



Should Followers of Messiah Drink Wine?

The question about whether we are supposed to drink wine or not comes up when someone attends Erev Shabbat or Havdallah for the first time, and sees our congregants sharing wine. It is understandable. Many hear teachings that the word 'wine' in Hebrew means grape juice, and not intoxicating drink, or both. There are many who go to great effort to try to prove this, by using eisegesis, or writing into the text what is not there. They also ignore what IS in the text. They cite outside and much LATER sources to try to support their arguments, including the Talmud, a body of work they are usually loathe to cite! And, they become "legalistic" and judgmental about this one command, which they made up! [Do not drink wine.] We choose to trust the Ruakh HaKodesh in regard to our brothers' lives, and how He, their Master, chooses to lead them, whether to drink wine or not to drink wine. Neither party must judge the other.

Bat-Tzion has the same minimum 'standard' for its members as did the early Kahal in Yirushalyim: abstain from idolatry, from strangled meat, from blood, from sexual sin, and attend the Synagogue on Shabbat to hear the Torah and grow thereby. [Acts 15:19-21]

The citing of the Talmud for phrases such as 'wine in the vat' et al is taking later terms and imposing them over simpler terms in the scripture, terms which scripture clearly defines, and the preponderance of historical evidence and linguistics also define: yayin is wine, which is fermented drink.

Also, many 'experts/theologians' go to great lengths to define 'wine' by going BACKWARD through **four** languages. Scriptural study cannot do that, as the Torah is the foundation of our lives. We must allow scripture to define these terms. The scriptures clearly show us what 'yayin' is, in both sides of the book, which we will demonstrate.

Deut 14:26

26 And you shall bestow the money for whatsoever your soul desires, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever your soul asks of you; and you shall consume it there before יהוה your Elohim, and you shall rejoice, you and your household.

26 כו וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר-
תִּאְוָה נַפְשְׁךָ בַּבָּקָר וּבַצֹּאן,
וּבַיַּיִן וּבַשֵּׁכָר, וּבְכֹל אֲשֶׁר
תִּשְׁאַלְךָ נַפְשְׁךָ; וְאָכַלְתָּ שָׁם,
לִפְנֵי יְהוָה אֱלֹהֶיךָ, וְשִׂמְחָתָּ,
אֶתְּךָ וּבֵיתְךָ.

In Deut 14:26, above, it is clear that Abba tells us to buy WINE and STRONG DRINK to drink before Him. Dismissing this is just choosing to ignore the text. Even IF 'wine' can be 'distilled down' linguistically to grape juice, STRONG DRINK, a word rooted in the same three-letter Hebrew root for drunkenness, **cannot**. It would not make sense for the Almighty to tell His supplicants to bring grape juice OR beer [strong drink from grains] into His Sanctuary, and later tell them not to drink fermented grapes.

NO ONE at Bat-Tzion condones drunkenness. But, we cannot impose today's mores about alcohol consumption over the text, simply because people are misusing a substance. They do so, because they do not follow Torah and do not have the power of Messiah over sin [whether they believe in Him or not].

Another example of irresponsible scholarship in certain approaches to this topic is cited below:

“Writing regarding James, the brother of the Lord, [who] succeeded to the government of the Church in conjunction with the apostles,” Hegesippus says: "He was holy from his mother’s womb; and he

drank no wine nor strong drink, nor did he eat flesh." We can assume that the strict abstinent life-style of James, who for a time served as the presiding officer of the Jerusalem Church, served as an example for Apostolic Christians to follow.”

