

Correcting the Drunkenness of Noah:

Seeing This Man of Singular Righteousness As The Creator Saw Him

An Analysis of Genesis 6:8-9; 7:1, and 9:20-25

Important Note: This study is still in process and the information included herein is an accumulation of various writings over time. The light yellow and light green highlights of notes and analyses indicate various stages of additions and modifications, yellow first, and then green. Final editing and correlation is yet to be done.

Genesis 9:20-25: Correcting the Drunkenness of Noah
Correctly Defining “Wine” and “Strong Drink” in Scripture
[Hebrew: "wine," *yăyin*; "strong drink," *shākār/shékār*; Greek: *oinos*; *sikĕrā*]

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The Foundation Essential for Accurate Interpretation of Any Text of Scripture

Yahweh, the LORD, the God-Who-Exists, the *only* God who exists, is never changing and cannot misrepresent Himself in any way,¹ and thus, His every expression, regardless of the manner in which it is done, is a perfect representation of His person from eternity past to eternity future. He is the Creator, the One who brought into existence all that exists, and it all exists *within* His person.² Indeed, nothing "exists" external to His person,³ and nothing "outside" Him is knowable or even conceivable by man. He is the owner, designer, definer, sustainer, and authority with respect to all that exists. He cannot, and will not, authorize or validate to any degree that which is inconsistent with His perfect person and His design. From the beginning, He has required that offerings presented to Him are to be fully consistent with His person and His design.

The record of Cain's interaction with God regarding his "offering" to the Creator indicates this truth. Certainly, the man intended to demonstrate his recognition of his relationship as a created being, but he thought that he possessed the authority, the right, to determine the content of his offering to God. The Creator had already revealed the criteria of a "good" offering and had demonstrated to Adam, Cain's father, that *humans possess neither the ability nor the authority* to determine their relationship to His design criteria. Cain's offering must have been excellent in quality, but *it was not that which God had specified*, and thus, it was not accepted. This was not an arbitrary or capricious rejection by the Creator; it was in full accord with His person and design that violations of His design criteria would result in undesirable circumstances which were designed specifically to turn the violator back to His design and the blessings inherent within that design. Thus, given the unchanging nature of God, this same criterion has applied to every offering of all time: every offering made to Him must be fully consistent with His person and His design.

Humans, then, must know the Creator and His design intimately, to the utmost detail. This necessitates intensive study of His revelation, especially that which He has recorded and preserved in writing. Error in the knowledge and understanding of this revelation can, and does, prove destructive, at best, and disastrous, at worst. Therefore, every matter regarding the interpretation of Scripture must be very carefully considered, because every part of the Scripture

¹ Titus 1:2: He is “the unfalse God.” Hebrews 6:18: He is “unchangeably” unable “to be false.” Psalm 89:34: He will not change or "alter" in any way that which He has said. Malachi 3:6: In His own words, He “changes not.” James 1:17: In Him, no “variableness” or even a “shadow of turning” exists.

² Acts 17:28. This verse may be used as "proof" that everything exists *within* Him, but the foundation of this truth rests upon an accurate perception of the nature of His creation activity. Most believers think in terms only of the spatial dimensions of the universe in which they live, but God is "non-dimensional" in this respect. He is the one who brought "dimensionality" into existence, called "heaven" or "space," *shamayim*, in Genesis 1:1, but that dimensionality was not *external* to Him; it existed *in* Him, and thus, He pervades it all and by Him all consists.

³ Human knowledge and perception is bounded by the person of God in whom it exists, and God would have to reveal anything that would, or might, exist "outside" Him. Humans, however, in their finiteness, lack the ability to comprehend God even to the extent of the revelation He has provided. To think that humans could then perceive that which is "external" to Him is a thought beyond human mental ability, ability which is framed within His person.

is an accurate representation of the person of God. This identity relationship between who God is and what God says and does demands, then, that believers know Him and His design in utmost accuracy. This is not to say that they must know every aspect, every detail, of His revelation, but that those aspects, those details, which they claim to know are known absolutely accurately. The obvious fact, however, is that most Bible readers, whether they are casual readers or serious interpreters, do not engage in or appear to care about intensive analytical study of the Scriptures as God gave them. This lack on the part of believers has brought about a condition where a great many, even those entrusted to be leaders, are unable to discern between truth and error in the presentations of other. They are, then, susceptible to receiving error in the place of truth, and in the matter of Noah's becoming "drunken," that is exactly what has happened.

