

Hebrew

6071. **‘ăcîyç**, *aw-sees*’; from 6072; *must* or fresh grape-juice (as just *trodden* out):—juice, new (sweet) wine.

8492. **tîyrôsh**, *tee-rosh*’; from 3423 in the sense of *expulsion*; *must* or fresh grape-juice (as just *squeezed* out) by impl. (rarely) fermented *wine*:—(new, sweet) wine.

Webster.

must, *n.* [L. *mustum*, new wine, neut. of *mustus*, new fresh.]

1. Wine pressed from the grapes but not fermented
2. The ground pulp of potatoes, to be used for fermentation.
3. In wine, a condition of newness. [Obs.]

Greek

3631. **ōinōs**, *oy’-nos*; a prim. word (or perh. of Heb. or. [3196]); “wine” (lit. or fig.):—wine.

Note: this says “perhaps of Heb. 3196” not that “it is” from!

Below is Thayer’s Lexicon definition of Strong’s Greek 3631 for John 2:3.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong=G3631&t=KJV>

οἶνος, -ου, ὁ, [fr. Hom. down], Sept. for יַיִן, also for שִׁירֵי תֵּבַר (must, new wine), מֶזֶה, etc.; *wine*; a. prop.: Mt. ix. 17; [xxvii. 34 L txt. T Tr WH]; Mk. xv. 23; Lk. i. 15; Jn. ii. 3; Ro. xiv. 21; Eph. v. 18; 1 Tim. v. 23; Rev. xvii. 2, etc.; οἶνον προσέχειν, 1 Tim. iii. 8; δουλεύειν, Tit. ii. 3. b. metaph.: οἶνος τοῦ θυμοῦ (see θυμός, 2), fiery wine, which God in his wrath is represented as mixing and giving to those whom he is about to punish by their own folly and madness, Rev. xiv. 10; xvi. 19; xix. 15; with τῆς πορνείας added [cf. W. § 30, 3 N. 1; B. 155 (136)], a *love-potion* as it were, wine exciting to fornication, which he is said to give who entices others to idolatry, Rev. xiv. 8; xviii. 3 [here L om. Tr WH br. οἶν.], and he is said to be drunk with who suffers himself to be enticed, Rev. xvii. 2. c. by meton. i. q. a *vine*: Rev. vi. 6.

Matt. 9:17 Neither do men put new wine (*must*) into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine (*must*) into new bottles, and both are preserved. Mark 2:22; Luke 5:37, 38.

Note: The following is decisive that this was non-alcoholic:—

John 2:9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

2:10 And saith unto him, Every man at the beginning doth set forth good wine; and ***when*** men have ***well drunk, then that which is worse***: but thou hast kept the good wine until now.

Note: As one becomes intoxicated judgment and the sense of taste are diminished. Therefore, because they could deduce the “worse and better” is conclusive that it was not fermented just new and old.

Fermented Wine

Fermentation is a sign of death, and death is the result of sin. Alcohol is formed by a process of fermentation; hence, it is a direct child of death and sin.

Prov. 20:1. The wine here referred to is fermented; because it is a “mocker” and “deceiver” its character is evil.

Prov. 23:20, 21. This is also fermented wine; for it is evil and is classed with the “riotous” and the “drunkards.”

Gen. 9:21. Fermented wine causes one to lose all sense of modesty.

Isa. 5:11. The evil nature of the wine here referred to is revealed in its inflaming the passions.

Isa. 28:7. Fermented wine causes the one who drinks it to err in vision and ***stumble in judgment***.

Prov. 31:4, 5. It will cause one to forget the law and ***pervert judgment***.

Prov. 23:21. The use of it brings poverty.

Prov. 23:29, 30. It brings sorrow and contention.

Eph. 5:18. The use of fermented wine forbidden.

Prov. 23:31. We are forbidden to even look upon this kind of wine.

1 Cor. 6:10. ***No one addicted to the use of intoxicating wine can enter heaven.***

Unfermented Wines

The unfermented wine, or the pure juice of the grape, was used as a beverage from earliest time.

Gen. 40:11. The king of Egypt drank the sweet juice of grapes.

Deut. 32:14. The pure blood of the grape was regarded as a choice drink.

Judges 9:13. It cheers God and man.

Ps. 104:15. Gladdens the heart.

1 Tim. 5:23. It has medicinal qualities.

Mark 2:22. If put in old bottles it ferments, thus becoming unfit for use.

Ex. 12:15. Leaven causes fermentation; at the time of the Passover, all leaven or fermented things were taken away from the homes.

Matt. 26:17, 26, 28. The Lord's supper was instituted at the Passover supper, and the wine used was unfermented, because *nothing fermented was allowed in their houses.*

The use of fermented wine excludes the drinker from heaven (1 Cor. 6:10); but of the unfermented, it is not only stated that those who use it may enter heaven, but that the Saviour and the redeemed will drink of it in the kingdom of God. Matt. 26:29. {1919 SNH, BHB 163.15-165.2}

2. The Lord's Supper is designed to represent the death of Christ. See 1 Cor. 11:26. It is a memorial of that which was foreshadowed by the Passover and by all the sacrifices of the old ceremonial law. There is, therefore, the same reason for using unleavened bread in the Lord's Supper that there was for using it in the passover. When Christ broke the bread, he said: "This is my body, which is broken for you." 1 Cor. 11:14. since the bread of the communion represents Christ's body, *it must be without blemish*, or else it is not a fit symbol; for Peter says: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19. Now leaven is a fermentation, and fermentation is decomposition and decay. Then certainly *leavened bread cannot officially represent the spotless body of Christ, any more than leavened or fermented wine can properly represent his precious blood.* Therefore we hold that it was no accident which led to the use of unleavened bread at the institution of the Lord's Supper. {March 25, 1886 EJW, SITI 183.4}