There is much wrong with the paragraph above. First, Ya'akov, [James], the brother of Yeshua, another son of Miriam, a son of Yosef, was NOT 'holy from his mother's womb' as this promoter of the 'wine is grape juice' theory asserts, through a Catholic 'saint.' Ya'akov was one of the brothers that tried to drive Yeshua off a cliff in Natzaret. He did not believe his oldest brother, Yeshua, was the Messiah, until AFTER His death! Yeshua's brothers were conspicuously absent from the scene when He was hanging on the tree. They mocked Him during his ministry. This hardly shows a holiness from birth, though Ya'akov was likely yet a good Jew. Scriptures ALONE tell us of anyone who is holy from birth, and this is NOT true of Ya'akov. Yes, later in life Ya'akov was very important to the congregation, settling the argument over what to do with Gentiles in the Synagogue [Acts 15:21], and writing the book of Ya'akov, which tells us that our faith is affirmed by our works of the Torah. So, he may indeed have abstained from alcohol, but we doubt it, and it cannot be proven, as Hegesippus is but one 'witness', and not a reliable one. And, we CANNOT assume anything about what Ya'akov might have done! Otherwise, we would all be vegetarians, according to this logic. No reliable source states this about Ya'akov. Even so, if ONE MAN took a vow not to drink wine or eat meat, this does NOT necessarily mean he imposed his own behavior on the whole community. This argument is a mere smokescreen in the 'yayin as grapejuice' debate. Hegesippus lived when? Many years AFTER Ya'akov, about whom he is purported to have testified. He is **not** a primary source for the life of Ya'akov [James]. This fits in the realm of 'catholic myth,' writing things into the lives of 'saints' that cannot be affirmed. This is not a valid source, since Hegesippus did not himself know Ya'akov. At best, this is hearsay.

What needs to be mentioned here is that many **greeks** were vegetarians and teetotalers, thinking that their piety was contingent upon what they put in their mouths. Hegesippus seems to fit in this

category, the same as the former pagans of Rome whom Sha'ul calls 'weak' in chapter 14 of Romans. They abstained from foods because of their **former** lives. Justin Martyr was likely one also, who was also an anti-Semite, and he records that their all-greek congregation watered down the wine before they drank the sacrament, on 'sunday.' So, while he did not go all the way and only drink grape juice, he drank wine, albeit somewhat diminished by adding water to it. This may also have been linked to the false piety of greek thinking that crept into the greek congregations very early on, a sin which the letters of Sha'ul attempt to correct.

Yeshua excoriated this idea with the P'rushim:

Mark 7:15

“There is nothing outside of a man that, entering into him, can defile him; but things which come out of him, those are the things that defile the man.”

[mind you, He was discussing THEIR tradition of hand-washing, and NOT eating Kosher, which He and His Talmidim both did. See our FAQ “Was Yeshua kosher?”]

The 1st century greeks, and romans, brought their pagan ideas of piety into their faith. This is applied to being vegetarians and teetotalers [those who abstain from alcohol]. This is what Romans 14 addresses.

Is it wrong NOT to drink wine? No. Of course not.

It is written into the Torah that a person can CHOOSE to live a life free of fermented drink, taking a Nazirite vow, either temporarily or perpetually. If Ya'akov abstained, this is likely what he would have done, but as a Jew, he would NOT have imposed it on the whole Jewish family of believers in Yerushalayim! Similarly, those today who abstain should not impose THEIR 'halakha' on the whole community. There is NO Torah command not to drink wine.

Many people go to great length, again, to find much later terms to impose on the scriptures. They assert that yayin, the Hebrew word for wine, is used to speak of all other products of the grape, and not just

fermented wine. They even go so far to say that there are no Hebrew terms for grape juice, vinegar, sour grape juice, etc., but that 'yayin' means all of these. We will show how this is false, shortly.

Wine IS fermented. So, this is not an honest approach to scripture, but rather a very tricky, complicated, and intellectually deceitful way to support a DOCTRINE of man, and NOT to teach the commandments honestly. If Abba did not want us drinking ANYTHING fermented, it would have been clearly communicated, and HE would not have instructed His people to buy STRONG DRINK and bring it into His sanctuary for joy before Him.

Here is what the scriptures say about wine, which goes along with the overwhelming historical record of the Jewish use of wine on Shabbat, at Pesakh, and in all the feasts and sacramental rites. Jewish wine is sweeter, yes. But it IS fermented, and always has been. The word yayin still means 'fermented grape drink' today, as it did then. It troubles us that there are those who think they need to interject into scripture what they believe is a sin, which is NOT communicated as a sin in Torah.

The Torah ALONE defines what sin is. [1 John 3:4, Rom 3:20, 7:7]

There is NO command NOT to drink wine. In fact, there are commands actually TO drink it, and to buy it and BRING IT to the Temple! including the recommendation by Sha'ul to Timoteus to drink 'k'tzat yayin,' because it is good for the stomach. [Timothy was half greek, and may have been subject to the same pagan piety that would have been in his mother's house before she became a believer in יהוה and a follower of Messiah.]

