

THE WORKS OF THE FLESH

"DRUNKENNESS"

INTRODUCTION:

If you were to look out your window and notice a fellow running full speed and butting his head against one of your trees, causing immediate unconsciousness, what would you think? Before you answer, what if you see that same man slowly gain consciousness, and without reservation, run into the tree again, knocking himself silly. What would you think about that fellow? That he is wise? Surely not! This is the same reaction God has toward those who become drunk with wine: "They have stricken me, shalt thou say, and I was not hurt; They have beaten me, and I felt it not: When shall I awake? I will seek it yet again" (Proverbs 23:35). From a purely physical perspective, we can see the lack of wisdom in tarrying long at wine and becoming drunk (cf. Proverbs 23:30). From a spiritual viewpoint, drunkenness will cause us to forfeit our inheritance in the kingdom of God (Gal. 5:21). In this lesson, we want to see what the New Testament teaches concerning drunkenness, and what our attitude as Christians should be today toward the drinking of alcoholic beverages.

I. WHAT THE TERM "DRUNKENNESS" MEANS

- A. METHUO - Verb; Occurs seven times in the New Testament, and means to be drunken or intoxicated with wine (Acts 2:15, Matt. 24:49, I Cor. 11:21, I Thess. 5:7b.) To "have drunk freely" (Jn. 2:10). Word is used metaphorically denoting an intoxicating mental state in profuse shedding of blood and practice of fornication (Rev. 17:2, 6).
- B. METHE - Noun; Occurs three times in the New Testament, and denotes intoxication or drunkenness (Gal. 5:21, Rom. 13:13, Lk. 21:34).
- C. METHUSOS - Adjective; Occurs two times in the New Testament, and describes one who is intoxicated - the drunkard (I Cor. 5:11, 6:10).
- D. METHUSKO - Verb, Occurs three times in the New Testament, and describes one who is becoming drunk (Luke 12:45, I Thess. 5:7a, Eph. 5:18). Vine says it is "an inceptive verb marking the process of the state expressed in No. 1" (METHUO).

II. HOW THE WORD "DRUNKENNESS" IS USED IN THE N.T.

- A. Closely connected with another work of the flesh - REVELLINGS (Rom. 13:13).
 - 1. Loud boisterous merrymaking feasts where restraints are abandoned.
 - 2. Not a "becoming" or "fitting" manner of life .
 - 3. Not consistent with "putting on the Lord Jesus Christ".

- B. Associated with "surfeiting" - "the head tossed about" (Lk. 21:34).
 - 1. Emphasizes the giddiness, headaches and nausea connected with intoxication.
 - 2. Hampers one's awareness of important matters.
- C. Involves wasteful spending of time and energy (Eph. 5:18- riot, cf. Lk. 15:13, I Pet. 4:4).
- D. Produces a quarrelsome overbearing attitude. (PARAOINOS- "tarrying at wine" - "brawler") Titus 1:7, I Tim. 3:3, Prov. 20:1.

III. THE CHRISTIAN'S ATTITUDE TOWARD ALCOHOLIC BEVERAGES

- A. Our bodies are not our own (I Cor. 6:19-20). We have no right to sin against or deliberately harm our bodies.
 - 1. Facts about alcoholic beverages:
 - a) Beer is as harmful and addictive as "hard liquor". To beer is added a narcotic ingredient not present in hard liquor called LUPULIN. It comes from the hops and is added in the brewing process.
 - b) In an alcoholic clinic in a large eastern city, two thirds of the patients were being treated due to their drinking beer.
 - c) One beer or cocktail does irreparable damage. Since alcohol does not require digestion, it goes directly to the blood stream, and attacks quickly the brain cells. We have so many cells in our brain and nervous system that the damaging effects of alcohol upon them is not immediately noticed. The body has a wonderful ability to repair cell damage by creating new ones in most parts of the body, but the tragic thing is that the body has not such ability with brain cells. Once the damage is done, it harm is permanent. Just having an occasional drink over a period of time will add up to adversely affecting our bodies, in particular, our brains.
 - d) drinking of alcoholic beverages has a bad affect on the liver, pancreas, muscles and skin.
- B. A Christian must have self-control and clear judgment (2 Pet. 1:6, Prov. 31:4-5).
 - 1. The first part of the brain affected by alcohol is the frontal portion called the frontal lobe. This part controls our inhibitions causing people to do things they normally would not do.

2. The effect of ONE BEER: It takes one six feet longer to stop a car after drinking one beer than he would before. The H. A. Lavezzi Company, a San Diego beer firm, prohibits its driver from driving if they have had one beer.

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3. Not for those who distinguish between the holy and the unclean (Lev. 10:9-11).
- C. The Christian must have a good influence upon others (I Cor. 10:31-33).
1. Even "personal liberties" are governed (Rom. 14:23).
- D. The Christian is not to be associated with "drinking parties" (I Pet. 4:3).
1. "Carousing", "banqueting" -KJV. Literally means "to drink" - POTOS.
 2. Occasions of drinking is being emphasized, not necessarily drunkenness since that is conveyed in "winebibbings" mentioned earlier in the verse.

QUESTIONS:

1. What is the meaning of "drunkenness"?
2. What FOUR things are associated with drunkenness in the New Testament?
3. Is beer as harmful as "hard liquor"? Explain your answer:
4. The fact that Jesus attended a wedding feast and turned water into wine (cf. Jn.2:1-11), is Scriptural proof that drinking alcoholic beverages socially is right with God. (T) (F)
5. What principles should cause the Christian to not participate in or be an advocate of "social drinking"?

