

ALCOHOL

DRINK

IS NOT

SIN

PURPOSE OF THIS WORK

This book, like the others published by me, is intended to lead men to become better, to love God above all and neighbor with themselves. My works are not intended for entertainment, but to provoke reflection on our existence. In God there is an answer to everything, but the journey to knowledge is gradual and we will not achieve answers to everything, because our mind does not have enough free space to support it. But in this book you will find some answers to some of the dilemmas in our existence.

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INTRODUCTION

This book was not written to combat alcoholism. But the lying preaching of Christian leaders who say that drinking wine, beer, or other alcoholic beverages is a sin. Nothing more liar. Only sick minds can think this way after reading the Bible. The Bible glorifies wine as a blessed drink. The wine represents the blood of Jesus. Wine was the first product of the earth after the new post-flood world. Turning water into wine was Jesus' first miracle. But it is not only wine that the Bible blesses. In Old Testament worship oblations were offered to God, which consisted of pouring alcohol on the altar in sacrifice to God. Wine was for Jews, what coffee is for Brazilians, and what sandwich is for Americans. When I see theologians and pastors advocating the compulsory abstinence of alcohol, I only understand by two biases: The supreme ignorance of the Bible, for these people walk with the Bible under their arm, but do not even know what is written in it ... And secondly Instead the intellectual dishonesty that characterizes human beings, who instead of seeking the truth, prefer to defend their ideological positions, using in bad faith, creating versions for facts and truths. As for sin and the severity of alcoholism, I will deal with it in another volume.

I - ALCOHOLIC BEVERAGE IN THE BIBLE

The first part of this book aims to Hannahlyze the main biblical passages on alcohol and wine. Alcohol is present in the Bible from Genesis to Revelation. The Bible describes the effects of wine, showing that it was an alcoholic substance for causing joy, euphoria, drowsiness, mood swings, drunkenness, not thriving on the farce of advocates of total abstention who claim they have created a hermeneutic rule that They say: Every time the Bible speaks ill of wine, it must be understood that it is fermented wine, and every time the Bible praises or positively quotes wine, it must be understood that it is grape juice. However, experience shows that the fermentation of the grapes was almost immediate after being stepped on the press, and that the process of preserving the grape extract preventing fermentation was rare, impracticable and little practiced. History shows that the Israelites preferred to conserve wine and when they went to drink they could lower their alcohol content by mixing it with water, myrrh or other substances. Let us study these biblical passages.

NOAH'S DRUNKENNESS



20 And Noah began to be a husbandman of the land, and he planted a vineyard. 21 And he drank of the wine, and got drunk; and found himself in the middle of his tent. 22 And CHannahan the father of CHannahan saw his father's nakedness; and he told both his brethren abroad. 23 So they took Shem and Japheth a cloak, and put it on both their shoulders, and went backward, and covered their father's nakedness, and their faces were turned, so that they could not see their father's nakedness. 24 And Noah awoke from his wine, and knew what his younger son had done to him. 25 And he said, Cursed be CHannahan; servant of the servants be to their brethren. (Genesis 9: 20-25)

When the flood was over, Noah planted a vineyard; And when he picked the grape and drank the wine, he became drunk. Dog, Noah's youngest son, broke

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a strict moral law of the day that forbade a son to see his father's nakedness. In his drunken stupor, Noah lay naked on his bed, and Ham watched the scene, amused and disrespectfully. Apparently he told the story to his two brothers; and they, horrified at the offense, went backward where Noah lay, and covered him with something (Gen. 9: 20-27). When Noah awoke and learned of the act of Ham, he cast a curse upon him (which, in fact, fell on his grandson, CHannahan, son of Cush); but blessed Shem and Japheth, who had respected their nakedness. The descendants of Shem and Japheth would prosper; but the descendants of Ham, through CHannahan, were to be slaves to their descendants.



Noah began to plant a vineyard. Noah became a farmer, but mainly a winemaker. Some translations say here "tillage". It was because of this work that his great fall eventually occurred, that is, he abused his mister,

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although such an occupation in itself was legitimate. The text seems to indicate that Noah was the first man to cultivate the vineyard. Jesus used this profession to illustrate the divine community, in contrast to those outside this community. See the fifteenth chapter of John. In that metaphor, Jesus himself appears as the vineyard, while the Father is the winemaker (Noah's profession). Noah, in choosing this work, fulfilled Lamech's prophecy that he assumed that in his son, Noah, they would be established, thus reversing the nomadism prevalent at the time. Lamech is portrayed as the originator of this kind of life. But others think that the name "Noah" means "he who brings peace," because through him came the divine judgment that conferred peace through the elimination of evil. In the new world (after the flood), it was Noah who began this profession again. He had already practiced the profession in the ancient world.

Ancient Jewish writers credited Noah with inventing new agricultural tools (Zohar, apud Hottinger, Eastern Smegma, pg. 253), but there is no precise information on this. These authors also gave equally uncertain details, such as the idea that their vines were not far from Mount Ararat, for right there he had begun to cultivate the soil. Strabo informs us that in Armenia the vineyard was not cultivated. However, in the 19th century and today there are large vine-covered areas in Armenia.

However, it is impossible to pinpoint which area could be in focus, nor is the issue of importance.