The very FIRST use of the word 'wine' in scripture is in Genesis 9

יַיִן

Above is the Hebrew word for wine.

In that verse in Genesis 9, it says of Noakh,

"He drank YAYIN, [the word above] , AND WAS **DRUNK**." [Gen 9:21]

That word for 'drunk' is NOT the past tense of 'drink' [to drink is lishtot, drank is shatah] it is the word for INTOXICATED, "shakhar" in Hebrew. Reading the whole account, one can see that Noakh's good senses had been compromised. By what he DRANK. Yayin: WINE.

So, all the following uses of this word in scripture are already colored by the definition of its most ANCIENT use, fermented juice of grapes that can make a person DRUNK. In verse 24, we see that Noakh was SO drunk from drinking yayin that he awoke from IT, from Yayin, meaning he knocked himself out by drinking this yayin, a word many insist only means 'juice' and not fermented drink. This is a lie.

Very close to that is the account of Melki Tzedek in Genesis 14; he brings the same yayin to Avraham after the war with the kings. He brings the elements of Shabbat and Pesakh to Avraham. This is a **priest** bringing fermented drink to Avraham. To say it is not is to impose a 'desired' meaning on the text, and to deny the face value of what the Word says. Many educated theologians educate themselves beyond the truth, beyond the PLAIN MEANING of what the text says, by interjecting opinion into the text. We must not do this. We must conclude that what Melki-Tzedek brought was the same thing that Noakh drank, since it is a mere five chapters later and only the second use of this Hebrew word in the Torah.

The next use of the word yayin is in Gen 19:32, and again, the person using it gets drunk! It is Lot, and his daughters make him drunk from YAYIN to the point where he doesn't even realize he's copulated with them. So, Melki-Tzedek's yayin is sandwiched by the same word twice used to make two different men drunk.

Some assert that, because we are priests in His Kingdom, we should not drink wine, because there is a Torah command saying priests should not drink wine. The problem is, there was wine for libation in the Temple, and it was to be consumed by the priests with the offerings being brought by the supplicants of Yisra'el! They were

commanded not to drink it when ‘coming into the Sanctuary,’ and that command was specific to a certain part of the Temple’s structure. And, if 'yayin' is only grape juice, why would it be forbidden in the Ohel Moed [inner sanctuary]? Is grape juice pretty much harmless?

So, to say that we, as priests, cannot/should not drink fermented wine is to defy scripture and the order of the priesthood itself, not to mention that it is Melki Tzedek, the priest and figure of Mashiakh Yeshua, who brings intoxicating drink to Avraham.

Others refer to the prophets’ use of the word, and some vague assumptions that are made by those who think yayin is not intoxicating:

Isaiah 16:10 "...treader treads out yayin in the press. . "

They may ask, “how can the liquid that drains from the grape press be fermented and alcoholic as it comes out of the press?

Obviously, it cannot, but, the yayin is clearly the GOAL of the one treading the grapes. Small quantities of fresh ‘juice’ do not require a large winepress treaded by feet!

And here is the verse that should settle it:

Numbers 6:3

מִיַּיִן וְשֵׁכָר יִזִּיר חֲמֹץ יַיִן וְחֲמֹץ שֵׁכָר לֹא יִשְׁתֶּה
וְכָל־מִנְשֵׁרֵת עֲנָבִים לֹא יִשְׁתֶּה וְעֲנָבִים לְחִים וַיִּבְשָׂם
לֹא יֵאָכֵל:

He shall separate from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any **juice of grapes**, nor eat moist grapes, or dried.

This is that from which the Nazir is supposed to separate himself:

Yayin and Shekhar, WINE and STRONG DRINK

Khometz Yayin: SOUR wine, vinegar of wine

Khometz Shekhar: vinegar of strong drink

Kol MISRAH ANAVIM:: ANY GRAPE JUICE.

The assertion that there was no word for grape juice is deceit. Wine was made in much larger volume, because it was kept longer. Grape juice was freshly 'pressed' in small volumes and typically only available just after harvest. Vinegar of wine or of strong drink [likely other alcoholic products from grains] is not pleasant to drink anyway, and would have been used for other purposes [cooking, medicines, etc, the replacement of water in certain circumstances]. The pressing of YAYIN by stomping grapes with the feet is reserved for high volumes of WINE. We've never read where any other product is made that way. Had the prophet meant that the press was for khometz yayin [vinegar] or khometz shekhar [strong vinegar] or misrah anavim [grape juice], HE WOULD HAVE SAID SO. He **SAID** yayin.

