

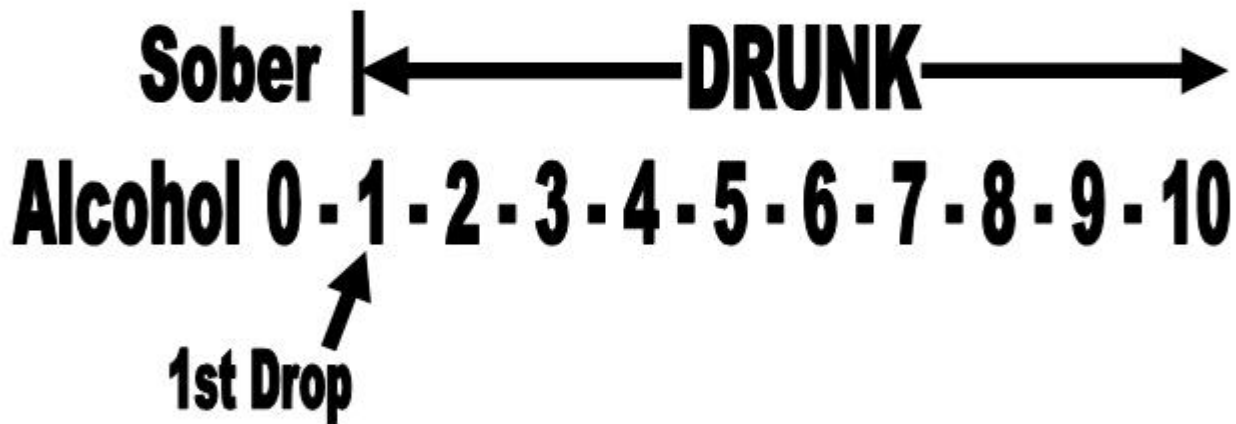
Date : Mon Jun 18 16:34:32 EDT 2018
From : Don Tarbet(donwtarbet@cableone.net);
To : Don Tarbet(donwtarbet@cableone.net);
Subject : Fwd: God's Definition Of "DRUNK"
Attachments : img-0.jpg;

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From: glg@1791.com
Date: Mon Jun 18 15:27:12 EDT 2018
Subject: God's Definition Of "DRUNK"
To: glg@1791.com;

Methusko

"drunk" in Eph. 5:18



Drink one drop - you are one drop drunk

God's Definition Of "DRUNK"

by Gary L. Grizzell

The Holy Spirit's definition of "drunk" is not the same as the world's definition of "drunk!"

Questions and Answers

Concerning I Peter 4:3

1. What does the word "carousings" mean in I Peter 4:3 (ASV)?

1. Note that the American Standard Version uses the word, "carousings," in 1 Peter 4:3 and the King James Version translates it "banquetings."

1. What do accepted New Testament Greek scholars tell us that the Greek word for *carousings* (ASV) means (Greek word pronounced as: *potos*)?

"Carousings (*potos*). *Arndt and Gingrich* define as, 'drinking, especially a drinking party.' *Thayer* defines the term as 'a drinking, a carousing.' From this one passage (I Peter 4:3) Peter condemns drunkenness, drunken feasting and drinking parties as the activities of the ungodly, and forever destroys the contention that the Bible condemns drunkenness but not the use of alcoholic beverages."

(Book entitled: *The Wages of Sin is Death*, written by Thomas F. Eaves Sr. 1999. page 84).

1. “Carousings (ποτοι). Old word for drinking carousal (from πινω, to drink), here only in the N.T.” He went on to add, "In the light of these words it seems strange to find modern Christians justifying their 'personal liberty' to drink and carouse,"

(Source: Greek scholar A.T. Robertson, *Robertson's Word Pictures of the New Testament*; deals with word origin)

1. **What does the word “banquetings” in the King James Version mean in I Peter 4:3?**

1. ***International Standard Encyclopedia:***

“Banquet” — Defined as: “drinkings”
(see below)

"Banquet" and "banqueting" in the King James Version always include and stand for wine-drinking, not simply "feast" or "feasting" in our sense ... Est. 7:2 has in the Hebrew "a banquet of wine." In the New Testament we

see a reflection of the same fact in 1 Pet. 4:3 the King James Version, "We walked in excess of wine, **banquetings**" (Greek "**drinkings**"; the Revised Version [British and American] "carousings"). Compare Amos 6:7 the King James Version, "The banquet of them that stretched themselves," where the reference seems to be to reclining at wine-drinkings.

-- end of quotation from *International Standard Encyclopedia*

1. *Strong's Concordance:*

“Banquetings” - I Peter 4:3 - “banquetings” — a drinking,

carousing.

