,' and the

V. *mulism,* 'drink sweet as honey.'

[Mathag is most probably allied to the Saxon *mecab* and *methelium,* liquid preparations from honey.]

10. SHAKAR (sometimes written *shekar,* *shekar*) signifies 'sweet drink,' expressed from fruits other than the grape, and drunk in an unfermented or fermented state. It occurs in the Old Testament twenty-three times.

LEVITICUS.

10. 9, forbidden along with *wynim* to the priests while officiating.

NUMBERS.

6. 3, forbidden to the Nazarites.

6. 3, vinegar of, forbidden to Nazarites.

28. 7, to be offered as a libation to the Lord (apparently here denoting the sweet juice of the grape).

DEUTERONOMY.

14. 26, to be bought (probably in lieu of *yitzar,* orchard-fruit).

29. 6, not drunk in the wilderness.

JUDGES.

13. 4. 7. 14, forbidden to Samson's mother.

1 SAMUEL.

1. 15, its use disclaimed by Hannah.

PSALMS.

69. 12, the drinkers of it (A. V., 'drunkards') mocked the Psalmist.

PROVERBS.

20. 1, pronounced 'raging.'

31. 4, forbidden to princes.

31. 6, the use of, by those ready to perish, causing forgetfulness of their misery.

ISAIAH.

5. 11, woe to those following after it.

5. 22, woe to those mingling it.

24. 9, becoming bitter to the drinker.

28. 7 (thrice), causing the priest and prophet to err and stray.

29. 9, staggering in the absence of it.

56. 12, the impious filling themselves with it.

MICAH.

2. 11, the subject of false prophesying.

Shakar is uniformly translated 'strong drink' in the A. V., except in Num. 23. 17, where it is rendered 'strong wine'; and in Psa. 69. 12, where instead of 'drinkers of shakar,' the A. V. reads 'drunkards.'

CHALDEE.—In the Targum *shakar* is usually rendered *shamar attiq,* 'old wine,' a rendering indisputably erroneous; but other renderings are as follows:—

Maravi, 'strong drink,' in Lev. 10. 9;

Psa. 69. 12. *Sham bar bekhr,* 'fermented'
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Targum of Numb. 28. 7, where Onkelos and Jonathan have khamar attiq. Marathi, 'pure,' or 'neat,' Jonathan's rendering in Deut. 29. 6; and sikrah, in Prov. 20. 1.

Greek.—The Lxx. gives skahor the Greek garb of sikeira (except in Judg. 13. 4, where Codex B, methusma, 'strong drink'; methusma, 1 Sam. 1. 15; Michah 2. 11: simeon, 'wine,' Ps. 69. 12; Prov. 31. 5: metha, 'strong liquor,' or 'drunkenness,' Prov. 20. 1; 31. 6; Isa. 27. 8 (once, but Codex A has sikeira thrice).

Of other Greek versions preserved, the usual renderings are methusma, 'strong drink,' except Theolotion, Isa. 28. 7; methon (once), 56. 12 [a verse absent from the Lxx. version].

Latin.—The common rendering of the Vulgate is sicea, an adaptation from the Hebrew or Greek, except omne quod inebriare potest, 'whatever is able to inebriate,' in Lev. 10. 9; Numb. 6. 3; 1 Sam. 1. 15; quaslibet alia potio, 'any other drink,' in Numb. 6. 3 (second clause); potio, 'drink,' in Isa. 24. 9: visium, 'wine,' in Numb. 28. 7; Ps. 69. 12: ebiestas, 'drunkenness,' in Prov. 20. 1; 31. 4; Isa. 5. 11; 5. 12; 28. 7 (thrice); 29. 9; 36. 12.

II.

HEBREW WORDS DESCRIPTIVE OF VINEYARD, VINE, ETC.

[VINEYARD] KEZEM (pl. KEZEMIM).—A term applied at first to cultivated land appropriated to the growth of fruit-bearing plants, and at length specifically to ground set apart for the culture of the vine, though probably down to a late period the more general meaning was not absent from the word. It is translated 'vineyard' in the A. V. in Gen. 9. 20; Exod. 32. 5 (twice); 23. 11; Lev. 19. 10 (twice); 25. 3; 25. 4; Numb. 10. 14 [Heb. sing. 'vineyard']; 20. 17 [Heb. sing. 'vineyard']; 22. 24; Deut. 6. 11; 20. 6; 22. 9 (twice); 23. 24; 24. 21; 28. 30; 28. 39; Josh. 24. 13; Judg. 9. 27; 11. 33; 14. 5; 15. 5; 21. 20; 21. 21; 1 Sam. 8. 14; 8. 15; 22. 7; 1 Kings 21; 21. 2 (twice); 21. 6; 21. 7; 21. 15; 21. 16; 21. 18; 2 Kings 5. 26; 18. 32; 19. 20; 1 Chron. 27. 27 (twice); Neh. 5. 3; 5. 4; 5. 5; 11; 9. 25; Job 24. (transl. 'vineyard' in the A. V.); 24. 18; Ps. 107. 37; Prov. 24. 30; 31. 16; Eccles. 2. 4; Cant. 1. 6 (twice); 1. 14; 2. 15 (twice, and both times 'vines' in the A. V.); 7. 12; 8. 9 (twice); 8. 12; Isa. 1. 8; 3. 14; 5. 1 (twice); 5. 3; 5. 4; 5. 5; 5. 7; 5. 10; 16. 10; 27. 2; 31. 17; 37. 30; 65. 21; Jer. 12. 10; 31. 5; 32. 15; 35. 7; 35. 9; 39. 10; Ezek. 28. 26; Hos. 2. 15; Amos 4. 9; 5. 11; 5. 17; 9. 14; Micah 1. 6; Zeph 1. 13. [See SCHEDAMOTH and KANNAH.] The A. V. includes kerem as part of a proper name in Neh 3. 14. Beth-haccerem; Jer 6. 1, Beth-haccerem [literally, 'vines-kerem,' a 'house of the vineyard']. From kerem comes—

[VINEYARD-MAN] KORAM (pl. KARAMIM), 'a vineyard,' a man employed about a vineyard. In the A. V. translated 'vinedresser' in 1 Kings 25. 12; 2 Chron. 26. 10; Isa. 61. 15; Jer. 52. 16; Joel 1. 11. [VINE-FIELD] SHEDAMOTH, used apparently to designate fields planted with vines, in Deut. 32. 32; Isa 16. 8; Hab 3. 17.

KANAAN is translated 'vineyard' in Psa 80. 15, but probably signifies 'a plant.' Gesenius translates it 'protect thou.'

[VINE] GEPHEN (pl. GEPHANIM) strictly signifies 'a twig,' from gophan, 'to be bent,' and hence applied to the vine as the most valuable of flexible plants. It is so applied in the A. V. as follows:—Gen. 40. 9; 40. 10; 49. 11; Numb. 6. 4; 20. 5 [Hebrew, 'the vine']; Deut. 8. 8 [Hebrew, 'the vine']; 32. 22 (twice); Judg. 9. 12; 9. 13; 13. 14; 1 Kings 4. 25; 2 Kings 4. 39 [gephen sadeh, 'a vine of the field'-a wild vine]; 18. 31; Job 15. 13; Psa. 78. 47; 80. 8; 83. 14; 105. 33; 128. 3; Cant. 2. 13; 6. 11; 7. 8; 7. 13; Isa. 7. 23; 16. 8; 16. 9; 24. 7; 32. 12; 34. 4; 36. 16; Jer. 2. 21; 5. 17; 8. 9; 8. 13; 48. 32; Ezek 15. 2; 15. 6; 17. 6 (twice); 17. 7; 17. 8; 19. 10; Hos. 2. 12; 10. 1; 14. 7; Joel 1. 13; 2. 23; Micah 4. 4; Hab 3. 17; Hag. 2. 19; Zech 3. 10; 8. 12; Mal. 3. 11. [See also SORAQ and ZEMORAH.] 'Vine' is superadded in the A. V. in Lev. 25. 5, 11.

SORAQ is supposed to be derived from sorag, 'to interweave'; hence soraq, a
collection of shoots and tendrils. Some regard it as applied to a peculiar and pre-eminent species of vine. It occurs Gen. 49. 12, 'choice vine'; Judg. 15. 4, 'Sorek,' the name of a 'valley' or ravine; Isa. 5. 2, 'the choicest vine'; 16. 8, 'the principal plants'; Jer. 2. 21, 'a noble vine.'

[VINE-BRANCH] ZEMORAH, derived from samar, 'to pluck' or 'prune,' is supposed to denote a vine-branch. In Numb. 13. 23, 'a branch'; Isa. 17. 10, 'strange slips'; but in Ezek. 8. 17 and 15 a definite kind of branch seems intended. From samar also comes—

[VINE-KNIFE] MAZMORAH, the sharp instrument used for detaching the ripe grapes from the vine, translated 'pruning-hook,' Isa. 2. 4; 18. 5; Joel 3. 10; Micah 4. 3.

MAGGOI (from nagal, 'to cut') is translated 'sickle' in Jer. 50. 16; Joel 3. 13.

[VINE-BLOSSOM] SEMADAR is rendered 'tender grape' in the A. V., but may perhaps be more properly rendered 'vine-blossom.' It occurs Cant. 2. 13; 2. 15; 7. 12.

NATSZ, 'flower,' applied to the vine, Gen. 40. 12, and rendered 'its blossoms flourished.'

PARAKH, 'to bud,' applied to the vine, Gen. 40. 12, 'budded!'; Cant. 6. 11; 7. 12, 'flourish!'; Hos. 14. 7, 'grow.'


[GRAPE] ANAB (pl. ANAHIM—according to the Masorite pointing anah, pl. anahvim) is derived from a root 'to bind together'; hence the anab or anahv denoted a number of grape-berries joined together—a little bunch. In the Hebrew singular form occurs but once (and then in a collective sense). Dent. 32. 14, and the A. V. uniformly renders anahim by 'grapes.'—Gen. 40. 20; 40. 11; 49. 11; Lev. 25. 5; Num. 6. 3 (twice); 13. 20; 13. 23; Deut. 23. 24; 23. 32; 32. 3; (twice); Neh. 13. 15; Isa. 5. 2; 5. 4; Jer. 8. 13; Hos. 3. 1; 9. 10; Amos 9. 13; In Hos. 3. 1 anahim is translated 'wine,' but the margin gives correctly 'grapes.'

In the following passages the word 'grape' or 'grapes' is supplied by the English translators, but does not occur in the Hebrew—Judg. 8. 2; 9. 17; Lev. 19. 10; 25. 11; Deut. 24. 31; 28. 30; 30. 28; Josh. 15. 33; Cant. 7. 7; Isa. 5. 3; 5. 4 [after 'wild']; 17. 6; 18. 5; Jer. 25 30; 31. 20; 30. 49. 9; Ezek. 19. 8; Obad. 5.

[CLUSTER] ESHKOL (pl. ESHKOLOTH) primarily denoted a stalk of grapes, and hence 'a cluster,' i.e. an accumulation of the smaller bunches, anahvrim. The A. V. translates eskol, eshkoloth, 'cluster,' 'clusters,' in Gen. 40. 10; Numb. 13. 23; 13. 24; Deut. 32. 32; Cant. 7. 14, 'a cluster of cypresses (cypresses);' 7. 7. 8; Isa. 62. 8; Micah 7. 1; 1. 11, 1. 25. 18 and 15. 12 the word 'clusters' is supplied by the English translators. Eshkol is retained as a proper name, 'Eshkol,' in Gen. 14. 13; 24. Numb. 13. 23; 13. 24; 32. 9; Deut. 11. 24.

[UNRIPE-GRAPES] Boser and Baser are used to designate a collection of grapes still unripe, though fully formed. The A. V. rendering is once 'unripe grape,' and otherwise 'sour grape.'—Job 15. 33; Isa. 18. 5; Jer. 31. 29; 30; Ezek. 18. 2.

[VINE-FRUIT] TIBROS, the natural fruit of the vine, taken collectively. In the order of growth came the budding, perath; then the blossom, semadar; next the unripe fruit, basar; and lastly the fully formed fruit, tirath. In the order of quantity came the single berries, garasarim; the grape-bunches, anahvim; the grape-clusters (composed of bunches), eshkoloth; and the collective produce of the vine, tirath. Tirath, erroneously translated 'wine' and 'new wine' in the A. V., occurs thirty-eight times, for which see page 414.

[Raisins, dried grapes] ZIMMU, qim, from zamayq, 'to dry up,' signified literally, dried things, and is translated 'clusters of raisins' in 1 Sam. 25. 18; 30. 12; and 'bunches of raisins' L. 2 Sam. 16. 1; 1 Chron. 12. 40.

[Cakes, made of pressed grapes or raisins] ASHISHAN (pl. ASHISHOT), incorrectly translated in the A. V. 'flagon,' and 'flagon of wine,' occurs 2 Sam. 6. 19; 1 Chron. 16. 3; Cant. 2. 5; Hos. 3. 1. See page 417.

[The Vintage] BATZIR, from batshar, 'to cut off,' signified the act of time gathering grapes, which was usually performed by cutting them from the vine. The word occurs and is rendered 'vintage' in the A. V. Lev. 26. 5 (twice); Judg. 8. 2; Isa. 24. 15; 32. 10; Jer. 8. 32; Micah 7. 1; Zech. 11. 2.