The Problem of Unrighteous Behavior by a Righteous Man

For years, many readers of the Bible have struggled with the record of Genesis 9 that describes an occasion where, after coming off the ark, Noah drank wine and became "drunken." They read of the extraordinary "righteousness" of this man, a righteousness so singular in nature that, out of all pre-Flood humanity, God preserved only him and his immediate family through the greatest physical catastrophe ever to affect the earth. Here was a man who walked with God, a man to whom the Creator spoke directly and personally, but then, this same man seems to demonstrate that, in reality, he is not very different even from those just destroyed by the Flood.⁴ "Righteous" Noah became "drunken" and even, in the imagination of some, also became the object of some kind of lewd behavior on the part of one of his sons. The very words, "righteous" and "drunken," describe conditions in great contrast to one another. If Noah had become "drunken," and later became "righteous," the two conditions could have been more easily reconciled, *but* to have been "righteous," and *then* become "drunken," arouses a whole realm of questions regarding the true character both of the man Noah *and* the God who called him "righteous."

The Results of a Lack of Intensive Analytical Study of the Text

Something is wrong, and the wrong does not lie in the record or the God of the record. The God-Who-Is does not change, nor can He be "false" in any way,⁵ so when His record appears contradictory or inconsistent in some manner, the inconsistency must lie in man's interpretation, his understanding, of that record. Most men, even those honestly desiring understanding of a Biblical passage, seek the thoughts of other men long before they ever apply themselves to *proper intensive analytical study* of the Word itself, that is, if they ever do so at all. They may or may not trust those to whom they resort for help, but in their search for interpretations acceptable to what they already "know," the actual theological perspective of the "commentator" is not of great importance. Seldom do they realize that, frequently, the "commentators"

⁴ Many have used Noah's supposed failure to illustrate human weakness with regard to violating the design of God, and many others have regarded such use as "good preaching." In reality, both groups, by promoting this serious error, are indicating their ignorance of God's actual record.

⁵ Malachi 3:6; Ephesus 4:25; Titus 1:2; Hebrews 13:8; 1 John 2:21, 27; Revelation 21:27; 22:15.

themselves have not done *proper intensive analytical study* to insure that their "expository thoughts" are accurate. This problem is rampant and results in a plethora of "alternate interpretations," many of which are gravely erroneous, and the Genesis 9 record of Noah's "drunkenness" has not escaped the error. Proper intensive analysis of the record, as God gave it, corrects and eliminates the seeming inconsistencies, leaving the conclusion that, indeed, "righteous" Noah *did not* become "drunk"!

Common Attempts to Explain Noah's "Inconsistency"

Contradictory behavior in a man described by God as "righteous" causes all sorts of explanations seeking to justify what happened or to make the record of the inconsistency valuable in some way. Some have tried to justify Noah's righteousness and his "drunkenness" by claiming ignorance on his part, that is, that he did not realize that the grape juice had changed to alcoholic wine or that he did not know that fermentation produced alcohol or that he did not know what alcohol would do to him. Others have made no attempt to justify the man. Instead, they have found in the incident an example of a "good man gone wrong" or an illustration of the "exceedingly powerful attraction of sin" or a case of "failure even in the best of men." In the end, however, the question still stands: How could a truly righteous man fail in such a manner?

