

THE FRUIT OF THE VINE

"This little book is being published in
love of the truth.

Study it and weigh the evidence in the
light of the Scriptures. If you find it
true, accept it. If not, reject it."

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By 72

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Which of these these did the Lord use in instituting His Supper?

WINE

Deut. 32: 33.
Their wine is the poison of dragons
and the cruel venom of asps.

Prov. 20: 1.
Wine is a mocker, strong drink is
raging and whoever is deceived
thereby is not wise.

Prov. 23: 32.
Speaking of wine says; "At the last
it biteth like a serpent and stingeth
like an adder."

Isa. 5: 11.
A woe to those who drink wine.

DO NOT DO THIS, saith the Lord.

Lev. 10: 9.
Do not drink wine.

Deut. 29: 5.
Drink no wine that ye may know I am
the Lord your God.

Jer. 35: 6.
Sons of Rechabites obeyed the law
by not drinking wine.

Luke 1: 15.
Drink neither wine nor strong drink.

Deut. 32: 35-39.
The Lord condemns the people for
drinking wine of the burnt offering.

THE FRUIT OF THE VINE

Deut. 32:14.
The pure blood of the grape.

Matt. 26: 29.
The juice or liquid from the
grape.

Used synonymous with blood.

DO THIS sayeth the Lord

Matt. 26: 29.
Drink fruit of this wine in
memory of me.

Mark 14: 25.
They drank fruit of the vine.

Luke 22: 17, 18.
They drank fruit of the vine.

I Cor. 10: 16.
They drank the fruit of the vine.

I Cor. 11: 23,24.
The Command is brought to their
mind what the Lord did as told
in Matthew, Mark and Luke, and all
said He used the fruit of the vine.

THE FRUIT OF THE VINE

I. Do we find the use of fermented wine in the worship? That which will make one drunk? That containing alcohol?

First we will take the case of the TABERNACLE WORSHIP.

Leviticus 10: 9 we find this command: "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the Tabernacle of the Congregation lest ye die.: it shall be a statute forever throughout your generation."

We take up next the Children of Israel. Their sojourn in the wilderness, before they were to reach the Promised Land - a type of our life in the Church today. Deut. 29: 5 and 6. Verse 5. The Lord says "I have led you forty years (40 years) in the Wilderness." 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." So they were not to drink wine. But we know that the people had a drink element. So let's let the Lord tell us what it was.

In Deut. 32: 14, we find what the people did drink. In the last part of verse 14 we read these words, "And thou didst drink the pure blood of the grape." We learn the pure blood of the grape is the pure juice expressed from the grape. Blood is here synonymous with juice.

In Numbers 15th chapter we find the Children of Israel were told just how to prepare their offerings. To harmonize with Deut. 29:6 and Lev. 10:9 we know one of two things: (1) The wine spoken of was the pure blood of the grape, or (2) If it was fermented wine, they did not drink it. For Deut. 29:6 tells us they did not drink wine nor strong drink for forty years in the Wilderness. And we learned they did not use it in the Tabernacle, Lev. 10: 9.

Numbers 28 gives us more light on the "Burnt-Offering" which was ordained in Mount Sinai for a sweet savor, a sacrifice made by fire. We find here the word strong wine. It was used for a sweet savor, or incense to go up to the Lord. The people were not where this was burned but just outside offering prayers. So there is no contradiction here with Deut. 29: 15. Next we will take up the study of the Passover, another act of worship.

In Exodus 12 we find a full account of just what the Lord told Aaron and Moses. The reason for the Passover, the preparations for it, and the observance.

It was to be a lamb, without spot or blemish. The lamb was not to be divided. If one family was too small, they were to invite others in. We learn exactly what they had: the lamb, unleavened bread and bitter herbs. No drink is mentioned here.

Coming closer to the time of Christ and the Church. Studying the case of John the Baptist, who prepared the way of the Lord and the kingdom or Church, we find this about him. Luke 1:15, "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."

We learn from this he was told the same thing the people were told in regard to the Tabernacle Worship, Lev. 10:19. He was told the same thing the Children of Israel were, while in the Wilderness forty years, not to drink wine nor strong drink.