[In Isa. 16 to 10 the word 'vintage' is supplied by the translators. In Job 24. 6 'vintage' is u.c. rendering, not of batzir, but of ketsir, but of ketsir.]

The verb bausar, applied to the vine-
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age, occurs also in Lev. 25. 5; 25. 11; Deut. 24. 11; Judg. 9. 27.

QATZIR, generally translated 'harvest' in A. V., is applied to the vintage in Joel 2. 13 (probably also Joel 1. 11).

[VINTAGER, grape-gatherer] BOTZAR (pl. BOTZERIM) was a cutter (i. e. gatherer) of grapes at the time of the vintage, botzar. The A. V. translates by 'grape-gatherer' in Jer. 5. 9; 49. 9; Obad. 5.

[GRAPE-CLEANING] OLLALOTH, used of the vintage season, Judg. 8. 2; Isa. 17. 6; Jer. 49. 9; Obad. 5, where the A. V. has 'some grapes,' but 'gleamings' in the margin.

The verbal form occurs Lev. 19. 10; Deut. 24. 21; Jer. 6. 9 (twice). The verb laqqaš is found Job 24. 6, and is translated 'they gather,' but some prefer 'they glean.'

[WINE-PRESS] YEQEY (? or YEQUY), the general name for cavity, coop, or 'hollow place' where the grapes were first brought together, then trodden, and their juice collected. The A. V. renders it press, wine-press, and wine-vat, and once 'wine,' Deut. 16. 13. It occurs Numb. 18. 27; 18. 30; Deut. 15. 14; 16. 13; Judg. 7. 25; 2 Kings 6. 27; Job 24. 11; Prov. 3. 10; Isa. 5. 2; 16. 10; Jer. 48. 33; Hos. 9. 2; Joel 2. 24; 3. 13; Hag. 2. 16; Zech. 14. 10.

GATH, 'a place of pleasure' — where grapes and olives are trodden, Judg. 6. 11; Neh. 13. 15; Isa. 63. 2; Lam. 1. 15; Joel 3. 13. [See also PUKAH and YEQEY.]

As the name of a Philistine city, 'Gath,' it occurs Josh. 13. 3; 1 Sam. 6. 17; 21. 11; 1 Kings 2. 39, 40. As included in the names of three Hebrew towns,—(1) Gath-hepher (wine-press of the well), Josh. 10. 13, where Jonah was born; (2) Gath-rimon (press of the pomegranate), Josh. 19. 45; and (3) Githaim (two wine-presses), Neh. 11. 33.

PURAH, from the root, 'to break,' occurs Isa. 63. 3; A. V. 'winepress'; Hag. 2. 16, A. V. 'press,' where some regard it as a denomination of measure.

[GRAPE-TREADER] DORAK, from dāhārād, to tread, signifies 'a treader,' and is applied to the treader of grapes in the wine-press, Neh. 13. 15; Isa. 16. 10 (where the A. V. reads 'treaders' instead of 'treader'); Jer. 25. 30.

The verb is used in reference to treading grapes in Judg. 9. 27; Job 24. 11; Isa. 63. 2, 3; Jer. 48. 33; Lam. 1. 15; Micah 6. 15.

III.

HEBREW WORDS FOR LEAVEN (FERMENT), THINGS LEAVENED (FERMENTED), VINEGAR, AND UNLEAVENED (UNFERMENTED) THINGS.

1. SEOR, derived from a root 'to boil up,' 'to ferment,' denotes a substance fermenting, or capable of producing fermentation. In the A. V. it is translated 'leaven' in Exod. 12. 15; 12. 19; 13. 7; Lev. 2. 11; and 'leavened bread' in Deut. 16. 4.

2. KHAMATZ, both noun and verb, denoting whatever is undergoing or has undergone the fermenting process. The A. V. translates by 'leavened bread' in Exod. 12. 15; 13. 3; 13. 7; 23. 18; Deut. 16. 3; by 'that which is leavened' in Exod. 12. 19; by 'leavened' in Exod. 12. 20; 12. 24; 12. 30; Lev. 7. 13 [where the Hebrew is lēhem khamatz, 'bread leavened']; Hos. 7. 4; by 'leaven' in Exod. 34. 25; Lev. 2. 11; 6. 17; 23. 17; Amos 4. 5; by 'was grieved' in Psa. 73. 19. Analogous words (with a different pointing) are KHAMOTZ, translated 'oppressed' in Isa. 1. 17; KHAMATZ, 'crue,' in Psa. 71. 4; KHAMATZ, 'dyed,' in Isa. 63. 1; and KHAMITZ, 'clean,' in Isa. 30. 24, where something pungent is indicated.

3. Khometz, 'fermented drink,' is applied to what has undergone the acetic fermentation, and in the A. V. is translated 'vinegar' in Numb. 6. 3 (twice); Ruth 2. 4; Psa. 69. 21; Prov. 10. 28; 25. 20.

4. MATZAH, pl. MATZOT, signifies 'that which is sweet,' and is contrastively used to distinguish unleavened articles from those that have undergone fermentation. In the A. V. it is translated 'unleavened bread' (though the Hebrew has the plural form) in Gen. 19. 3; Exod. 12. 8; 12. 15; 12. 17; 12. 18; 12. 20; 13. 6; 13. 7; 23. 15 (twice); 29. 23; 34. 18 (twice); Lev. 6. 16; 6. 2; 8. 26; 23. 6 (twice); Numb. 6. 15 (twice); 6. 17; 9. 11; 28. 17; Deut. 16. 3; 16. 8; 16. 16; 1 Sam. 28. 24;
IV.

Hebrew Words translated Drunken, Drunkenness, and Drunkard.

1. Shakkrah, 'fulness,' occurs in Hag. 1. 6, amin ḫ-shakkrah, rendered in the A.V. 'ye are not filled with drink'; literally, 'not to fullness' (or repletion).

2. Shakkar—connected as root or derivative with shakar, 'sweet drink'—strictly implies, as Gesenius states, 'to drink to the full,' generally with an implied sweetness of the article consumed, whether the sweet juice of the grape or other fruits. Whenever the juice had fermented, or had become intoxicating by drugs, this plentiful use would lead to intoxication, and give to the verb the secondary sense of inebriation in the drinker. Inebriation, however, must not be inferred unless the context suggests such a condition. It is translated 'drunk,' 'drunken,' 'drunken man,' or 'drunkard,' in the A.V. in Gen. 9. 21; Deut. 32. 42; 1 Sam. 1. 14; 25. 36; 2 Sam. 1. 13; Job 12. 25; Psa. 107. 27; Prov. 26. 9; Isa. 19. 14; 24. 20; 28. 1; 28. 3; 39. 9; 49. 26; 51. 21; 63. 6; Jer. 23. 9; 25. 27; 48. 26; 51. 7; 51. 39; 51. 57; Lam. 4. 21; Joel 1. 5; Nah. 3. 11; Hab. 2. 15. It is translated 'were merry' in Gen. 43. 34; 'drink abundantly' in Cant. 5. 1. [In Psa. 69. 12, where the A.V. gives 'drunkards,' the Hebrew is 'drinkers of shakar.']

3. Shikkor (fem. shikkorah, 'drunk,' occurs in 1 Sam. 1. 13; 1 Kings 16. 9; 20. 16.

4. Shikkahron, or Shikkron, 'drunkenness,' occurs Jer. 13. 13; Ezek. 23. 33; 39. 19 [where the A.V. has 'till ye be drunken'—literally, 'to drunkenness']. In Josh. 15. 11, Shikrow appears as the name of a town, 'Shicron.'

5. Rahvah signifies 'to drink largely,' 'to be filled with drink,' without the reference contained in shakar to the sweetness of the liquid imbibed. In the A.V. it is rendered 'made drunk' in Jer. 46. 10 and Lam. 3. 15; but other renderings, expressive of simple abundance, are given in Psa. 23. 5; 36. 8; 65. 10 ['abundantly'] 66. 12 ['wealthy']; Prov. 5. 19 ['satisfy']; 7. 18; 11. 15 (twice); Isa. 16. 9; 34. 5 ['bathed']; 34. 7; 43. 24; 55. 10; Jer. 31. 14; 31. 25.

6. Raveh.—This adjective is rendered 'drunkenness'—margin, 'the drunken'—in Deut. 29. 19, 'drink-hard'; 'watered' in Isa. 56. 11; Jer. 31. 12.

7. Ri (an abbreviation of Revii) is rendered 'watering' in Job 37. 11.

8. Sakhav (connected with Soweh) signifies 'to suck up,' 'to soak.' In the A.V. it is rendered 'drunkard,' Deut. 21. 20; 'bibbers,' Prov. 43. 10 ['wine-bibbers'—sowii-yayim, 'soakers of wine']; 'drunkard,' Prov. 23. 21; 'we will fill ourselves with,' Isa. 56. 12; 'Sabeans'—margin, 'drinkards,'—Ezek. 23. 42; 'drunk' and 'drinkards' in Nah. 1. 10.

9. Shethi (from shakhat, 'to drink') is translated 'drunkenness' in Eccles. 10. 17, where the sense seems to require some general term, such as 'carousing' or 'revelry.'

V.

Hebrew Words descriptive of the Nature and Effects of Intoxicating Drink.

Awoi, sorrow. Prov. 23. 29, 'who hath sorrow?'

Bible, to swallow down. Isa. 28. 7; 'they are swallowed of wine.'

Boyd, deceiving, defrauding. Hab. 2. 5, 'the transgressor by wine,'—rather, 'wine is a defrauder.'

Doklaq, to burn, inflame. Isa. 5. 11; 'wine inflames them.'

Hahmah, to rage. Prov. 20. 1, 'strong
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Drink is raging’; Zech. 9. 15, ‘and they shall make a noise as through wine,’—better, ‘they shall rage as wine.’

Gahath, to shake, reel. Jer. 25. 16, ‘and they shall be moved.’

Halal, to trill, sing, shout, rave. Jer. 25. 16, ‘and they shall be mad’; Jer. 51. 7, ‘the nations are mad.’

Kahayeg, ‘to be giddy.’ Psa. 107. 27, ‘they reel to and fro.’

Khallah, to be sick (ill). Hos. 7. 5, ‘the princes have made him sick.’ See below.

Khahiluth, redness, liveliness. Prov. 23. 29, ‘who hath redness of eyes’ (livid circles round the eyes).

Khaham, inflaming heat, such as is produced by poison, and symbolical of rage, fury. Deut. 32. 33, ‘their wine is the poison of dragons’; Isa. 51. 17, ‘the cup of his fury’; Isa. 51. 22, ‘the cup of my fury’; Isa. 63. 6, ‘I will make them drunk with my anger’; Jer. 25. 15, ‘take the winecup of this fury’; Jer. 51. 30, ‘in their heat’; Hos. 7. 5, ‘the princes have made him sick with bottles of wine’ (should be ‘with inflaming-heat of wine’; Hab. 2. 15, ‘that putteth thy bottle to him’ (should be ‘pouring out thy inflaming-drink’).

Khaham occurs in the following other places:—Deut. 32. 24, ‘the poison of serpents of the dust’; Job 6. 4, ‘the poison drinketh up my spirit’; Psa. 53. 4, ‘their poison is like the poison of a serpent’; Psa. 140. 3, ‘the poison of adders is under their lips.’

Lats, a mocker, scornor. Prov. 20. 1, ‘wine is a mocker,’ or ‘scornor.’

Midrakhamim, contentions, strifes. Prov. 23. 29, ‘who hath contentions?’

Nakahah, serpent. Prov. 33. 32, ‘it biteth like a serpent.’

Nua, to sway to and fro, to stagger. Psa. 107. 27, ‘and stagger’; Isa. 24. 20, ‘reel to and fro’ (lit. ‘reeling’).

shall reel’; Isa. 29. 9, ‘they stagger, but not with strong drink.’

Oi and hoi, woe, lamentation. Prov. 23. 29; Isa. 5. 11; Isa. 5. 22; Isa. 28. 1; Hab. 2. 15.

Peteahim, wounds. Prov. 23. 29, ‘who hath wounds without cause?’

Phakhrah, to pierce. Prov. 23. 32, ‘and stingeth (pierceth) like an adder.’


Roh, gall, poppy. Deut. 32. 32, ‘grapes of gall’; Deut. 32. 32, ‘venom (gall) of serpents’; Psa. 69. 21, ‘they gave me also gall for my meat.’

Shakk, to go astray, to transgress. Prov. 20. 1, ‘and whosoever is deceived by it is not wise’; Isa. 28. 7, ‘they have erred through wine’; . . . the priest and the prophet have erred through strong drink; they err in vision.’

Shammah, desolation; Shemahmah, astonishment. Ezek. 23. 33, ‘the cup of desolation and astonishment.’

Shuk, to bite. Prov. 23. 32, ‘at the last it biteth like a serpent.’

Siakh, brailing, babbling. Prov. 23. 29, ‘who hath babbling?’

Tarah, to wander, to stray. Job 21. 25, ‘he maketh them to stagger like a drunken man’; Isa. 19. 14, ‘they have caused Egypt to err . . . as a drunken man staggereth in his vomit’; Isa. 28. 7, ‘through strong drink they are out of the way’; . . . they are out of the way.’

Taralah, reeling, trembling. Psa. 60. 3, ‘wine of astonishment’; Isa. 51. 17, 22, ‘the cup of trembling.’