So, the NOTION that Hebrew had NO WORDS for the other products is not only wrong, it is a lie. It is intellectual sleight-of-hand to draw the eye away from the truth and put INTO scripture what IS NOT THERE.

Concerning the prohibition of the priests, this command is in **Lev 10**:

וְיִין וְשֵׁכָר אֶל-תִּשְׁתֵּה אֹתָהּ וּבְנֵיךָ אִתָּךְ, בְּבֵאתְכֶם אֶל-אֹהֶל מוֹעֵד--וְלֹא תָמֹתוּ: חֻקַּת עוֹלָם, לְדֹרֹתֵיכֶם. 'Drink no yayin [wine] nor shekhar [strong drink], you, nor your sons with you, when you come into the Ohel Moed [tent of meeting], that you die not; it shall be a statute forever throughout your generations.

We must consider the context of this. Having defined yayin in Torah

as fermented grape drink, with no scripture suggesting it is anything else, at this point, we must ask ourselves WHY Abba instructs the priests not to drink it when ‘coming in’ to the Ohel Moed? Would he really forbid it if it were just grape juice? Likely not.

Looking at the rest of the priestly instructions, we can see that they were going to drink wine while in the Tabernacle!

The Priests stood ‘in the place of יהוה, as intermediaries, so they consumed the offerings that were brought. Some of those offerings were ‘drink’ offerings of wine! See Lev 23:13, Num 15:5-10, and 28:7-14. Before these ‘libations’ were poured out, the priest would drink from them. Had they consumed wine before coming into the Tabernacle, they would run the risk of getting drunk by adding the sacred wine to what they already consumed! The priests ate and drank in the Sanctuary for the full week that they served [serving twice a year for a week, and all priests being there for all the Moedim (feasts)]. And, the wine of the tithe, which we discuss just below, was for them! See Num 18:

<p>וַיְדַבֵּר יְהוָה, אֶל-אַהֲרֹן, וְאָנֹכִי הִנֵּה נֹתַתִּי לָךְ, אֶת-מִשְׁמֶרֶת תְּרוֹמֹתַי: לְכֹל-קֹדְשֵׁי בְנֵי- יִשְׂרָאֵל לָךְ נֹתַתִּים לְמִשְׁחָה, וּלְבָנֶיךָ--לְחֶק-עוֹלָם.</p>	<p>8 And יהוה spoke unto Aharon: 'And I, behold, I have given you the charge of My heave- offerings; even of all the hallowed things of the children of Yisra'el unto you have I given them for a consecrated portion, and to your sons, as a due for ever.</p>
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<p>זֶה-יְהִיָּה לָךְ מִקֹּדֶשׁ הַקֹּדְשִׁים, מִן-הָאֵשׁ: כָּל- קֹרְבָנָם לְכֹל-מִנְחָתָם וּלְכָל- חַטָּאתָם, וּלְכָל-אַשָּׁמָם אֲשֶׁר יָשִׁיבוּ לִי--קֹדֶשׁ קֹדְשִׁים לָךְ הוּא, וּלְבָנֶיךָ.</p>	<p>9 This shall be yours of the most holy things, reserved from the fire: every offering of theirs, even every meal-offering of theirs, and every sin-offering of theirs, and every guilt-offering of theirs, which they may render unto Me, shall be most holy for you and for your sons.</p>
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10 In a most holy place shall **you consume thereof**; every male may consume thereof; it shall be holy unto you.

11 And this is yours: the heave-offering of their gift, even all the wave-offerings of the children of Yisra'el; I have given them unto you, and to your sons and to your daughters with you, as a due for ever; every one that is clean in your house may consume thereof.

12 All the best of the oil, and all the best of the **wine**, and of the grain, the first part of them which they give unto you, to you have I given them.

In this passage, the word for yayin is 'tirosch,' seen below and further explained, but is ALWAYS 'intoxicating wine.'

It is the 'choice wine,' the 'new wine:' It is the BEST wine.