Let's keep this in mind and study the institution of the Lord's supper, by the Lord himself. It was instituted while they were at the Passover supper. But we learned they had lamb, unleaven bread, and bitter herbs. Here we learn there was something to drink for when he gave them the cup he told them to drink. In speaking to them of wine and strong drinks he had told them not to drink. We find two things there they used. They did not use the bitter herbs in the Lord's supper. So what we want to learn now is where they get the fruit of the vine that he spoke of? The Children of Israel, Deut. 32:14, drank the pure blood of the grape. The grape is the fruit of the grape vine, as the apple is the fruit of the apple tree.

The juice of the grape is the fruit of the vine. It is a liquid. It is an emblem of blood. The Lord used it thus. Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 17-20; I Cor. 10:16, 17; I Cor. 11: 23-34.

Before studying I Cor. 11 let us study the word drunken or drunk. We find people can get drunk on any kind of alcoholic drink. They get drunk on wine. But we find that people get drunk on other things, drunk on power, drunk on foolishness and many others. So we understand why the meaning of the word in I Cor. 11 is rendered gorged or filled full. Now to the 11th chapter of I Cor. Paul is teaching the Corinthians a lesson on the Lord's supper and other lessons.

1. This was not to be a common meal. They had eaten until they were satisfied of the Passover supper. And during Christ's personal ministry, we find the people carried their food and listened for hours to Christ teaching. When the apostles told Christ to send the people away to get food, the Lord asked what they had and they told him of the fish and bread. So he performed the miracle of multiplying it until all were filled.

In the 11th chapter of I Corinthians we find some of the people were hungry and others were drunken. Neither the hungry nor the drunken were fit subjects for the Lord's supper. Were these people drunk on wine? Was it what they were using in the Lord's supper? If

so, they were using something the Lord had forbidden in the Tabernacle worship, something he had forbidden the Children of Israel to use and all others under the old law in their worship. And he forbade John the Baptist to drink wine or strong drink when he came to prepare the way for Christ and the Church.

If the word drunken here meant they were gorged or filled full that will harmonize with the scriptures where it says they did not drink wine nor strong drink.

Now let's meet some of the objections that grape juice or unfermented wine was used.

1. There was no way to preserve the juice but ferment it.

Answer: To say this we would be surmising without proof. Throughout all ages the Lord has never commanded a thing and not made provisions for it. In the Nile valley where Bible history took place the climate was and still is favorable for crops the year round. Secondly, some of the wisest men of the Bible lived under the Old Testament. Solomon had vessels of gold, silver, etc.

2. Another objection is that the wine was put in skin bottles.

Answer: The Bible teaches us this and I believe it. But if it was fermented wine, that which makes one drunk, it was not used in the Tabernacle worship nor by the Children of Israel nor by John the Baptist.

Some more food for thought:

When water comes from the mouth of the spring, it is pure. When it flows on down the street, it picks up impurities. But by boiling this water the people can have the same pure water as it came from the stream at the mouth.

The cow gives pure sweet milk but often by people taking care of it they get typhoid germs in it. By boiling or heating this milk it is made pure again as it was when taken from the cow. It can be bottled and kept sweet and used as needed to furnish food to sustain life.

The grapes furnish us with pure grape juice. We can heat it and bottle it, and use it when needed. It is fresh and pure.

The Lord made the grape vine, apple tree and all other plants. They can be eaten as fruit or the juice extracted and used to drink. But the plant made it. We can heat these juices and have them any season.

Man can take these and by adding something make other things. Add sugar and make jelly. Add sugar and let ferment and make wine from the grape juice or cider from the apple juice. It changes it by making it alcoholic and it will be preserved.

The leavening or yeast will cause wine or the juice to rise until it is all worked out. Then it will not rise any more.

The same thing is true of bread, leavening is put in it and it will

rise but when it is baked it will not rise any more. No matter how often reheated.

Let's not let it worry us how the people kept the fruit of the vine. We know how to keep it now. We know they used it under the Old Law. And we know the Lord commanded them not to use wine.