Tsiphoni, a viper. Prov. 23. 32, ‘it stingeth like an adder (viper).’

Yahom, sorrow. Ezek. 32. 33, ‘thou shalt be filled with drunkenness and sorrow.’

VI.

OTHER HEBREW WORDS EXPLAINED IN THE NOTES.

[The figures refer to the pages of the Commentary.]

Aggynath, bowls, 165.
Ahdm, to be red, 136, 180.
Akiph, languishing, 114.
Ahlan, to exult, 200.
Ahmakh, weariness, sorrow, 143.
Ahma, to languish, 165, 226.
Ahvakh, to be naked, 204.
Ahiaph, to scrape together, to gather, 52, 56, 198.
Ahval, to hang down, to mourn, 165.
Ahvar, to cross over, to overwhelm, 187.
Ahv, eye or fountain, 23, 65, 136, 137.
Anah, wormwood, 203.
Anumhin, fined ones, 229.
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Atrith, crown, wreath, 169.
Arab, to desire, 54, 142.
Bakhur (or waskar), flesh, 135, 147, 212.
Bakhurim, young men, 246.
Bar, fine corn, 227.
Bari, fat, 212.
Bashiel, to ripen, 17.
Bath, a measure equal to 7½ gallons English, 98, 102, 159.
Beer (or beer), a well, 48, 87, 130.
Belen, belly, 115.
Berakhah (or verakhah), blessing, 182.
Bethuloteh, maidens, 240.
Beushim, wild or vile (grapes), 158.
Bishurim, first—first-ripe, 45.
Bitam, taste, counsel, decrees, 214.
Bokeb, pit, cistern, 1, 130.
Daghan, corn, 15, 52, 53, 56, 93, 100, 104, 106, 114, 117, 132, 189, 202, 217, 218, 223, 227, 244, 246.
Dakhim, blood, 23, 33, 61, 64, 65, 118, 176, 188, 206, 209.
Debah (or devah), honey, whether of bees or made from grape-juice, 20, 26, 34, 46, 52, 94, 100, 140, 141, 152.
Dekem, a tear, liquor, 31, 161.
Devakih, a cake of figs, 83, 90.
Din, judgment, 142.
Dorim, loves, 131, 150, 152.
Gam, a garden, 178.
Gavath, pride, 169.
Gebra, a strong man, 124, 160.
Gorem, the corn-floor, 232.
Gur, to carry, to assemble, 222.
Hahlim, to smite, 169.
Hahlim, mountains, 228, 232.
Hadad, exaltation, vintage-shouting, 162.
Hilaqah, songs at vintage-time, 71.
Hin, a measure equal to 12 pints English, 32, 46, 49.
Kebel, glory, 141.
Kemeli, cormel, garden, 94, 99, 162.
Kespa, silver, 161.
Khoq, a sacred dance—a feast, xviii, 36, 76, 98, 99, 100, 101.
Khol, the palate, 153.
Khalili, red, livid, or purple, 22, 136.
Khashmah, wisdom, 127, 131, 147.
Khalab (or khalah), milk, 21, 26, 46, 61, 68, 152, 177, 203.
Khamas, violence, 130.
Khamish, a bottle, 14. [In Genesis only]
Khinnamim, for nothing, 136.
Khirsonoth, inventions, devices, 148.
Khokh, a thorn, 142.
Kochim, priest, 170, 209.
Kopher, cypress shrub, 150.
Kor, a cup, 17, 118, 119, 122, 137, 176, 186, 188, 207, 241.

Lehhim, bread, 11, 14, 76, 81, 82, 83, 86, 88, 94, 96, 102, 104, 114, 126, 136, 143, 149, 164, 174, 214, 244.
Lus, to swallow down, 233.
Maachah, a usual, 107.
Makhal, to cut off, to dilute, 156.
Mahshah, to draw, to continue, 147.
Main, water, 14, 26, 39, 48, 51, 54, 74, 82, 83, 87, 88, 89, 94, 102, 114, 119, 140, 141, 155, 157, 164, 234.
Maasikhrimim, in straight lines, straightly, 137, 154.
Masaph, one who offers drink to another— a cup-bearer, 'butler,' 16, 103.
Meatsah, to suck up, 123, 170, 207.
Mekhappag, decrees, 142.
Melakh, fulness, first-fruits, 31, 47, 58.
Mena, fortune, 182.
Merorim, bitter herbs, 45.
Mesgebel, watch-tower, 183.
Mishrach, maceration, 'liquor,' 40.
Mishteh, time or place of drinking, a feast, drink, 12, 82, 101, 110, 113, 112, 113, 160, 167, 186.
Miroq, vessel, bowl, 231, 245.
Mold, appointed time, season, 217.
Naaksah, to bite, 137.
Nakor, to drop down, to prophesy, 228, 232, 235.
Nakor, a prophet, 170.
Naksir, a Nazarite, 41, 43, 71, 79, 239.
Nakehal, a ravine, and in time of rains a watercourse, 45, 46, 50, 51, 52, 75, 89, 127.
Nathar, nitre, i.e. potash, 140.
Nebel (or nevel), bottle, skin-bag, 86, 81, 82, 86, 165, 185.
Nid, bottle, skin-bag, 66, 68, 82.
Neoshim, streams, 130.
Nish (or nish), to cause to grow, to thrive, 206.
Ol (or or), bottle, 115.
On, affliction, 142.
Obad, perishing one, 143.
Pashkhah, plant, 115.
Papqoshoth, guards, cucumbers, 91.
Pathbag, meat, dainties, 211.
Pannanim, corals, 'rubies' i.e. 203.
Peri, fruit, 51, 60, 95, 106, 183, 245.
Phakeh, to break down, to abound with, 129 ['not overflow']
Qohelet, to collect, to gather, 180.
THE NEW TESTAMENT.

I.

GREEK WORDS TRANSLATED WINE, STRONG DRINK, AND VINEGAR.

GLAEUSOS, sweet-wine. It occurs once:—Acts 2. 13, the disciples charged with being ‘full of it.’

OIMOS, wine = the juice of the grape. It occurs thirty-two times.

9. 17 (thrice), new wine (oinos now) not to be put into old, closed skin-bags, but into new ones.

[27. 34, the received Greek text has axox, mingled with gall, as offered to Christ on the cross, and rejected; but several ancient codices read oinos.]

MARK.

2. 28 (four times), new wine not to be put into old, closed skin-bags, but into new ones.

15. 23, myrrh wine offered to Christ on the cross, but rejected.

LUKE.

1. 15, prediction that John the Baptist should drink neither wine nor strong drink.

5. 37, 38 (thrice), new wine not to be put into old skin-bags, but into new ones.

7. 33, John came drinking no wine.

10. 34, the good Samaritan poured into the wounds of the half-killed traveler oil and wine.
APPENDIX B.

JOHN.
2. 3, wine deficient at the marriage feast at Cana.
2. 9, the ruler of the feast tasted the wine made from water.
2. 10, the practice of presenting choice wine (oina kalon) first.
14. 10, the bridegroom charged with keeping the choice wine till the last.
14. 46, a reference to the place where the water was made wine.

ROMANS.
14. 21, not to drink wine when it causes a brother to stumble.

EPHESIANS.
5. 18, not to be drunk (surcharged) with wine, in which is dissoluteness.

TITUS.
3. 8, deacons not to be given to much wine (oino phallo)
5. 23, Timothy to use a little wine (oligo oino) medicinally.

REVELATION.
6. 6, the growing wine.

Sikera, strong drink, occurs once—Luke 1. 25, in the angel's prediction concerning John the Baptist's abstinence from wine and strong drink.

Oinos, sour wine (oina, 'wine,' understood) = vinegar, occurs Matt. 27. 34; Mark 15. 36; Luke 23. 36; John 19. 29, 30, all referring to the vinegar presented to Jesus on the cross, and received by Him because unmixed with any stupefying wine or other drug.

Greek Words translated Vine, Vineyard, Fruit of the Vine, Grapes, and Clusters.

I. Ampelos, vine, occurs in the following connections:

Matthew.
20. 28, 'fruit of the vine.'
Mark.
14. 25, 'fruit of the vine.'
22. 18, 'fruit of the vine.'

John.
15. 1, 'I am the true vine.'
15. 4, 'abide in the vine.'

James.
3. 12, 'can a vine bear figs?'

Revelation.
14. 8, 'clusters of the vine of the earth.'

II. Ampelouza, vineyard, occurs in these texts:

Matthew.
20. 14, 17, 'laborers into his vineyard.'
21. 28, 'go work to-day in my vineyard.'
21. 33, 'a certain man planted a vineyard.'
Mark.
12. 1, 'a certain man planted a vineyard.'
13. 6, 'a fig tree planted in his vineyard.'
20. 9, 'a certain man planted a vineyard.'

I Corinthians.
9. 7, 'who planteth a vineyard, and eateth not the fruit of it?'

[Ampelourgus, vine-worker, occurs Luke 13. 7, and is translated 'the dresser of his vineyard.']
3. To genevematēs amπlevous, 'the offspring of the vine,' occurs Matt. 26. 29; Mark 14. 25; Luke 22. 18, and is in each place translated 'the fruit of the vine.'

4. Staphulē, 'grapes,' used as a collective term, and translated 'grapes' in—

Matthew.

6. 16, 'neither do men gather grapes 6. 44, 'nor of a bramble-bush do they from thorns.'


Revelation.

14. 18, 'the grapes are fully ripe' (pl. staphulae).


III.

Greek Words Translated Leaven, Unleavened Bread, Drunkenness, Drunkard, Drink, Temperance, Sober.

1. Zumē, leaven, that which causes fermentation. It occurs nine times.

Matthew.

13. 13, the kingdom of heaven compared to leaven.
16. 6, the leaven of the Pharisees and Sadducees to be avoided.
16. 12, the false teaching of the Pharisees and Sadducees compared to leaven.

Mark.

15. 15, the leaven of the Pharisees and Herodians to be shunned.
12. 1, the leaven of the Pharisees described as hypocrisy.
13. 21, the kingdom of heaven like to hidden leaven.

1 Corinthians.

5. 6, a little leaven leavens the whole lump.
5. 7, the old leaven to be purged out.
5. 8, the Lord's Supper to be kept, not with the old leaven, the leaven of malice and wickedness.

Galatians.

5. 9, a little leaven leavens the whole lump.

The verbal form of this word appears in Matt. 13. 33; Luke 13. 21; 1 Cor. 5. 6; and Gal. 5. 9.

2. Auzma, translated 'unleavened bread,' properly 'unleavened things,' occurs in—

Matthew.

26. 17, 'the feast of unleavened bread' (things).

Mark.

14. 21, the first day of unleavened bread (things).


22. 7, the day of unleavened bread (things).

Acts.

20. 6, the days of unleavened bread (things).

1 Corinthians.

5. 8, the unleavened bread (things) of sincerity and truth.

'Unleavened,' as a verb, occurs 1 Cor. 5. 7.

3. Methē, drunkenness, strictly signifies fulness of drink, and only implies inebriation when connected with the use of an intoxicating article. It occurs in Luke 21. 33 (plural); Gal. 5. 21 (plural).

4. Methuôn, one drunk, or filled full, occurs Matt. 24. 49 (plural).

5. Methuosos, drunkard, a hard and deep drinker, occurs 1 Cor. 5. 11, and 6. 10 (plural).

6. Methūb, * to be drunk, or filled to the full; and Methusō, to make drunk, or 'surcharged,' occur—

* In many languages, words originally signifying fulness acquired a secondary sense. Surenne's French Dictionary (c. 67) affords this illustration—

Sufi, a. adj., satisfied, replete, drunk; fulf. Sōl, s. n., sōl, one's belly-full. Sōlē, s. to fill, to satisō; to fulfill.
Luke
12 45. 'and to be drunken' (methuokomeino).

John.
3. 10. 'and when men have well drunk' (methuokths).

Acts.
2 15. 'these are not drunken' (methuokosin).
1 Corinthians.
11 13. 'and another is drunken' (methuei, filled-out).

I Thessalonians.
5. 7. 'they that be drunken (methuokomeino) are drunken (methuokeunai) in the night' Revelation.
17. 2. 'and the inhabitants of the earth have been made drunk' (methuokthesan).
17. 6. 'drunked (methuokeunai—gorged) with the blood of the saints.'

7. Enkratelia. temperance, self-restraint of the passions.

Acts.
24. 25. 'and as he reasoned of righteousness, temperance.'
Galatians.
5. 22, 23. 'but the fruit of the Spirit is temperance.'

The adjective enkratir is rendered 'sober' in Titus 1. 8.


I Thessalonians.
5. 6. 'let us watch and be sober.'
5. 8. 'let us who are of the day be sober.'
1 Timothy.
3. 2. let him (the bishop) be vigilant (abstinent).
3. 11. let them (deacons' wives) be sober.
2 Timothy.
4. 5. 'but watch thou.'
Titus.
2. 2 (of aged men), 'sober.'
1 Peter.
1. 13. 'be sober.'

2 Peter.
1. 6. 'and to knowledge (add) temperance.'

[The verbal form, enkratizein, occurs 1 Cor. 9. 25, 'and every man that striveth for the mastery is temperate (restrains himself) in all things.' The adjective enkratir is rendered 'sober' in Titus 1. 8.

4. 7. 'be ye therefore sober (sober-minded), and watch unto prayer.'
5. 8. 'be sober.'