תירוש

That word has a root which means 'to seize,' because **strong** drink 'captures' the mind, which is what intoxication is. This word is mostly used of the 'first wine,' in the sense of **giving wine to Yah as part of the tithe**, which goes to the priests. But, this wine is also an intoxicant, because of the very meaning of the word, and the fact that SCRIPTURE tells us it is an intoxicant. Judges 9 tells us that tirosch 'cheers Elohim and man,' and Eccles 10:14 tells us that yayin makes man happy. Yayin and Tirosch are the same, but tirosch is the yayin that we bring to Yah during the three Pilgrim Feasts, when we bring the Tithe, and the priests drink it. This alludes to the relaxing quality of the drink, as well as the fact that we give the first of it, the best of it, to Elohim in the TITHE, for the **priests to drink**.

We, as His priests, go into His inner sanctuary above, before HaKiseh haKhesed [the Throne of Compassion]; It would indeed be wise not to be drunk when doing that. It is also wise not to drink before coming to his feasts, where we consume wine as part of the sacred rites.

And, with the tithe, Elohim commands that WE, those who come into His House to worship Him, were to buy Yayin OR STRONG DRINK, to drink before HIM and make **our** hearts MERRY:

Deut 14:26

"And you shall bestow the money [of the tithe] for WHATEVER your soul desires, for oxen, or for sheep, or for WINE, **OR** for STRONG DRINK [shakhar, the root word for DRUNK/INTOXICATED], or for whatsoever YOUR soul asks of you; and you shall consume it there before יהוה your Elohim, and you shall rejoice, you and your household."

Further, we can see in **I Cor 11:21** that the early congregation had WINE at their feasts.

"But some men eat their supper before others; and so it happens that one is hungry and another is **DRUNK** [shakhar]. Why? Have you not houses to eat and drink in? Or do you not respect the congregation of Elohim, and want to shame those who have nothing? What shall I say to you? Shall I praise you? No, for this I cannot praise you."

So, we see in these verses that at the Pesakh meal [I Cor was written at and because of Pesakh, see ch 5-6 as well] and at Sabbath the early congregations were drinking WINE; drinking water or grape juice was NOT the implication, but drunkenness was. The drinking of the wine itself was NOT the issue; the **drunkenness** was the problem, and so was the partaking of food and drink without all the brethren present.

Yeshua made mayim [water] into YAYIN, and into TIROSH! [The BEST WINE]

John 2:3-10

And when the wine ran low, His mother said to Yeshua, “They have no wine.” Yeshua said to her, “What is it to me and to you, woman? My turn has not yet come.” His mother said to the helpers, “Whatever He tells you, do it.” And there were six stone jars placed there for the purification of the Y’hudim, which could hold two or three measures. Yeshua said to them, “Fill the jars with water;” and they filled them up to the brim. Then He said to them, “Draw out now and bring it to the master of the feast.” And they brought it. And when the master of the feast tasted the water that had become wine, he did not know whence it had come; but the helpers knew, who had drawn the water. Then the master of the feast called the bridegroom and said to him, “Every man at the first brings the **best wine**; and when they are drunk, then that which is weak; but you have kept the **best wine** until now.”

Yeshua was at a wedding where people were already drunk, and he made the Tirosh for them, the BEST WINE, which is what usually was served at first until the people were **drunk**, so they wouldn’t notice that, after they were drunk, the wine was yayin, less expensive wine. Yeshua made the BEST WINE after they were drunk on ordinary wine. So, both TIROSH and YAYIN are intoxicants! And tirosh is what the priests drank in the sanctuary. [The Aramaic text here says ‘tov khamar,’ for ‘best wine,’ which is the same thing the Targums [Aramaic Torah] call ‘tirosh’ in Numbers 18:12 and other places. ‘Khamarah’ is Aramaic for ‘yayin’. Tov Khamar is Aramaic for ‘tirosh,’ the best wine. Yeshua would only make ‘tirosh!’ He is our High Priest!]

They accused Yeshua of drinking this stuff, because He did. He just didn't get drunk....

Yeshua Matt 11:19

“The Son of Man came, eating and drinking, and they said, ‘Behold, a glutton and a wine-bibber, and a friend of publicans and sinners.’ And yet wisdom is justified by its works.”