“banquetings” is a Verb (figure of speech)

1. **How does Young's Literal Translation translate the Greek word *potos* (“banquetings”) in I Peter 4:3?**

1. *Young's Literal Translation* —

1 Peter 4:3 - “for sufficient to us is the past time of life the will of the nations to have wrought, having walked in lasciviousness, desires, excesses of wines, revellings, **drinking-bouts**, and unlawful idolatries”

1. What is a drinking “bout?”

(a) “bout” — “a spell of activity”

(Merriam Webster’s Dictionary). Date: 1575.

(b) Question: Cannot an individual Christian have a “drinking

bout" in the privacy of his own home? Yes. And such would be a sin.

(asking this question does not mean to deny that this word refers to especially drinking parties). Again, those who do so, sin.

1. **Does the word “excess” in the KJV always refer to over-use of a good thing, which good thing is allowed in moderation (that is, with temperance or self-control)?**

Answer: No.

1. “The King James Bible has stood its ground for nearly 400 years (and continues to do so, GLG). However, during that time the English language has changed. With it has changed the meaning of some words used in the KJV.” (One website has) “over 800 words whose definitions have changed since 1611.”

(<http://bible.crosswalk.com/Dictionaries/KingJamesDictionary/kjv.cgi>)

(Note: the number "nearly 400" above in the quote was the number in effect at the time the quote was gathered by the author of the bulk of this article in September 2001).

1. To always interpret “excess” in a literal fashion referring to over-use, note the trouble a student of the English translation of Bible gets into today:

* Compare “excess” in I Peter 4:3 (KJV) with the word “excess” in I Peter 4:4 (KJV) —

I Peter 4:3 — “excess of wine”

I Peter 4:4 — “excess of riot”

Note the use of the word “excess” in I Peter 4:4 above. Whatever the word “excess” means here, it obviously cannot mean the Christian is allowed to *rebelliously* commit sin to a degree. Why? Because the New Testament does not allow sin to a degree (I Jn. 3:4; Rom. 6:1-2). Nowhere in the New Testament does God imply that a Christian can sin *with His approval* so long as the Christian behaves sinfully in moderation (with self-control or temperance).*

Can we rationally and scripturally interpret “excess” (of riot) to mean that we can scripturally have a little or some riotous behavior, as long as we practice it with self-control (moderation)? Obviously not, yet many seem willing to jump to conclusions when interpreting “excess” whenever it is connected with the word, wine, assigning to it whatever meaning they so choose.

1. The KJV is an excellent translation of the Bible. However, we must study the original Greek words to understand certain archaic terms. **One does not have**

to know the Greek language to use English-to-Greek word-helps.

- 1. Is it true that sometimes the Bible writers command total abstinence from a specified practice by condemning the excess of that practice?**

(By “excess” in the question above is meant: indulgence, extreme, maximum, a very pronounced or excessive degree, highest degree, to the greatest possible extent, superfluity).

Answer: Yes, it is true that sometimes the Bible writers command the total abstinence of a certain practice by the forbidding of the extreme of that practice.

Example:

Eccl. 7:17 - "Be not **over much wicked**, neither be thou foolish: why shouldest thou die before thy time?"

Note: This also is simply a figure of speech meaning to totally abstain from wicked behavior. If this is not a

figure of speech and one foolishly places a literal interpretation on this command, then the meaning would be that one may be wicked in moderation (temperately wicked). Such would be a foolish interpretation indeed.

1 Tim. 3:8 - "Likewise *must* the deacons *be* grave, not doubletongued, **not given to much wine**, not greedy of filthy lucre"

Titus 2:3 - "The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, **not given to much wine**, teachers of good things"

Note: In Paul's letter to Timothy (I Tim. 3:8) and to Titus (Tit. 2:3) Paul by the inspiration of the Holy Spirit instructed that the deacons and the aged women were not to be given to much wine.

This is a figure of speech wherein the total abstinence from a practice (alcoholic wine-drinking) is condemned by forbidding the indulgence of the practice. Some will not accept this interpretation though they inconsistently accepted the correct interpretation of Eccl. 7:17, where the Holy Spirit commanded total abstinence from a thing by condemning the indulgence of that thing

(practice). Let us be consistent in our interpreting God's truth, brethren.

To interpret these two passages to say that those addressed are permitted to drink for recreation (pleasure) a little or some alcoholic wine is to place one in the position of advocating that only the deacons and the aged women in the church can drink alcohol for recreation. Such would make God a respecter of persons. But, "God is no respecter of persons" (Acts 10:34).

Objection: "Oh, but you can't use the Old Testament to prove anything since we are under the New Testament."

First, the Old Testament does not have to be used to prove the point under discussion. It is easily proven by studying the expression "excess of riot" found in I Pet. 4:4.

Secondly, yes, we are under the New Testament (Acts 2:42; 2 Jn. 9-11). However, with regard to the Old Testament this does not mean it is not to be read, studied and used in the Christian Age for the purpose God intended! The same Holy Spirit who wrote the New

Testament is the same Holy Spirit who wrote the Old Testament. Yes, we are under the New Testament as the binding law for the Christian Age, but the Old Testament is still inspired of the Holy Spirit and providentially preserved for the learning of New Testament Christians. To deny this is to deny the clear teaching of the apostle Paul in Romans 15:4. (See also 2 Timothy 3:16 - *all Scripture* is inspired of God and profitable in the manner God intends).