[The word raphos and its connections signifying 'sober-minded,' are translated 'sober,' 'soberly,' in the following passages:—Acts 26. 25; Rom. 12. 3; 2 Cor. 5. 13; 1 Tim. 2. 9; 1 Tim. 2. 15; 1 Tim. 3. 2; Titus 2. 4, 12; 1 Peter 4. 7. In Titus 2. 2, the translation is 'temperate,' and in ver. 8 it is 'sober-minded'—the form that should have been uniformly employed]

IV.

Other New Testament Greek Terms explained in the Notes.

Adeodor, immediately, 334.
Adhaimas, unapproved, rejected, 334.
Aijunatos, one who is unknown, 327.
Agape, love, love-feast, 339. 348.
Agnonosmai, to struggle, to contend, 333.
Aphodidios, unforeseen, 299.
Aichrokratites, eager for unjust gain, 368.
Akebeleis, uncoercible, 381.
Aletheia, truth, 328.
Aretimos, true, real, 310.
Alkerion, fine meal, flour, 269.
Amphoteros, both, 255, 293.
Anthropos, a man, 257, 303, 324.
Antilasma, a bucket, 309.

Antileb, to draw out, 302.
Apech, to hold off, to abstain, 366.
Aphonom, a means, occasion, 348.
Apolllus, to destroy, 265, 289.
Aproskopos, not a cause of stumbling, 337.
Archeaitheos, the chief guest, president, 302.
Arois, bread, a loaf, 295.
Aris, to work up, to exercise, 317.
Athonos, a skin-bag, a bottle, 265, 289, 293.
Aosta, dissoluteness, 322.
Athanasma, weakness, scruple, 317.
Atheleia, weakness, 372.
Ballto, to place, to put, to cast, 265, 289, 293.
Barevô, to be weighty (passive, weighed down), 299.
Bevme, to be heavy or dull, 299.
Brûma, food, 323, 370.
Brûris, food, 323
Cholet, gall, 287.
Chôrêvô, to give place, to hold, 302.
Chromomai, to use, 371 (chrom).
Chrestoterôv, better, 304.
Daimom, a demon, 267.
Deignom, chief meal, supper, 338.
Diachirinâvô, to jeer outright, 312.
Diakonos, a servant, 302.
Diakrinâ, to discriminate, to be in doubt of, 326.
Didache, teaching, what is taught, 272.
Dikaios, to treat as righteous, to show to be righteous, 295.
Dikaios, righteousness, 345.
Dikôdô, to follow after, to pursue, 344.
Dipôdô, to thirst, 275.
Dikomas, approved, accepted, 324.
Douloukai, to lead as a slave is led, 334.
Doulkôvô, to enslave, 334.
Doulôdoi, to be enslaved, to, devoted to, 373.
Duo, two, 302.
Echô, to have, to hold, 302, 309.
Eidô, to see, to know, 302.
Eidos, form, aspect, 365.
Ellên, sincerely, sincerity, 328.
Ekchô, to pour out, to spill, 265, 289, 293.
Ekneîphô, to return to a sober state, to awake, 345.
Ekpiros, strongly to tempt, 261.
Elaion, oil, 297.
Ellasion, inferior, worse, 303.
Eleutheria, liberty, 348.
Embutomai, device, 315.
Epichos, gentleness, forbearance, 355.
Epicheîô, to complete, to perfect, 347.
Eukrateros, well pleasing, acceptable, 324.
Eucharistêvô, to give thanks, 276.
Euchê, a vow, 315, 316.
Eukrânavô, to make glad, 328.
Eksthermenô, becomingly, 322.
Eexesti, is possible (in a moral sense), what is it possible to do with a good conscience, 330.
Erxomai, to have power over (passive, to be subject to), 330.
Georgos, worker of the ground, agriculturist, 274, 290.
Gegegorôvô, to be wakeful, to watch, 360.
Hagiosunaira, holiness, 347.
Hecumêrâ, day, 276, 312, 360.
Hebastei, each one, 338.
Hêra, hour, 372.
H. stekis, as often, 343.

Hudôr, water, 266, 289, 302.
Hudôras, of water, 302.
Hupolypotevô, to be a water drinker, 302.
Hupodeigma, a pattern, 384.
Hupogrammatos, a writing-copy, example, 384.
Hupelambanôvô, to take up, to imagine, 312.
Hupophias, to press or strike under, 334.
Hupomôs, hyssop, 311.
Husterôvô, to fail, to run short, 301.
Iâkib, Jacob, 309.
Iados, one's own, 338.
Iainos, new, superior, 276.
Kabos, evil, 314, 377, 381.
Kalamos, a cane, a reed, 288, 291.
Kalôdô, to call, to invite, 301.
Kalos, beautiful, good, choice, 303, 383.
Kama, Cana, 301.
Katarabmos, to condemn, 326.
Kataleuôvô, to dissolve, to demolish, 348.
Katharos, pure, 344.
Keionai, to lie (passive, to be placed), 311.
Kleptes, a thief, 360.
Kômos, revelry, 322, 349.
Kraiopala, seizure, debauch, 299.
Kreos, flesh (dead), 324.
Kritos, creature, ordinance, 383.
Kulôma, created thing, 370.
Kuriakos, of the Lord, 338.
Lambanôvô, to take, 300.
Lego, to say, to speak, 312.
Lithinos, of stone, 302.
Malakei, malady, illness, 263.
Mesiôvô, to fill, 312.
Metreos, a measure, 302.
Mignumai, to mix, to mingle, 28.
Mikrous, little, 328.
Molosmos, defilement, 347.
Monas, alone, only, 366.
Neo, new, young, 265, 289, 373 (near).
Nomos, law, 348.
Nous, sickness, disease, 263.
Nux, night, 360 (nuxtor).
Oikos, house, master of the house, 273.
Olivo, little, 371.
Oudeis, no one, 204.
Paidebô, to train up, to discipline, 378.
Palaioi, old, 265, 289, 293, 304.
Paradidômi, to deliver, to betray, 343.
Pater, father, 370.
Pegge, a sprig, 309.
Prinôdô, to hunger, 339.
Periastreon, state of trial, temptation, 264.
Perilithkeumi, to place round, 291, 311.
Phagos, an eater, a glutton, 267.
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<th>Term</th>
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<td>to bear, to carry, 302 (<em>zemanhaau</em>).</td>
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<td><em>Philarguria</em></td>
<td>love of money, 375.</td>
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<td><em>Phragium</em></td>
<td>inclosure, fence, 273, 290.</td>
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<td><em>Phrenar</em></td>
<td>a well, 309.</td>
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<td><em>Pimplemio</em></td>
<td>to fill, 311 (<em>pleasanter</em>).</td>
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<td><em>Pierō</em></td>
<td>to fill up, 353.</td>
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<td><em>Pneuma</em></td>
<td>spirit, 353.</td>
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<td><em>Poieō</em></td>
<td>to do, 341.</td>
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<td><em>Polus</em></td>
<td>much, 308, 378.</td>
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<td><em>Pomecas</em></td>
<td>evil, 264, 368.</td>
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<td><em>Pous</em></td>
<td>drink, 357.</td>
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<td><em>Poterion</em></td>
<td>a drinking-vessel, a cup, 266, 275, 289, 290, 300, 343.</td>
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<td><em>Potis</em></td>
<td>drink, 323.</td>
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<td><em>Potisō</em></td>
<td>to give to drink, 275.</td>
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<td><em>Prolabkanō</em></td>
<td>to take first, to snatch up, 338.</td>
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<td><em>Prosechō</em></td>
<td>to give to, be addicted to, 368.</td>
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<td><em>Proskomma</em></td>
<td>a stumbling, a cause of stumbling, 322, 334.</td>
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<td><em>Preschoros</em></td>
<td>cold, 266.</td>
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<td><em>Puknai</em></td>
<td>frequent, 372.</td>
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<tr>
<td><em>Purgas</em></td>
<td>a tower, 274.</td>
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<tr>
<td><em>Rheγynum</em></td>
<td>to rend, to burst, 265, 289, 293.</td>
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<tr>
<td><em>Rhia</em></td>
<td>a root, 375.</td>
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<td><em>Sarx</em></td>
<td>flesh, 344, 348.</td>
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<td><em>Salon</em> (pl. <em>sato</em>), a measure = 7¾ English gallons, 267.</td>
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<td><em>Skandalizō</em></td>
<td>to ensnare, to cause to transgress, 263.</td>
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<td><em>Skandalon</em></td>
<td>a snare, a means of transgression, 273, 322.</td>
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<td><em>Skewa</em></td>
<td>a vessel, 311.</td>
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<td><em>Smarmiō</em></td>
<td>to mingle with myrrh, 291.</td>
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<td><em>Sima</em></td>
<td>body, 334.</td>
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<td><em>Sophia</em></td>
<td>wisdom, 295.</td>
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<td><em>Spongôn</em></td>
<td>a sponge, 288, 291, 311.</td>
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<td><em>Stomachon</em></td>
<td>stomach, 372.</td>
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<td><em>Suchar</em></td>
<td>Sychar, 308.</td>
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<td><em>Sumphorō</em></td>
<td>to hold together, to be of advantage, 330.</td>
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<tr>
<td><em>Sumpheron</em></td>
<td>advantage, benefit.</td>
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<td><em>Sunterēō</em></td>
<td>to watch over, to hold together, to preserve, 265, 293.</td>
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<tr>
<td><em>Tekna</em></td>
<td>art, 315.</td>
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<tr>
<td><em>Technos</em></td>
<td>child, 305.</td>
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<tr>
<td><em>Telēō</em></td>
<td>to watch over, to preserve, 303.</td>
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<tr>
<td><em>Telsō</em></td>
<td>to fulfill, 311.</td>
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<td><em>Theī</em></td>
<td>to wish, 294.</td>
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<td><em>Theos</em></td>
<td>God, 390.</td>
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<td><em>Tis</em></td>
<td>a certain one, 339.</td>
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<td><em>Tithemi</em></td>
<td>to place, to set, 303.</td>
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<td><em>Tret</em></td>
<td>three, 302.</td>
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<td><em>Trikos</em></td>
<td>third, 312.</td>
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<tr>
<td><em>Trigō</em></td>
<td>to crush, to eat, 274.</td>
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APPENDIX C.

THE APPLICATION OF 'YAVIN' AND 'OINOS' TO THE UNFERMENTED JUICE OF THE GRAPE.

Those who are eager to array the Scriptures in opposition to the Temperance cause, either avowedly or tacitly reason thus:—"The juice of the grape when called wine was always fermented, and being fermented, was always intoxicating." This can only mean that the Hebrew yayin and the Greek oinos were always used to designate the juice of grape in a fermented state; and that being so, it was of necessity possessed of an alcoholic and intoxicating quality. But to sustain these assumptions it would be requisite for their authors to offer a body of evidence more voluminous than they have ever attempted to collect, and utterly beyond their power to adduce. They would need to make it probable (at least) that wherever these terms occur, in all ancient literature, a fermented and intoxicating substance is denoted; and no such probability could be established, even were the stupendous research demanded for the undertaking to be forthcoming. On the contrary, both members of the proposition can be disproved, and a single example in disproof would suffice to destroy the theory, which needs for its special purpose a rule without an exception.

1. Taking the second assumption first, it is demonstrable that even if all the ancient wines were fermented, they were not all intoxicating. To suppose that a fermented article must be intoxicating is an obvious fallacy, in sight of the familiar fact that though nearly all the bread we eat is fermented not a particle is inebriating, and that the greatest bread-eater is never known to be in the slightest degree drunk. The explanation is simple: the alcohol formed in the dough (by the action of the yeast on the sugar of the flour) is expelled in the baking; and when it is known that a large class of ancient wines were boiled and reduced to a jelly state, the conclusion in regard to their non-alcoholic state is clear to any but the most prejudiced mind. When it is also known that the custom of filtering away the gluten of grape-juice was common, in order to break its strength, and that wine was mixed with two, three, and even four times its own bulk of water, the result of fermentation must have been to provide (as in ginger beer) a liquid practically unlike what is conceived of when mention is made of an 'intoxicating drink.' It is, therefore, a hasty and entirely erroneous conclusion, that even fermented grape-juice must always have been consumed in the form of an alcoholic and inebriating fluid.

2. But it is no less rash and fallacious to maintain that the Hebrew yayin and oinos were employed to distinguish fermented grape-juice from the grape-juice in an unfermented state.

(1) This hypothesis is invested with much antecedent unlikelihood, from the absence of any corresponding term, either Hebrew or Greek, for unfermented grape-juice. The Hebrew, it is true, has akhis, and the Greek gliukos; but akhis is first applied to the juice of pomegranates, and seems to be a poetical expression for the juice of fruit newly expressed, and doubtless unfermented, but not distinguished as such by the name bestowed on it. (See Prel. Diss., xxiii; Notes, 154, 228, 232; and Appendix B, 416.) Gliukos is properly an adjective signifying 'sweet,'
and oinos is always implied, so that gleukos is oinos in a certain condition,—one of great sweetness, frequently but not necessarily free from fermentation. (See Prel. Dis., xxii, xxxvi; Notes 116, 312—314, 378; and Appendix B.)

(2) If appeal is made to etymology, the balance of evidence as to yayin strongly supports the view that that term was applied to grape-juice, without any reference, direct or indirect, to the process of fermentation. As to oinos—its derivation from yayin, the most probable of all the conjectures on that head, would disengage it in a similar manner from any necessary connection with the fermentative action and its results.