One cannot deny that the above shows that Yeshua drank WINE: His eating and drinking is in direct contrast to Yokhanan's **not** drinking wine [see the previous verses], because he was a nazirite, set apart BY ELOHIM for a particular purpose as one who does not consume any wine or other grape products. Yeshua, who was BORN 'set apart', however, DID drink wine. And simply because He did, they accused Him of being a drunk. He was NOT, But, He DID drink wine. Otherwise, the accusation would have left them utterly ridiculous. But, it is NOT what goes in that contaminates a man!

So, the scriptural position on drinking wine is that it is a part of life. It is part of the sacramental rites of Judaism, including Shabbat in the home, Pesakh, and the other feasts, which all include YAYIN as the second element [after bread]. There are 5000 years of Judaic practice to affirm this, along with all the texts we have seen here.

What Torah DOES instruct, is that we should not be DRUNK with YAYIN. If YAYIN does not make us drunk, then why are we instructed not to be drunk by it?

Eph 5:17

“Wherefore **do not lack wisdom**, but understand what the will of Elohim is. And do not **become drunk with wine**, wherein is intemperance; but be filled with the Ruakh, speaking to your souls in Mizmorot, and Tehillot, and Zimrot of the Ruakh; sing with your heart to יהוה , giving thanks always for all men to Elohim HaAv, in the name of Adoneinu Yeshua HaMashiakh.”

Timothy 3:1

“He who becomes a Zaken must be blameless, the husband of one wife, alert mentally, sober, of good behavior, given to hospitality, and apt at teaching; not given to **much** wine....”

Titus 2:3

“Teach the older women likewise to behave as becomes the worship of Elohim, not false accusers, not enslaved to **much** wine;”

Timothy 5:23

“Do not drink **water in excess**, but **use a little wine** for your stomach’s sake, and because of your frequent illnesses.”

In each of these passages, the word is yayin. In the greek texts it is oinos, the equivalent of yayin in the Hebrew texts of Genesis 9, 14, and 19, that got the two men there drunk. So, the assertion that these words do not represent intoxicating drink is preposterous.

The Greek word for "wine" used in the wedding in Yokhanan 2 is also "oinos," which is wine that gets drunk. The text goes further to prove this in the greek, as do the references above!

The servants have already brought the wine that Yeshua made to the master of the banquet for him to taste test before they serve it to the people at the wedding.

Again, the ‘best wine’ He made was ‘tirosh.’ Which is an intoxicating wine.

The word for ‘drunk’ here [John 2, and 1 Cor 11], in the greek, [lest we fall victim to pagan measures of piety] is "methusthosin". The greek root word is "methuo". This means "to be drunk," and is used in John 2:10 in the passive voice, and is translated in some translations as “have drunk freely”, others saying "have well drunk". Vines dictionary translates the greek root word "mathuo" and defines it as "signifies to be drunk with wine." It is used to indicate intoxication in Matt 24:49; Acts 2:15; 1 Cor 11:21; 1 Thess 5:7. The use in passive voice above indicates that the men who were intoxicated (drunk) were becoming more so.

So, even the greek texts show us that OINOS makes us drunk. Just like Yayin and Tirosh. To say otherwise is to ignore the languages, the texts, textual and historical context, and 5000 years of Jewish sacramental and secular history.

Drunkenness is what we are NOT to participate in. THIS is what

scripture makes abundantly CLEAR. But, we are clearly free to drink wine. It is far more important that we be filled with the Ruakh, but being filled with the Ruakh does not exclude drinking wine. It seems many try to impose their desire to have a society free of alcohol into the texts. This is not a new doctrine, but cycles through the congregations periodically. Many have heard the teaching about wine in the Bible not being fermented drink since childhood in the Baptist churches, and other settings. When one begins to learn Hebrew and takes an honest approach to the text, one sees this is a false doctrine, and likely promotes the sin of alcoholism and the control it gains over many!

We MUST be HONEST with the text, and NOT blind to it for our own desire of false humility and HUMAN understanding of what holiness is. Drunkenness is the issue. And, history has proven that prohibition of drink CREATES drunkenness! Teaching people to be responsible in drinking is where preventing drunkenness is. Clearly, some people cannot handle wine and other drink, and they must refrain from it. But, this is because they were not taught to be in the Ruakh by the time they partook, and they allowed it to take control of them. And we are compassionate toward them, as many of us have family where this is a problem, and we desire not to cause anyone to stumble.

וַיֵּן, יִשְׂמַח לֵב-בָּנָאוֹשׁ

“And Yayin makes glad the heart of a man....”