9.21 GET DRUNK.

Noah was a righteous and perfect man who walked with God, but fell into a stupid lapse. Bidding has multiple applications: The life of a farmer and a winemaker, perhaps a boring one, provides a breeding ground for temptations that seek to alleviate boredom. We are thus taught that even the most pious man can suddenly fall into misfortune. The aspects of alcoholism, possible sexual perversion, and filial impiety are emphasized here. Those who subdued the ground with great effort could not completely subdue themselves, and this was after all the hardest battle of all. The winemaker was too freely involved in the work of his own hands. This is the most common temptation of the affluent. Greed grips the heart of a prosperous man, and he forgets his original ideals. And so it ends up serving itself more than God and neighbor. The missionary who has thrown himself into the field with great dedication ends up building a mansion for himself instead of using his money in the work of the gospel. The pastor ends up being more interested in building a beautiful residence for himself than in doing his duty.

“The same individual who is magnificent in his public activities may fall into disgrace in his private life.

Samson was invincible against the Philistines, but had no defenses against Delilah. Antony had an empire in his hands, but lost it due to Cleopatra's wiles. (Cuthbert A. Simpson, inloc.) The man who was mighty in the work of the Lord, ever obedient, just, and perfect, now lay upon his bed, drunk and naked. He had been able to control all his situations, but there was a flaw in his own domain. Moreover, success is no guarantee against failures and personal downfalls. (1)

WINE JOYS MAN

15 And the wine that makes a man's heart glad, and the oil that makes his face shine, and the bread that strengthens a man's heart. (Psalm 104.15)

Wine was used to cheer up the heart (Judges 9:13; Ps. 104:15). The responsible consumption of wine brings no inconvenience, but joy. The above text speaks of three foods God has provided for men: wine, oil, and bread. Earlier verses say that God has provided various blessings to the living beings of the earth, but to men God has specifically given these foods. Therefore, to forbid the Christian to drink is to suppress him of one of the divine blessings. Drinking moderately brings joy, drunkenness brings curse, fight and sadness.

DRINK ANESTHESIA SUFFERING

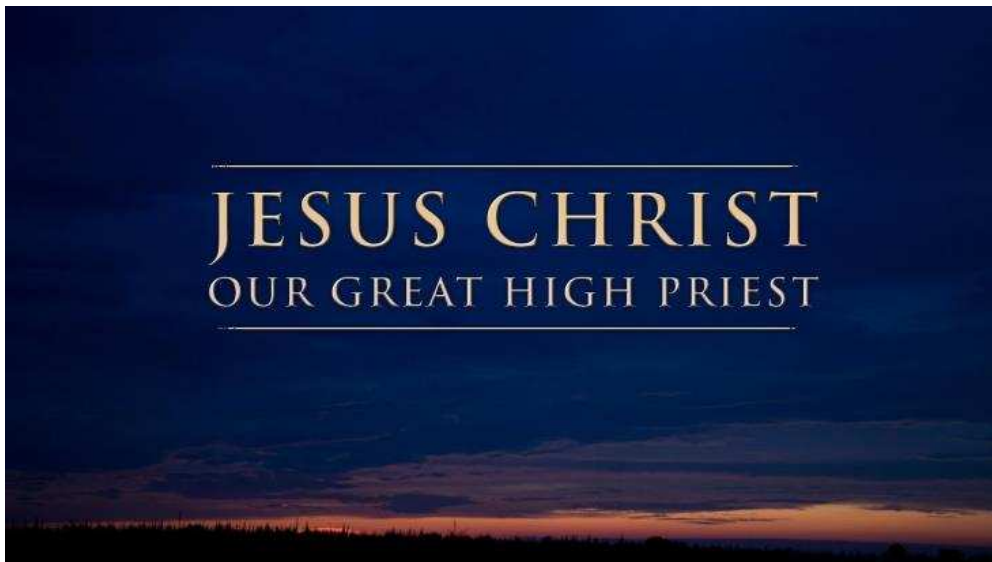
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6 Give strong drink to him that is about to perish, and wine to the bitter of spirit. 7 Let them drink, and forget their poverty, and their misery, remember them no more. (Proverbs 31: 6)

The Bible recommends drinking wine and high-alcohol drinks for those who suffer. Many sentenced to death were allowed to drink alcohol to lessen tension and suffering before execution. Many alcoholics even acknowledge that they have often been drinking alcohol as a medicine to withstand depression. Many beggars around the world are alcoholics, and have even come to live by drinking. Moderate drinking can even be a relief. It just can't be a crutch, as do alcoholics, who can't live without alcohol. Drinking relieves the pain of curses (Prov. 31: 6), but in every period of history men have lost control of their use of wine. From modern scientific studies, we know that a glass of wine a day lowers blood cholesterol, acting as a mild tranquilizer, so it can extend life for several years. Paul himself advised Timothy to have some wine, and this for a specific purpose (I Tim. 5:23). Church elders were recommended to be moderate in their use of wine, not to be total abstainers (Titus 2.3). (1) We cannot help but warn that this advice is good but extremely dangerous. If every time the person is sad or in trouble he or she decides to drink, he / she will easily become an alcoholic.

MELQUISEDEQUE - BREAD AND WINE

18 And Melchizedek king of Salem brought bread and wine. He was the priest of God Most High. 19 And bless him, and said, Blessed be Abram for the most high God, the possessor of heaven and earth; 20 And blessed be the most high God, who hath delivered thine enemies into thine hand. And Abram gave him the most of everything. (Genesis 14: 18-20)



14: 17-18 As Abram returned home, the king of Sodom went out to meet him. But Melchizedek king of Salem, and priest of the Most High God, waited for Abram with bread and wine to strengthen the patriarch. It is impossible to read this first mention of bread and wine without relating such symbols to the work of our Savior. As we ponder the price Jesus paid to deliver us from sin, we are strengthened to resist every sinful temptation. (Popular Bible Commentary by William MacDonald). This Melchizedek is a picture of Christ, and Christ gave us his body and blood, figured in the Supper / Eucharist with bread and wine. Abraham representing the Church is