(3) When we inquire into the actual usage of these words we shall see how unfounded is the theory that limits the sense of both terms to the fermented juice of the grape.

(a) YAYIN.—Though yayin occurs 141 times in the Old Testament, the context, in a great majority of cases, does not furnish an indication as to its condition, whether fermented or otherwise. The first time the name occurs (Gen. ix. 21) it is applied to grape-juice which had fermented; but it is most probable that Noah was ignorant of the fact; and who supposes that whatever appellation he gave the expressed juice would have respect to its inebriating quality? In the case where Jacob brings wine to Isaac, the nature of the yayin is not hinted at, but the Jewish commentator refers to it as wine that had been ‘reserved in its grapes’ since the Creation—a proof that he did not consider either yayin, or the Chaldee equivalent, shamar, limited to a fermented liquid. The same usage recurs in the Targum paraphrase of Cant. viii. 2, where the righteous are promised the blessing of ‘drinking old wine stored up in its grapes’ since the commencement of the Creation or present dispensation. Baal Hatturim refers to ‘wine in the grapes’ at Pentecost; and on Deut. xxii. 14, ‘the pure blood of the grape,’ the Targumists dwell on the quantity of red wine which should be drawn out from one grape-cluster. In the prophecy of Jacob, Gen. xlix. 11, we have—

"He shall wash his garments in wine,
And (shall wash) his clothes in the blood of grapes";

where the genius of Hebrew poetry requires that ‘wine’ (yayin) in the first line shall be considered to answer in sense to ‘blood of grapes’ in the second line. In Deut. xxviii. 39, ‘thou shalt plant vineyards, and dress (them), but the yayin thou shalt not drink, and shalt not gather,’ the allusion to ‘gathering,’ is most probable to yayin as wine in the grapes, and hence as used collectively for the grapes; and in Jer. xi. 10, 12, gathering yayin is, beyond all doubt, spoken of the grapes which, as in natural bottles, the yayin is contained. In Isa. xvi. 10, ‘the treaders shall tread (out) no wine in their presses’; and Jer. xviii. 33, ‘I have caused wine to fail from the winepresses: none shall tread with shouting,’ the only question in doubt can be whether the reference is to the grapes holding the wine, or to the wine as flowing from the grapes: no one can pretend that the term is applied to the fermented juice of the grape. In Psa. civ. 15, the yayin which ‘makes glad the heart of man’ is classed with products of the earth, to whose natural properties the Psalmist alludes as indicating the grace and power of the Creator. The connection of yayin with milk (Cant. v. 1; Isa. lv. 1) brings before the mind a rural image of fresh-pressed juice drunk with fresh-drawn milk; and in Lam. ii. 13, the plaint of the children—‘where is corn and wine?’—is most naturally construed as pointing to a famine of the fruits of the earth, including the fruit of the vine in its vintage state.

(b) OINOS.—As the Greek translations of the Hebrew Bible nearly uniformly render yayin by oinos, all the above considerations in favor of yayin as embracing
unfermented grape-juice apply also to oinos. In Deut. xxxii. 14, also, the Lxx. readers 'the pure (foaming) blood of the grape' by 'and the blood of the grape he drank—wine.' The peculiar use of yayin for the grape, as containing vine-juice, is paralleled by the words of Nymphodorus, who speaks of Drimacus as 'taking wine from the fields.' (See p. 198 of the Notes.) Among other arguments against identifying oinos with fermented grape-juice (beyond those of its derivation from yayin, and the undoubted use of gleukos to signify unfermented wine), the following may be stated:—

(i.) The intimate relation between oinos and words used for describing the vine and its appurtenances. The most ancient name for 'vine' was oines or oina; and long after ampelo had become the common name for vine, oina retained its place in poetry. Euripides has both oina (vine) and oinantha (vine-shoot or blossom). To this category belong oinepeter (vineyard), oimaron (vine-leaf), oinaris (vine-tendril or branch), oinephutos (planted with the vine), ointrop (vine-prop), and many others. That there is a common etymological relation between these words and oinos cannot be doubted; and the fact of this relation is subversive of the theory that oinos implies the idea of the 'fermenting' process.

(ii.) There are a great variety of passages in which wine is spoken of as produced within the grape and the cluster. Pindar describes wine as the 'child of the vine' (ampelo tou pai). Aeschylus ('Agam.', 970) describes Zeus as bringing wine (oimon) 'from the green grape,' which F. A. Paley (in his admirable edition of that poet) notices as an allusion to the divine action in bringing the grape-juice to maturity at the vintage.

Euripides ('Phoenix,' 230) refers to a particular vine which distilled 'daily nectar—a fruitful cluster'; and the learned editor illustrates this by the tradition that a cluster of this vine ripened every day, and supplied the daily libation of wine for Bacchus.

Anacreon (Ode 49) speaks of the oinos as 'offspring of the vine' (gemon ampelou), and as 'imprisoned (poopedemenon) in fruit upon the branches'; and he sings (Ode 51) of the tasters 'letting loose the wine,'—where the poetical imagery refers not, as some one has said, to the grape-juice as only figuratively wine, but to literal wine, as first imprisoned, and then gaining its freedom;—else the whole beauty of the figure disappears.

Nonnos, in his 'Bacchanal Songs,' refers (xii. 42) to the grape-bunch (botrus) as the wine-producer (oimotokos); and he describes the vineyard as flushing with the wine to which it thus gives birth.

(iii.) The juice of the grape at the time of pressure is distinctly denominated oinos.

Papias, a Christian bishop who lived at the close of the apostolic age, relates an extravagant current prediction of a time when the vine should grow to a wonderful size; and each grape should yield, when pressed, twenty-five measures of wine—oion. (See Notes, p. 276.)

Proclus, the Platonist philosopher, who lived in the fifth century, and annotated the 'Works and Days' of Hesiod, has a note on line 611, the purport of which is to explain that after the grape-bunches have been exposed ten days to the sun, and then kept ten days in the shade, the third process was to tread them and squeeze out the wine—kai trion euthos epiton ekthelestes ton oion.

A careful search through classical literature would, no doubt, bring to light numerous passages where oinos was applied to the juice of the grape before its fermentation was possible; but the foregoing remarks will be sufficient to indicate the fallacy of the contrary assumption. The extract from Proclus is in itself perfectly conclusive.

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APPENDIX D.

WINES, ANCIENT AND MODERN.

That intoxicating wines, both fermented and drugged, were in extensive use in ancient times, is what no one disputes. It would be rank folly to do so. On the other hand, it is equal folly to affirm,—what multitude nevertheless constantly do,—that unintoxicating wines were unknown in antiquity, or regarded with little favor by the wise and good. To set this matter at rest, we have prepared a series of extracts and translations from ancient and modern authors, showing that the class of substances known under the name of WINE, in various ages and countries, comprehended, not only fully fermented wines and drugged potions, the ‘poison of dragons,’ but a large variety of drinks from the grape-juice, carefully prepared so as to keep fermentation at its minimum, to pure or boiled grape-juice absolutely free from all taint of fermentation or alcohol. In our Preliminary Dissertation and Appendix C, the mere word question is settled by induction—here we have only to do with things—things practically and theoretically quite contrasted with port, sherry, and tent. To deal alike with wines so varied and different, would be a case of unparalleled fanaticism.

I.

ORIGINAL AUTHORITIES ON ANCIENT WINES.

In the absence of precise knowledge of the nature of the wines and other ‘liquor of grapes,’ which the ancient Jews in Palestine were in the habit of using, an approximation has been sought among those in ordinary consumption by the Greeks and Romans. Since garbled citations have often been furnished from classic authors, no apology need be offered for more extended quotations and careful translations, with comments interpersed for the illustration of a subject which, though familiar enough to the farmer and peasant in the southern lands of the vine, must unavoidably be obscure even to the educated classes of Britain and America.

Pliny devoted the whole of the 14th Book of his Historia Naturalis (A. D. 60) to the consideration of potable liquors, and his concluding observations convey a clear conception as to their universal use in vine countries. (We cite from Jahn’s Leipsic edition.)

Duo sunt liquores humanis corporibus gratissimi, intus vini, foris olei, arborum e generu ambo praecipui, sed olei necessarium. Nec sequeor in ea vita elaboravit. Quanta tamen in potu ingeniosior adparebit, ad bibendum generibus centum octoginta quinque, si species vero assimilant, pane duplci numero exugilatis, tanque pasci.riobus olei—"There are two liquors most grateful to the human body, wine for internal use, oil for outward application, both of them principally from some kind of tree, but oil a necessity. The life of man has been employed, and not sluggishly, in their invention. Yet how much greater is the amount of ingenuity
bequeathed on the drink, will be apparent from there having been 185 kinds invented for drinking, which, if species were counted in the number, would be nearly doubled, but of oils there be fewer by far.”

The distinction as to genus and species will appear from an extract (xiv. 6. 2) concerning fashionable wines:—"Secunda nobilitas Falerno agro erat, et eo maxime Faustiniannus." "The second rank belonged to the Falernian district, and in that most of all to the Faustian." The Faustian was a subordinate district in the Falernian, and after describing minutely (by reference to a bridge, the left hand, a village, and distances by miles) the locality of each, he continues:—"Nec sibi nunc vineo major auctoritas; solo viniorem flamma acceditur." "No district has greater note in the matter of wine; by it alone of all wines, a blaze is lighted up." Tria eis genera, aeternum, dulce, tenue. Quidam ista distinguunt: summis collibus caucinum giganti, medius Faustinianum, imis Falernum—"There are three kinds, the rough, the sweet, and the thin." Some persons distinguish them thus:—the Caucinum is produced on the highest range of hills, the Faustinum on the middle, and the [true] Falernian on the lowest." Thus when the Patrician host promised his guests ‘Falernian,’ they might, according to his reputation for an excellent cellar or otherwise, expect the best or the worst of the three species.

Some wines, it seems, had a prestige on medicinal grounds, similar to that in the present day for old Port, London stout, or bitter beer, founded on some opinion of the faculty, in the acquired taste of the individual, or its apparent want of positive disagreement with his system. Pliny, after noticing with disgust the discordant recommendations of the faculty as to wine for persons in health, pursues the subject with reference to cases in which health was impaired (xviii. 2. 24).

"Nonne circa agricolitores termo de vinis eit. Saluberrimum liberaliter geminit Campania quodcumque tenuissimum: volgo vero quemque maximum favorit validum. Utilissimum omnibus sacco viribus fructis. Menocrerumus sucum esse qui fervendo viris susto siti fecitit. "My discourse upon wines shall now be with reference to conditions of disease. For the gentile the very thinnest Campanian will be the most wholesome; but to the common people any full-bodied wine that would most support the person. The most useful for everybody is that which has its strength broken by the filter. We must bear in mind that there is a juice [sucus] which, by fermenting, would make to itself viris out of the must." The sucus represents the gluten, the detention whereof in the sackcloth while straining the 'must,' prevents it from fermenting and acquiring the viris so drenched, but the filter could never stop it after it had once generated.

This related to ordinary wines, which must not be confounded with such as were purposely compounded with medicinal intent. The Romans being ignorant of distilled liquors, and in the habit of using wines in general of small alcoholic power, had no need of the powerful tinctures prescribed in the present day, but made thin common wines, and even more frequently grape syrups, the vehicle for the administration of drugs.

Of wormwood and hyssop, Pliny says (xiv. 16. 5):—"Ex cetiris herbis, fil absinthii in xl. sectariis musti absinthii Pontici librum deceret ad tertias partes, vel scopis absinthii in vinum additis... Similiter hyssopicas et Cilicio hyssopo uscis tribus in duos congios musti cojectis aut tunris in vinum." "From other herbs,
wormwood-wine is made by boiling down to one-third a pound of Pontic wormwood in forty sextarii of must (a sextarius was nearly a pint and half), or two scopi (say handfuls) of wormwood added to wine. In like manner hyssop wine, by throwing three ounces of Cilician hyssop into two congi of must (a congius was hardly a gallon), or crushing it into wine. Thus, whether must or fermented wine were used, one of them formed the basis of the compound, and its quantity was to be in large proportion to that of the drug.

Of myrtle (xiv. 16): — Myrtitem Cato quem admodum fieri docuerit max paolo indicabimus, Graeci et alio modo. Ramis teneris cum suis foliis in allo musto decoctis, tunis, librum in tribus musti congiis deferre faciunt, donec duo superfint. — “A little further on we shall show how Cato would have instructed for the making of myrtle-wine. But the Greeks had another method. They beat the tender twigs with their leaves, put them into white must that had been boiled down, a pound to three gallons of must; they caused it to be boiled down until two remained.” Of such wine Columella says, lib. xii. c. 38: — Vinum myrtisem ad ternimina, et ad avo produrit, et ad imbecilibum stomachum sic facit: — “After this manner make myrtle wine, for the gripes, and for a purgative of the bowels, and for weakness of the stomach.”