Examples of words we use in everyday usage:

“Don’t be **overhasty**.” — Are we saying it is wise to be hasty in moderation? No. The practice is condemned in Prov. 14:29.

“Don’t be **overanxious**.” — Are we advocating to be a little or some anxious? No. The practice is condemned in Phil. 4:6.

“Don't be given to **overembellishing**.” — Is it then okay to lie a little, lie in moderation? No. The practice is condemned in Rev. 21:8.

So to mean abstinence from a practice by condemning the maximum or superfluity of that practice is understood in our everyday language.

Questions and Answers Concerning Ephesians 5:18

“And be not **drunk** with wine, wherein is **excess**;
but be filled with the Spirit”

1. **What is the meaning of “excess” in Ephesians 5:18?**

1. “The word ‘excess’ in Eph. 5:18 is the same original word as ‘riot’ in Titus 1:6. Therefore, Paul is not talking about ‘excessive’ drinking (how much one drinks), but the sin of ‘riot’ or ‘excess.’” (Tom Bright).

1. The Greek word for “excess” here and in Titus 1:6 is *asotia* (Strong’s).

1. **What is the meaning of the word “drunk” in Eph. 5:18?**

1. Greek *methusko* and it signifies:

“to make drunk,
or to grow drunk,
an inceptive verb, marking the process or the
state ...

to become intoxicated . . .”

(*Vine’s Expository Dictionary Of New Testament
Words,*

“METHUSKO,” verb, p. 342)

More on this definition below:

2: [μεθύσκω](#) ([Strong's #3182](#) — Verb — methusko —
meth-oos'-ko)

signifies "to make drunk, or to grow drunk" (an
inceptive verb, marking the process or the state
expressed in No. 1), "to become intoxicated," [Luke
12:45](#) ; [Ephesians 5:18](#) ; [1 Thessalonians 5:7](#) .

[https://www.studylight.org/dictionaries/ved/d/drun-k-
drunkard-drunkeness.html](https://www.studylight.org/dictionaries/ved/d/drun-k-drunkard-drunkeness.html)

* Renowned Greek scholar Joseph Henry Thayer
says the term

means: “to get drunk, become intoxicated.”

* Robert Young defines it as: “to begin to be
softened” -

Analytical Concordance to the Bible, p. 275.

1. So, “Be not drunk,” is a command from God which condemns the entire process of drinking alcohol for recreation, beginning with the beginning. If one drinks one drop, he is one drop drunk.

1. Note that the accepted Greek scholar, W.E. Vine, used the

word “inceptive” to describe the verb which is translated into the English word, “drunk,” in the KJV.

"This means that the Holy Spirit strictly prohibits the Christian from engaging in any part of the intoxicating process (the process of making, growing or becoming intoxicated). Therefore, total abstinence is commanded in Eph. 5:18 by the use of the Holy Spirit's word, methusko."

(source of this quote above is unknown; this material was prepared by the author a number of years ago and thus, as I am trying to give credit where credit is due; this may be my statement or it may be another's; I simply do not remember. Nevertheless, and most important, it is true!).

1. Note the chart that illustrates the definition of *methusko*.

Eph. 5:18 in the Greek language prohibits the Christian from drinking even one drop of alcohol for pleasure. This is the reason that if a person has one drink of alcohol, he's one drink drunk, according to the definition of the Greek word for "drunk" in Ephesians 5:18. **The Holy Spirit's definition of "drunk" is not the same as the world's definition of "drunk!"**

Other Misunderstood Passages

1) Some try to justify drinking in moderation for fun due to **I Timothy 5:23**. However, I Tim. 5:23 allows for medicinal purposes if alcoholic wine is under discussion (which it probably is not), and is a totally different issue. Suffice it to say that to compare drinking alcohol for recreation (for fun) with partaking of alcohol in medication is like comparing apples and oranges.

2) Jesus did not make alcoholic wine in **John chapter 2** since He would have violated God's law, which He as a Jew was under (Habakkuk 2:15 - "Woe unto him that giveth his neighbour drink, that puttest thy bottle to

him, and makest him drunken also ...”). Drunkenness has always started with the first drink.

If Jesus would not put a bottle to another to give him the first drink, neither should we. If He would not put it to another's lips because it was a violation of God's law), neither would He put the bottle to His own lips. He "did no sin" -- 1 Pet. 2:22.

END OF ARTICLE.

Source: The bulk of this article was originally published in September 2001 as a tract entitled, *God's Definition of Drunk*, by Gary L. Grizzell, when working with the Tracts For The Nations' program.

* I use the KJV as my primary study Bible and recommend the same.

* This does not deny the meaning and application of 1 John 1:8-10, which is a different matter.

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