On everything we have always weighed the evidence and taken the safe side. So let's ask ourselves these questions:

1. Can we take the fruit of the vine, the pure blood of the grape and know we are right!

2. Can we take the fermented wine, that which, if taken enough of will make one drunk and know we are right?

The truth will make us free. So let's study to know it.

We have finished the study of the Old Testament in regard to wine. So we will take it up in the New more fully.

We learned from the Old it was not used in the worship. The Children of Israel did not drink it for forty years in the Wilderness. They were the ones the Passover Supper was instituted for.

We learn the Lord instituted his Supper at the last Passover supper before his death. They had a drink element there that he called the fruit of the vine. Matt. 26:29. We go to this Scripture for proof for one cup. The example the Lord gave. Since the Children of Israel

could not drink wine and obey the Lord, we know they did not have it at the Passover. The Children of Israel did drink the pure blood of the grape, which is the fruit of the vine, during their journey.

Let us study the word Sober. We find several passages of Scripture which refer to it. We find it has a two-fold meaning.

Sober -- Prudent in conduct. Just in all dealings. Holy in heart. Sober in judgment, Calm, Serious.

The other meaning is to not be drunk on any kind of alcoholic drink, wine, whiskey, beer or any other intoxicating drink.

In I Tim. 3:2 we learn some of the qualifications of a bishop. He must be blameless, husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach. We understand from this word sober it means for him to use good judgment. For in the third verse it does not forget to mention about wine. He must not be given to wine. So we see he was told the same thing they were told under the Old Law.

In Titus we find the same statement in regard to the bishop about wine. Not given to wine.

In Titus 2:6 a lesson is being taught in regard to young men. We see they are to be "sober minded". They are to follow the example of the older men or bishops. To fill their lives with good works. Some day they will be old and fill the place of the bishop. The Bishop is not to be given to wine.

Next we take up the Aged Women. They are told something in regard to wine. Not given to much wine. We know from our study of the Bible that the Church had the things to contend with that we do today. The people around us drink alcoholic drinks. Things to make them drunk can be obtained almost anywhere. They had people who lived in adultery then and committed other sins they had to be taught against. History tells us that some of the aged women of the world drank wine. But Paul is teaching the aged Christian women not to do this; "Not given to much wine." Whether that means to teach not to drink any at all or not to drink too much, I do not know. But there is a word added that was left out when speaking of bishops. To the bishop in every place it says, not given to wine. The Old Women were to teach the younger women and be an example to them.

I Peter 4: "Be ye therefore sober and watch unto prayer." We understand by this that we are to use good judgment, be calm and be prayerful.

In Acts 26:25 when Paul was brought before Festus, a man of the world, a ruler, he had to defend himself and prove that he was not like the men of the world. He said "I am not mad but speak forth the words of truth and soberness".

Another place we find wine mentioned, I Tim.:5:23. Here Paul told Timothy to take it as a medicine for his stomach's sake. We find alcohol

used in our medicines today. Some Christians advise the use of whiskey in case of pneumonia and other sickness today. But for no other purpose but sickness.

Let's take up another case where wine was mentioned and study it. We find the first miracle our blessed Saviour ever performed was at a marriage feast or supper. St. John II. Christ's Mother told him there was no more wine. He had them to fill six vessels with water. He made this water into wine. It was said, it was the best. Do we understand that Our Lord, who is the Son of God who had taught the people from the beginning not to drink wine was here at a marriage feast, drinking fermented wine? That which contains alcohol? That will make folks drunk? They had already been drinking it before Christ made more.

It would take a lot of proof to make me believe it was fermented wine. That containing alcohol. I believe the word wine here has the same meaning as where it speaks of wine in the cluster. We know wine in the cluster is not fermented wine. Is not that which the Lord told them in the Tabernacle, and the Children of Israel not to drink. We know wine in the cluster is pure blood of the grape.

So when we read of the fruit of the vine in Matt. 26:29, Mark 14:25, Luke 22:17, 18, I Cor. 10:16, 17, we do not think of this as fermented wine. But as the fruit of the vine -- the pure blood of the grape.

A final thought. Some try to justify fermented wine by suggesting temperance. But how much of alcoholic drinks can one use and be temperate? How many times can a man steal and be temperate? So let us do the things we know are right.