Of hellebore all that Pliny says is (xiv. 16. 5): — Sic et helleboriter fieri et veratae nigrae Cato docet. — “In this way also Cato instructs how hellebore wine is to be made from the black hellebore.” On turning to Cato’s own work (viii.) his recipe is found to run thus: — In vinum mustum veratri abtri manipulum conjici in amphorum. Ubi satis effervescit de vino manipulum ejiciit; id vinum servato ad aula movernund — “Throw a manipulum [a handful] of black hellebore into new wine in an amphora [full]. When it shall have fermented sufficiently, throw the manipulum out of the wine; keep that wine for moving the belly [as an aperient].” The chapter of Pliny which contains these three recipes, relates to artificial wines, and it is apparent that each composition was intended for a medicine rather than a beverage. The last of the three must have been about as nauseous as a modern black draught. *Wormwood might have been used in very small doses by the glutton, as a provocative to eating.

The existence of dry wines conceded, the taste for sweet wine, and the ingenuity employed in making it, may be best explained by the recipe left for it, promising, however, that the article does not correspond with that which the English term ‘a sweet wine.’ The original is in Columella, De Re Rustica, (xii. c. 27): — Vinum dulce sic facere oporteat. Uvas legito, in sole per triduum expandido, quarto die meridiano tempore calidas uvae proculcata, mustum liquuum, hoc est, antiquum praeco pressum sit, quod in lactum musti fluerit, tollito, cum deferberetur in sextariis quinquaginta triduum bene pinisitam nec plus uncia ponderi adito, vinum a frutibus eliquum diluindito. Hoc vinum erit suave, firmissim, corporis salubre — “Gather the grapes in the bunches — spread them out in the sunshine for three days; on the fourth day, at the noontide hour, proculcata, tread out the grapes, calidas, while they are hot [by several hours’ exposure to the sun’s rays]; take the mustum liquuum, that is, such as should flow into the lake of must before it [the mass of

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* Mnselithena, cited by Athenaeus, (ii. 9) says of wine: — “A wholesome physic is then mixed with potions; heals wounds as well as plasters or cold lotions.” Why do not drinkers think of this sort of wine when citing the case of Timothy?  
† Alcmaeus, quoted by Athenaeus (ii. 9), says: —

> “Wine sometimes than honey sweeter;  
> Sometimes more than nettles bitter.”  

Alexis, quoted by the same authority (i. 37), says: — “Foreign wine was rare, and that from Corinth painful drinking.”
grapes) should be pressed by the beam; cum deserberas, when it shall have cooled down [the grapes having been trodden while hot], add to every fifty sextarii [of must] not exceeding an ounce of iris well pounded, rack off the wine by pouring it from the dregs [this being a more careful operation than straining]. This wine will be sweet [or smooth], sound-bodied, and wholesome to the body."

Columella knew experimentally what he was teaching, and his plan is theoretically and practically correct, in accordance with modern science. He first directs to gather the grapes in the clusters, a direction which might appear superfluous were it not known from other recipes that the ancients had also a method of gently twisting the stalks, and stripping off the leaves, so as to allow the grapes to wilt on the vine. He here bids you spread out the grapes to the heat of the sun long enough to thicken the juice to the degree known to prevent fermentation; though this was not the only plan, for sometimes the clusters were hung on poles and trellis. He next instructs to take the grapes up at noon, after they had been exposed for six or seven hours to a southern sun, and, while hot, have them lightly trodden, the naked feet being less likely than a huge wooden beam to break the little cells containing the gluten, i.e. the fermentable matter which, by action of the oxygen of the air, would proceed to ferment. It also more easily admitted of an adjusted pressure, by boys and girls instead of men. The heated state of the grapes was purposely chosen for fermentation, because the juice would flow more readily under gentle pressure than if the grapes were allowed to cool. This was the second precaution against fermentation. Then as much as fifty sextarii (nine gallons) of the must in the state of mustum lixivium, such as came flowing into the lake before applying the press, are to be taken, and some orris root to be put to it, finely pounded and not merely crushed, the quantity being carefully specified. For some reason not stated, but doubtless understood at the time, the juice was allowed to cool before the iris was mixed with it. Lastly, it was to be racked off, the mode of doing it being by pouring the wine off the top of the vessel, whereby it would come away much clearer than by straining, which tends to render even a clear wine muddy.

The Romans had, likewise, a very luscious wine, of a similar nature, distinguished by the name of passum, because made from via passa, grapes partially dried. Pliny's description of the mode of making it, is intended rather for the general reader than the vine-grower (xiv. 9):—Passum a Cretica Cilicium probatum, et Africum et in Italia finitimisque provinciis. Fieri certum est ex sua quam Graeci psithiam vocant, nunc apiarum, iten scripulum. Diutius in vino sole adustis ant fermenti oleo. Quidam ex quacumque dulci, dum praetera, albo, faciens siccantes sole, dona, paulo amplius dimidium pondus superit, tumque leniter experiment—"After the Cretan passum, the Cilician is the most approved, then the African, and [what is made] in Italy and the neighboring provinces. It is to be made with the greatest certainty from the grape which the Greeks call Psithiam, we Apicans, also from the scirpula [grape], the cluster being [either] partially dried in the sunshine for a longer time upon the vine [by being suffered to hang with the branch slightly twisted so as to cause it to wither], or else [by being immersed for a time] in boiling oil. Some make it out of any luscious grape, provided it be of the white and early ripe sort, drying the clusters in the sunshine until little more than half [the original] weight remains, and press out [the juice] by gently crushing [the clusters]." And Columella (xii. 39) gives at full length the old recipe of Mago, for making passum optimum [the best passum], whereby he himself had made it, and which commences—Uvam praecorum bens maturum legere, acina arida, aut vitiosa rejicere—"Gather the early species of
grape in the cluster when thoroughly ripe, throw aside those grapes that are either dry or rotten;” and goes on—furcas, vel poales, qui cannae sustinent, inter quaternas pedes figere, et pertices jugare—”Then fix at intervals of four feet apart forked sticks or posts, in order to support the reeds, and yoke them together with cross poles.” Tum insuper cannae ponere, et in sole pandere unas et notitias tegere ne irreveratur—”Then lay the reeds on the top, and spread out the clusters in the sunshine, and cover them every night, lest they should become wet with dew.” Cum deinde exaurerint, acina decerpere, et in dolium, aut in seriam concijere, eodem musum quam optimum, sic ut grana submersa sint, adicere—”When by this process they shall have become dry, pluck off the grapes and throw them together into a dolium or a seria [vessels holding from sixty to seventy-five gallons]; throw to it so much of the very best must that the grains may be drowned under it.” Ubi cumbiberint unum sequae imploerint, sexto die in fascellam conferre, et praem praeponere, passumque tollere—”When the grapes shall have thoroughly imbibed and filled themselves [with the must], on the sixth day [from the gathering] put them together into a frial, and squeeze them with a press, and take away the passum.” Further on is the recipe for passum alluded to by Pliny:—Uvas opulentum integram legi, acina corrugata purgato, et seerenti; postea in porticus suspendito, portica ut semper in sole sit facito; ubi satis corrugata erunt, acina demito, et suis seminibus in dolium conjicito pedibusque bene calcato—”Gather the Aplana grapes in the cluster without injuring them; pluck off the rotten grains [berries], and set them aside; after this, hang up [the clusters] on poles; manage so that the poles may be always in the sunshine [a variation from Mago’s plan of spreading them out on reeds or straw]; when they have been sufficiently wrinkled throughout, strip off the grapes, and throw them together, without the stalks, into a dolium, and tread them well with the feet.” Ubi unum tabulatum fecri, vinum utus conspersio, postea alterum supercalciato et item vinum conspersio; eodem modo tertium calcato et infuso vino ita superponito ut supernacet, et simile dies quinquac—”When you shall have made one layer, sprinkle it well with old wine; after that, tread it lightly, and a second time sprinkle it thoroughly with wine; after a third similar treading and infusion of wine, heap it up so that the mass of grapes may float on the top, and leave it for five days.”

The Romans imported wine from other countries, and sometimes even took the pains to fabricate imitations. Here is Columella’s recipe for an ancient Greek wine (xii. 37):—Vinum sicile Graco facere. Uvas praecocas quam maturissimas legite, nasque per triquum in sole siccate, quarto die calcate, et musum quod nihil habeat ex tortivo, conjicito in seriam, diligenterque curato, ut cum degererentur, facere expurgentur: deinde quinto die cum pargaveris musum, solis colci et evirati duo sextarias, vel quod est minimum, adicere unum sextarium in sextarias musti xlia. Quidam etiam defructi sextarium misscent: nonnulli etiam duos adicissent si existimarent vinum notam parum esse firmum—”To make Wine like the Greek, gather the early ripe grapes as thoroughly ripe as may be, and dry them in the sunshine for three days; on the fourth day tread [them], and throw the must—which should not have a particle of that produced by the press—all together into a seria, and use every diligence and care when it shall have cooled down, that the dregs may be cleared off; then, on the fifth day, when you shall have cleared the must, add to it two sextaries of baked and sifted salt, or at the very least one sextarius to forty-nine sextarius of must. Some mingle a sextarius of defrutum; a few even add two [sextarii], if they consider the wine has too little body.”

This was for making a large quantity; and although the exact measure of the seria is not known, it must have held the forty-nine sextarii, or about nine gallons,
independent of the salt and defrutum. The kind of Greek wine intended to be mimicked, though without the specification of a name, was no doubt sufficiently understood at the time. It was perhaps classable with passum, for much the same directions are given for gathering and drying the clusters; and although the exposure to the sunshine was curtailed to three days, that might have been in just proportion for an early Italian grape, and have had an effect upon a thick-juiced one equal to a four or five days' drying on one of thinner juice. The same caution is given to have all the must produced by 'treading,' none from the press, which was apt to set at liberty the gluten, which, absorbing oxygen, at once commenced its work of fermentation. The careful pouring off the must from the settlings at the earliest practicable stage, is a further precaution. The addition of the salt might be with a view partly to flavor, from the dissolving of a portion of it by the thinner aqueous particles of the wine, which, by that very process of saturation, were protected from fermentation. If that did not sufficiently answer,—for a wet or dry season, or other circumstances, might affect the quality of the vintage,—it was a matter of taste to add the defrutum, to give a fuller body. Even if slightly fermented, this wine could not be intoxicating.

The Greeks and Romans also made from grapes another class of articles distinguished amongst the latter by the plural adjective dulcia, emphatically 'the sweets' (that being the chief characteristic without regard to the mode of preparation), since the word comprised 'boiled-wines' as well as musts. Some kinds may have been of a thicker consistency than others, and used for the adulteration of honey, either in seasons of scarcity, or to meet the necessities of an increasing population, where the art of extracting sugar from the cane had not been discovered. The two most notable musts, were the *sitleus* (always sweet) and the *protopum* (before trodden) the Greek names of which denote their origin. All of them are enumerated by Pliny (xiv. 9):—De dulcius generibus quattuordecim—"Of fourteen kinds of dulcia [sweets]." The chapter is worth analysis. The first four are, *Pithium* and *Melampithium*, both of them kinds of passum, having, he says, its flavor, and not that of wine; *Cyphides*, a true Galatian *mulsum*; and *Aliumtum*, from Sicily, having the flavor of must; these four being dependent upon the particular grape and soil. The fifth is "*Sirium*, by some called *Herpectuma*, but by us (Romans) *Sapo*, of which *Defrutum* was a variety;" to which he adds, *Omnia in adulterium mellis exsuscitata*. "All [these latter] were contrived for the adulteration of honey." The next were two kinds of passum differently prepared, and two sorts of second-rate passum. The tenth, *Eigleucus*, is thus described: *Medium inter dulcia viuimques, est quod Graeci eigleucus vocant, hoc est semper mustum*. *Id est* *currum, quosiam ferrore prohibetur—sic appellant musti in vina transitum—"There is an intermediate [article] between dulcia [sweets] and [what is technically] wine, which the Greeks call eigleucus, that is, 'always must.'" It is the result of care, owing to fermentation being prevented, for so they call the passage of musts into [common] wines." The means of avoiding it was this: *Ergo mergunt e lacu proinus in aqua cado, donne bruma transeat et consuetudo fiat algendi—"To that end they sink the casks [immediately [after filling] from the lake] into water [of a pond], until the midwinter has passed and a habit of being cold shall have been created." The eleventh is a kind of passum from the province of Narbonne, to which, he says, some add the *Diachyum*, the difference only arising from various modes of drying the grapes. The thirteenth sort of sweets is *Melitites*, different from *mulsum*, the composition of which is explained. Lastly, *Protropum*, of which

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* By others called *prodrumum*, 'first-running.'
† Not 'quality,' as the *Bibliotheca Sacra* absurdly translates.
he says: *Ita appellatur a quibusdam mustum sponte defluens, antequam calentur sine. Hod protinus diffusum in lagunis suis defervescit, postea in sole, diius torrent aetatis secuta ipso canis ortus*—"By this name some people call the must which flows out of its own accord before the grapes are trodden. This immediately racked off into flagons [kept] for it, is allowed to cool down; afterward they roast it in the sunshine for forty days, from the rising of the dog-star [in July] in the ensuing summer."

The old Roman law of the twelve tables prohibited intoxicating wine to women, who, by inference, were permitted any other kind. Pliny's book (iv. 13) on the use of wine among the ancients, commences: *Non licebat id feminis Rome bibere*—"It was not lawful to women at Rome to drink that"—he means intoxicating wine, and relates some instances of the law being enforced, the husband taking upon himself the office of both judge and executioner. He says (15):—*Lautissima apud priscos vina errante, murrae adeo condiata, ut adaret in Plauti fabula guna Persa inscribatur quamquam in ea et caleamus addi jubet. Ideo quidam aromaticum delectant maxime credunt." "The ancients had sumptuous wines seasoned with the scent of myrrh, as appears from the play of Plautus, entitled Persae; notwithstanding he orders calamus to be added. For this reason some persons think that they [the ancients] were very much delighted with aromatics." Pliny further says: "Kinfolk kissed the women when they met them, to find whether their breath smelled of Temetum. *Hoc tum omnes vina erat, unde et temulentia appellata."*

In the same chapter, he quotes the verses of F. Dosennus—

"Mittebarn vinum pelilbrem, Murrinam."—

I sent fair wine, yclept Myrrhine.

From the comedy of Achariste, also—

"Panem et Plentam, vinum Murrinam."—

*Quibus adparet non inter vina modo murrinam, sed inter dulcia quaeque nominatium.* "From which, it is evident, Myrrha was classed not only among wines, but among dulcia also."

Henderson, in his 'History of Wines,' commenting on the boiled wine of the Roman women referred to by Virgil, truly says—"The use of this insipiated juice became general." But he errs when he infers, that, because unfermented wine was distinguished from fermented, it was "never called wine, nor used as wine" (p. 44). We have given many illustrations to the contrary. Pliny, who attempts this technical distinction, cannot adhere to it; and he has testified that an article may come under both classes. Moreover, Pliny is not the Atlas of Criticism and the infallible Arbiter of Language. Dr W. H. Rule, in his 'Brief Inquiry,' confesses that unfermented grape-juice "was the pretenus or prodromus oinos, of the Greeks" (p. 7). Dr Rule contends, rightly enough,

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*The reference is to Virgil's *Georgics*, i. 297-295, which describes the occupation of a Farmer's wife thus:—*

*Interea longum cantu soluta laborem,*

*Arguto conjugue percursit pectore telas;*—

*Att alcis musti vulcano decopulis humerorum,*

*Et folis undam tepidi desmum aequi.*

*The Rev. E. Cobbold thus verifies the passage:—*

*The industrious dame anon*—

*Sings to the whizzing wheel she urges on,*—

*Boils the sweet must, slow simmering by her side,*—

*And skims with leaves the casker's bobbling tide.*

*The original, however, is not fully expressed for (1) *pectus*, refers to the slay of the weaver; (2) *alcis* has a peculiar propriety as referring to the brass caskdrum, which is the metal best adapted for the purpose of avoiding a burst flavor; (3) *tepidis* better conveys with simmering than boiling; (4) *decopulis* expresses more than boiling—namely, insipiating, 'boiling down.' The last two lines may be thus rendered:—*And in boiling-down over the fire the insipiant liquer must, and taking off with leaves the Davy spume of the tepid brass caskdrum.*
that both mustum in Latin and gleukos in Greek, included an intoxicating liquor in its applications; and the fact is undeniable that fermentation alone converts grape-juice into an intoxicating drink. He allows too, that tirush (translated new-wine) “is also spoken of as in the unfermented state.” Of the word akhis, too, translated odnos now, he concedes that “it means the simple pure juice of the grape;” that the equivalent Greek word is gleukos, sweet-must. The most ancient (Syriac) version does not translate the word of ‘wine,’ but by must. The Ethiopic has ‘drink fresh-made, made from the juice of ripe-fruits.’ (Ludolf. Lex. Æth.) The Chaldee Targum too (Esther i. 7) supposes that Ahasuerus and his lords were drunken with khamar-akhis, fresh grape juice; a luxury quite in place on the table of the King of Babylon. Hence two facts appear (1) that to distinguish ‘one wine from another, does not exclude the common property by which they are entitled to a common name; and (2) that even specific names were much more vague and general than is often supposed. When Dr Rule asserts that “grape-juice is not wine, any more than chaff is bread,” he tries to overrule the plainest facts in language, and he confounds a contrast with a comparison. Chaff is the husk of corn, not the material of bread; but ‘grape-juice’ is the very substance of wine,—as Thomas Aquinas has it, of ‘the specific nature of wine.’

II.

THE PRODUCE OF THE VINEYARD IN THE EAST.

By Rev. HENRY HOMES, American Missionary at Constantinople.

“In a country where wine, as in America, is known as a great promoter of the crime of drunkenness, and where the vintage is supposed to be gathered chiefly for the purpose of making wine, it is difficult for the mind to do justice to the common language of scripture which extols the vine and its products as one of the staffs of life. Along with corn and oil [yiwash], wine [tirush] is almost always combined as the third representative of the three chief blessings of the year.” (Deut. vii. 13; ‘fruit of the land’; Neh. x. 39.)

Wine is supposed to be the chief thing obtained from the vine, and there is no substance now called ‘wine’† by any one that is not intoxicating; therefore the mind asks that the propriety and consistency should be shown, of making such a natural source of evil an emblem of the staff of life along with corn and oil. The source of embarrassment seems to arise from the supposition that the chief produce of the vineyard is, and was, that which we at this day universally call ‘wine,’ and that the vineyard was cultivated chiefly for its yielding such wine.

Now, as a resident in the East, we believe sufficient facts can be adduced to render it extremely probable that this supposition is erroneous, and that the fabrication of an intoxicating liquor was never the chief object for which the grape was cultivated among the Jews. Joined with bread, fruits, and the olive tree, the three might well, under the comprehensive words of corn (dagan), wine (tirush), and oil [orchard-fruit], be representatives of the productions most essential to them, at the same time most abundantly provided for the support of life.

* Abridged from an article in the Bibliotheca Sacra, of May, 1848. We retain the precise words of the author; any of our own are inclosed in brackets [ ]. All the notes are editorial. It is a significant fact that while Dr Laurie cites garbled extracts from E. Smith, who confuses to no first rate knowledge, he cautiously avoids the adverse testimony of Messieurs Homes and Robson, who made special observations on this subject.

† That is, humor. Of course not, because this word has been in modern times appropriated to intoxicating wine exclusively. A statement, therefore, of this fact, urged as an argument, is a puérile quibble.
In Asia Minor and Syria, the largest part of the produce of the vine is used for other purposes than making intoxicating liquor—whether the vineyards are owned by Moslems, or by the Greek, Armenian, and other Christians. Eli Smith writes in reference to Syria:—"Wine is not the most important, but the least so, of all the objects for which the vine is cultivated."—(Bib. Sacra, Nov. 1846.) The amount made increases near commercial cities. Still, in the vine-growing districts of Turkey, the grape stands as prominent among the productions of the country, as a source of comfort and prosperity, as the Bible makes it to have been among the productions of Judea.

Our practical moralists, in treating on the use of wine, have had no complete information on the existing varieties of 'liquor of grapes.'

1. The first produce of the vineyard is the Green Grape (Num. vi. 4). It is used for its verjuice, to give a tart taste to all articles of food that need it, and for making refreshing drinks. The manner of using it is various, either by putting the fresh green grapes into the food, or by drying the same in the sun and putting them up in bags like raisins, or by pressing out the juice, partially evaporating it in the sun, and carefully preserving it in bottles; or, lastly, after having thoroughly dried the green grape, it is ground to powder in a mill, and the powder boiled. These various preparations give thus a fresh tart vegetable juice for all seasons of the year, for cooking meat and vegetables for the table; and in regions where they are never accustomed to see a lemon, they supply the place of lemonade. A drink made from the juice of the green grape is most reviving to the weary traveler.

2. The Fresh Ripe Grape in the regions where it is cultivated may be had from three to five months in succession (Lev. xxvi. 5), owing to the difference of vines, soil, and climate of a particular district. During these months, and indeed for many following months, combined with bread it is the main reliance of the people for food to eat, for theirs is a 'land of bread and vineyards' (2 Kings, xviii. 32). Grapes are not sold in the interior towns at two or three shillings a pound, but at the astonishingly low price of from one quarter of a cent to one cent [14d.] a pound; and even in Constantinople, with all the causes of dearth, the common sorts of grapes can be had for two or three cents a pound. They are so innocuous that, in general, one may eat of them with greater freedom than any other kind of fruit, even to satiety. It is not to be wondered at that so luscious a fruit, which can be obtained at a cheaper rate than potatoes by the poor in Ireland, should form in some districts, with oil and bread, the chief nourishment of the people; and that the vine should be extensively cultivated for the sake of its solid fruit merely.

3. Fresh Grapes are hung up in dry places in the shade and preserved on the cluster, with a little willow, to eat in the winter; so that the time of fresh grapes is protracted for at least two months longer. Mr Schneider, of Broos, remarks that this kind of grapes is sold there as late as February and March; the price is nearly as low as freshly gathered grapes.*

4. Raisins. In the villages the grapes are hung in clusters on the side of the houses, or strewed on blankets on the tops of the houses to dry, and thus they prolong the fruits of the vintage for the months when the hung grapes are gone.

Of their use for all kinds of cakes in cookery, as also for an accompaniment to bread, we need not speak, though it should be kept in mind to aid our estimate of the value of the whole gathering from the vine, when used in the form of solid-fruit.

*Hence the inconsequence of the objection that at the Passover no grapes were to be had for making Must-wine.
5. **Preserves made with fresh grape-juice.**\(^*\) One of the very common uses of the grape is, to boil the freshly expressed **must** before it is twenty-four hours old, after having removed the acidity and checked the tendency to ferment by throwing in calcareous earth, and then to boil with it various kinds of fruits and vegetables for sauces and preserves for the whole year. The most usual fruits employed are apples, quinces, plums, and peaches; and of vegetables, green tomatoes, egg plants, pumpkins, squashes, and watermelon rinds. Mr Schneider says, "an enormous quantity of Retkel (the name in Turkish for this kind of preserves) is made in Broosa."

6. **Jellies and confectionery from grape-juice.** Other common but singular modes of using grape-juice consist in throwing into the juice various preparations, as of the ground or broken grains of millet, wheat, barley, rice, or almonds and nuts, and especially the starch of wheat. (1) Starch or flour is thrown into the boiling juice, and when sufficiently boiled, the syrup is poured out upon cloths to dry in the sun. Broken pistachios, almonds, or walnuts, are strewed upon the sheet while the material is yet soft, which is then doubled, dried, and ready for use. (2) Wheat, and similar grains, soaked in water, are pounded to a pulp or mash, and left sufficient time to ferment. When this is boiled with the grape-juice, the mess in the cauldron is made into cakes, which, when dried, have a sour-sweet taste. (3) Pistachios, almonds, filberts, and the like, having been strung on strings, are dipped in the boiling mixture of starch and juice, and hung up to dry, covered with the soft sweet paste of the cauldron. There are many other similar manufactures, known each by its peculiar name, which are brought to the large cities for sale. The emigrants from the country to the city, speak with glowing animation and yearnings for home, when they allude to these luxuries of their native regions.

7. **Pickled grapes.** Clusters of good ripe grapes are carefully placed in wooden or earthen vessels, so as to two-thirds fill them. Fresh **must**, boiled down to one-half, is then poured in, so as to fill the vessels, which are then carefully closed, and left to stand from fifteen to twenty days. When ready for use, the grapes and juice are offered together, to be eaten or drunk.

8. **Grape Syrup or Molasses**\(^*\) is made of must that has not been pressed [out] more than twenty-four hours. Upon the grapes before pressing, or upon the expressed juice, calcareous earth is often thrown, to neutralize the acid and purify the juice. The juice is boiled from five to seven hours, and reduced to one-fifth or one-fourth of the original quantity. The syrup differs in consistency in different countries, according to the amount of time employed in boiling, being boiled in Syria so hard that it does not easily run, while in Turkey it is more liquid than sugar cane molasses. It is called in Turkish **pekmen**, in Arabic **diša**, in Persian and Armenian **rol** [probably syrōb abbreviated], in Greek **kepsema**, and some say, in Hebrew **debash**. (So Gesenius.) It is never regarded as a boiled wine or **vin cuit**, but as a sweetening-syrup, although in the Persian the word **pekmen** appears still to signify **wine.**\(^*\) (See Lexicon of Meninski.) It may sour, but never becomes wine [in the modern sense]. In cooking various kinds of vegetables with meat for the table, making all kinds of cakes, etc., it is in most frequent and constant use with families of every rank. By some method, a process I have not seen, fresh grape molasses may be made a **solid** substance like cake or pudding, without...
admixtiture of anything else. Beaten and stirred up with mustard-seed for several days, it becomes a paste of whitish color, which, mixed with water, forms a cooling drink like our ginger, molasses, and water.

9. SIMPLE BOILED MUST, OR NARDENK. Simple grape juice, without the addition of any earth to neutralize the acidity, is boiled from four to five hours, so as to reduce it to one fourth of the quantity put in. The grapes usually chosen are the species naturally sour, or such as will not ripen. After the boiling, for preserving it cool and that it may be less liable to ferment, it is put into earthen instead of wooden vessels, closely tied over with skin to exclude the air. Its color is dark, its taste an agreeable sour-sweet; and it is turbid, vegetable gluten being suspended in it, even when it has been standing for a long time. It ordinarily has not a particle of intoxicating quality, being used freely by both Mohamedans and Christians. Some which I have had on hand for two years has undergone no change; still, when not sufficiently boiled, if exposed to the air and heat, it undergoes a degree of fermentation, and becomes exhilarating and perhaps intoxicating. Nardenk is used as a syrup for a beverage, one part of the syrup to from six to fifteen parts of water. In the Bebek seminary it has been often used by the boys to eat with their bread, as in America we use molasses. It is sold by all the grocers of Constantinople at the same price, or cheaper, than wine. It is not all made from the grape, but some of it from apples, and some of it from pomegranate, whence it originally had its name. As there has been great search for an unfermented wine—a wine that would not intoxicate—as soon as I came upon the trace, two years since, of such an article as Nardenk, I most perseveringly followed it up, till I should find out what it was. For although, in the present use of language, an unfermented wine is an impossibility, yet here is a cooling grape-liquor not intoxicating; and which, in the manner of making and preserving it, seems to correspond with the recipes and descriptions of certain drinks included by some of the ancients under the appellation 'Wine.'

10. GRAPE SUGAR OR BOULAMA. This article is derived from the boiling of grape-juice to make grape molasses. The scum is laddled off into other boilers; again slightly boiled, cleansed with eggs and poured into barrels for use. It is used very extensively in all the villages south of the Sea of Marmora as an article of food in its simple state, very much as we use pure honey. It is almost the only sweetening used by a numerous class of confectioners. There are probably hundreds of shops occupied by the manufacturers of confectionery in Constantinople from this one article. This sugar is boiled with pounded sesame, or broken walnuts, or certain roots, or starch, and made into solid masses of confectionery or candy. Natives and strangers are very fond of eating it with bread at breakfasts and collations, but few strangers are aware of the fact that it is made of this universal grape-juice. The Turks are most passonately fond of all confectionaries.

11. All the vinegar of these Eastern lands is made from this same bountiful grape, by pouring water on the juice and leaving it to ferment. Vinegar from sour wine would afford but a small portion of the amount needed in commerce. The Mohamedans have no objection to using vinegar, though it has fermented.

12. Raisin drink. Raisins are boiled for two or three hours to make a refreshing drink called 'sweet water' (khoshah).* It has no intoxicating quality, for the proportion of water is large, and it is drunk only when freshly made.

13. Raisin wine. This wine is always of domestic manufacture. Four parts of warm water by weight to one of raisins are left to soak two days. Then the

* Literally, khosh-ah is 'boiled-water,' and shir-ah 'sweet-water.'
raisins are taken out, bruised and again put in till the fermentation has been sufficient. The result is a mild liquor of exhilarating qualities. It is called in Arabic *Nebidh*, in distinction from *Khamr*, the name for ordinary fermented wine.

14. Wine. All that is now called wine in the East is intoxicating. The boiling of *must*, for the purpose of securing a wine that will keep better, should not be confounded with the boiling of the same *must*, for the purpose of making sugar and molasses. In the former case it is boiled perhaps half an hour, and not reduced one-twentieth in bulk. By drying the grapes in the sun, or by boiling the *must*, the wine is preserved sweeter than it would otherwise be; such wines are still intoxicating. The boiled wines of Mount Lebanon are stronger than the majority of the wines of France. The Greeks, in their modern language, call wine *krasis* or 'mixed,' instead of the more classical term *oinos* [wine]. Common *resin* is put in so as to make their common wines as nauseating to a stranger as a bitter dose of medicine.

15. Brandy is distilled, either directly from [fermented] *must* of good or rotten grapes, from the mass of pulp and skins remaining after the juice has been pressed out, from the lees of wine, or from wine. It is called *raki*, or arrack, in the languages of the country. Each family in the interior distills his own *raki*, as they make their wine, in their houses.

16. The Leaves and Stocks of the Vine. The stock and roots are used for fuel. Ezek. xv. 4. The cuttings of the vine and of the leaves are used for manure to the vineyard, and the leaves for fodder. *The leaves are also used for a vegetable*, chopped meat and rice being rolled up together in single leaves, and boiled for the table.

In what we have said, we have purposely avoided Biblical criticism and controversy, wishing simply, by a contribution of facts from an Observer in the East, to aid those in discussion of controverted points, who have more time and ability. Still we would suggest whether this array of facts on the utility of the grape-vine, will not sustain the idea that the greater part of the praises bestowed upon 'wine' as it is translated in our version, are bestowed upon the [fruit, or the] grape-juice as freshly expressed, without bringing into view the specific forms in which it may afterward be manufactured. The idea that *tirah* is used in this general sense, and not in a specific one, easily presents itself, seeing that in nearly all the thirty-eight cases where the word occurs, it is in connection with *corn* and [*yishnah,* 'orchard-fruit'] first-fruits or offerings; and the idea becomes more confirmed when we see how many, and important, are the general uses of the grape.

III.

An article in the *Bibliotheca Sacra*, for January, 1869, by Dr Laurie, lays great stress on the statements of some modern missionaries, that there is no unintoxicating substance now called 'wine' in the East. The argument is of no value. (1) Because the various substances anciently called wine, are still plentiful.

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* Nebidh, as shown by Mr E. W. Lane, the great Arabic scholar and traveler, was originally the name of an unfermented wine. The Arabic word *kehmer*, simply signifies 'turbid' or 'frothing,' which applies to the *must* in the wine vat, both in its fresh and fermenting state. Mr Lane says:—

"Nebidh, a name now given to prohibited kinds of wine. Nebidh prepared from raisins, is commonly sold in Arab towns under the name of Sebaah. The prophet himself was in the habit of drinking *wine of this kind.* (Other beverages to which the name has been applied are, like Sebaah, no longer called by that name, while under the same appellation have been classed the different kinds of beer called *beesh.*"

[These words seem corruptions of the Hebrew *anut* and *sabka.*]
in Syria, and, as we have seen, some are still called wine. (2) Because names and language are undergoing perpetual modifications, and even transformations and inversions. For instance, sheraph is now 'wine' in the East, but siraph in the West, and by the same trickery of words, can be proved to have no existence in the Orient. Nevertheless, there it is, with its new name. In India, toddy means palm-tree-juice, but in Scotland it has become a word for hot whisky-and-water. Homes records that krosin, which means 'mixed' merely, has supplanted the old scripture word oinos, 'wine.' (4) Because, instead of the primitive language, we have only the testimony, concerning words, of the mixed populations of the Syrian cities, which in other cases has led to erroneous conclusions, and must in this instance. The parties appealed to are often no more judges of the matter submitted to them, than a Londoner would be of old Saxon phrases to be found in the Yorkshire or Cumberland dialects. As Dr. Beard says—"It is among the native Aramean population that the old traditions, knowledge, and names are to be learnt"—not in towns where the language and habits are corrupted with a foreign population. (5) Because the objection equally applies to our own word 'wine,' where it demonstratively terminates in a falsity. Ten years back only a few philologists knew that wine, 100, 200, 300 and 1800 years ago, included 'unfermented wines,' but that fact is not the less certain, because modern usage and taste have changed. (6) Because a modern dictionary cannot destroy the former meaning of antique words, but ought to preserve their respective and successive senses by careful induction of historical usage. (See Prel. Dis. p. xiv.)

The Bible is not written in technical language, and the Encyclopaedia Americana (Boston, 1855) concedes that "the juice of grapes, when newly expressed, and before it has begun to ferment, is called must, and, in common language, sweet wine." And (7) Because the alleged fact is no fact at all. Pechmes, Nebib, and Sakar, in various parts of the East, are still applied inclusively to unfermented liquors, as they were originally exclusively. —The article in the Bibliotheca is unworthy of the scholar of our day.* It begins with a false translation of Pliny and ends with placing its criticism upon the authority of Gesenius. But in this age, no criticism can be left to repose upon authority; evidence alone is valid. Every material objection in the article, however, will be found to have been anticipated in the Commentary itself. In fact, Dr. Laurie assumes all his facts, and begs all his principles.

* The writer of the article in the Bibliotheca Sacra professes to be an abstainer, and even limits the use of wine medically to cases where prescribed by others than the patient himself. He describes wine also as 'dangerous,' and prohibits its use by the young. He also concedes that there are traces of unfermented wine in classical history, especially as an article of luxury amongst the Romans. On other points, however, he is uncritical, unscrupulous, and inaccurate. He represents Dr. Lee as having a territorial bias in favor of interpreting 'tisrah' as 'wine-fruit,' when in fact bias, if it existed, would lead him to the theory that it was grape-juice, or 'new wine.' He conceals the fact also that Gesenius, more than once, coincides with Dr. Lee's view of the word. He conceals also the fact, that many eminent Hebrew scholars, such as Professor Murphy, of Bellas, and Dr. Taylor Lewis, of Union College, repudiate as fanciful Gesenius' derivation of tisrah, as what 'takes possession of the head.' We regret that any body's head should have been 'possessed' by a notion that had no support whatever in the actual usage of the word. As to bias, it is much more evident on the side of those who, in addition to mere theory (which holds of both opinions) there is also the instinct of conservatism, the motive of self-justification, and the bribery of appetite. The Rev. E. J. Hodges, of Exeter College, Oxford, frankly confessed this in a recent controversy—"A person coming to a discussion of this kind, would be likely to collect the meaning of words, as used in passages, that would favor my side, and he would be more likely to be biased than the advocate of the other side (abstinence)." Now, scholars of eminence (some of whom have an admitted bias against totalism) have largely adopted the views of Dr. Lee concerning tisrah, such as Professor Kade, in his 'Bible Cyclopaedia,' Prof. Douglas, in Principal Fairbairn's 'Imperial Bible Dictionary,' the late Dr. Kittel, in his 'History of Palestine,' and Mr. Baustow, in his 'Bible Dictionary.' On the main point, indeed—the only one which really concerns the Temperance Cause—namely, the generic character of 'payin'—even the ablest critics upon Dr. Lee have granted his position. Professors Kade and Murphy admit that 'payin' does include grape juice within its comprehension, and Dr. Lee, in Dr. Smith's great 'Bible Dictionary,' says:—"It may at once be conceded that the Hebrew term translated 'wine,' refer occasionally to an unfermented liquor."
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(The Roman numerals (i, ii, iii, etc.) refer to the paging down to the end of the Preliminary Dissertation; the common numerals (1, 2, 3, etc.) refer to the paging of the Notes and the rest of the work.)

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* Codex A of the N. T. does not commence till Matt. xxv. 6, and is less frequently referred to in the body of this Commentary, because more generally in accordance with the Received Greek Text of Stephenus. On p. 352 l. e. 'A' is a misprint for 'Z.'
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Zythus (barley-wine or beer), 18.
In closing this volume of Sacred Exposition, we would direct the mind of the sincere Student and Truth-Seeker to the marvelous manner in which modern science at last is compelled to lay offerings upon the shrine of Divine Truth. Dr W. B. Richardson, F. R. S., of London, writing in the Medical Times, thus concludes his elaborate inquiries into the action of alcohol:

"Speaking honestly, I cannot by the arguments yet presented to me admit the alcohols through any gate that might distinguish them as apart from other chemical bodies. I can no more accept them as foods than I can chloroform, or ether, or methylal. That they produce a temporary excitement is true, but as their general action is quickly to reduce animal heat, I cannot see how they can supply animal force. I see clearly how they reduce animal power, and can show a reason for using them in order to stop physical pain or to stupefy mental pain; but that they give strength—i. e. that they supply material for construction of vital tissue, or throw force into tissues supplied by other material—must be an error as solemn as it is wide-spread. The true character of the alcohols is, that they are agreeable temporary shrouds. The savage, with the mansions of his soul unfurnished, buries his restless energy under their shadow. The civilized man, overburdened with mental labor or with engrossing care, seeks the same shade; but it is a shade after all, in which, in exact proportion as he seeks it, the seeker retires from perfect natural life. To resort for force to alcohol, is, to my mind, equivalent to the act of searching for the sun in subterranean gloom, until all is night."

What a striking comment that, upon the oldest wisdom—"WINE IS A Mocker."
WILL YOU HELP SPREAD THE TRUTH?

Do you ask, dear reader, what truth? Well, suffer me to explain. Our country, and all its great interests of health, industry, intelligence, and morals, is cursed by intemperance; and the work of the Christian church marred and hindered by its defilement. The great principles of the Temperance movement are, by infidel, sensual, and interested men, opposed with the allegation, that the Bible sanctions the use of inebriating liquors, and therefore that drinking is right! This doctrine has been the bane of the church, and has occasioned the downfall of myriads within its pale, and is still leading millions more to the same impending doom. I am now an old man in my 78th year, and for over thirty years have had this matter on my mind. From the beginning I rejected the notion that any word of God, truly interpreted, contradicted the verdict of Experience and Science as to the noxious character of strong drink. In my *Enquirer*, and other periodicals (from 1835 to '43), I held that the 'cup of blessing' and 'wine the mocker' must refer to things essentially different in quality. In this position I was sustained by many eminent scholars and writers—such as Stuart, Bush, Bishop A. Potter, Nott, Goodell, Duffield, Chapin, among the clergy, and Chancellor Walworth, Prof. C. A. Lee, E. James and L. M. Sargent, among the laity.

In an initial endeavor to explore and explain so elaborate and profound a problem, it was inevitable that some lapses and errors should occur, but after all the criticism, the main position is left untouched and impregnable. English writers, especially three, have pursued the inquiry to the end, and two of them have concentrated the established results of all previous research, and of their own study, into one great volume, which it seems to me, as to many others better able to judge of the mere learning, demonstrates the harmony of scripture truth with temperance teaching, lifts the whole question out of the region of mystery, and vindicates the Bible from the aspersions of the sensualist and sceptic.

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Edward C. Delavan.

Schenectady, N. Y., Feb. 14, 1870.
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