The Unquestionable Pre-Flood Righteousness of Noah

The text of Scripture is exceedingly clear regarding Noah's righteousness in the pre-Flood era. Many focus on a later *supposed* flaw in a life which God Himself emphatically declared in the record of Genesis 6:8-9 to be **righteous in His eyes, in His estimation, in His infinitely accurate evaluation**, but this erroneous focus has misled many more into failing to recognize the greatness of this man. The Creator made no random or capricious selection of Noah for the task at hand; He knew the man to be one who ordered his entire human existence to know and understand and to walk within the criteria of the Creator's design, a design which he knew perfectly reflected the person of the God who had brought into existence all that existed. Noah did not "find" the grace of God by any accidental occurrence of life; he "found" that grace because, in life of singular righteousness, he was actively seeking it, and the Creator insured that he "found" that which he sought.

Genesis 6

8 But Noah found grace in the eyes of the LORD.
 9 These are the generations of Noah: *[the "originations," the "origins" of his "finding" grace]*
 Noah was a just man
and [Noah] [was] perfect in his generations, [the generations of "people" living with him]
and Noah walked with God.

וְנֹחַ מָצָא חֵן 8
 אֵלֶּה תּוֹלְדֹת נֹחַ 9
 אִישׁ צַדִּיק
 בְּדֹרֹתָיו הָיָה
 תְּמִים
 אֶת־הָאֱלֹהִים
 הִתְהַלָּךְ-
 נֹחַ:

LXT

8 Νωε δὲ εὗρεν χάριν ἐναντίον κυρίου τοῦ θεοῦ
 9 αὗται δὲ αἱ γενέσεις Νωε
 Νωε [] ἄνθρωπος δίκαιος
 τέλειος [] ὄν ἐν τῇ γενεᾷ αὐτοῦ *[LXX does not distinguish γενεσεις and γενεα as Hebrew]*
 τῷ θεῷ εὐηρέστησεν Νωε

וְנֹחַ אֲשַׁכַּח רַחֲמֵי יי: TAR 8
 אֵלֶּיךָ תּוֹלְדֹת נֹחַ 9
 גְּבֵר צַדִּיק
 בְּדֹרוֹתָיו הָיָה
 שְׁלֵמִים
 בְּדַחֲלֵתָא דִּי יי 1 הִלִּיךְ 2 הִתְהַלִּיךְ נֹחַ:

Descriptive Literal Translation:

8 And Noahk found grace in the eyes of Y'howah.
 9 These *[exist]* the originations of Noahk.
 Noahk *[existed]* a righteous man. *["Noahk" first word; undstd verb; given in line 2]*
 Complete he existed in his generations. *[subj "he" inludd in verb; "complete" is *tamiym*, "complete integrity"]*
 With the God made himself walk Noahk. *["Noahk" last word; *hithpaal* perf verb, expresses action of "existed"]*

Noah's pre-Flood righteousness cannot be questioned. God's description of Noah indicates that he "found grace in the eyes of the LORD," but this was not by some predetermined or random selection on the part of God. The verb "found"⁶ is in the *active* voice, signifying that Noah "found" grace, because **he was actively looking for that grace**. He was a man who had chosen to seek his Creator's design and conform to it, and this made him "righteous."⁷ Noah had known and walked with every pre-Flood patriarch except Adam, Seth, and Enoch, but even these three had left undeniable testimony of the necessity of walking with God. The man had accurately perceived the Creator's evidence of Himself and His design which pervaded all that existed, and, in response, he had "believed," "caused firmness"⁸ to God, the necessary criterion for righteousness in all ages.

Then, too, Noah's "firmness" was not a momentary or brief event, as indicated by the Hebrew wording that "with God Noah **made himself walk**." This is the actual significance of the Hebrew *hithpael* verb stem which God used in the text to state that Noah walked with Him. Though no major English translation clearly renders this actual significance, and Hebrew lexicons seldom clearly distinguish this stem from the active *qal* stem, God invested **His** meaning and **His** significance in this form. Certainly, Noah sought the criteria of his Creator's design for human existence, and he purposely walked himself within those criteria. God's choice of Noah to receive the grace of constructing the ark, though rooted in His perfect foreknowledge, was anything but random or "foreordained."

Knowing God and the absolute "firmness" of God's person, Noah had sought and fully expected such grace. Noah knew that, to the Creator, the God who had brought into existence everything that existed, the construction of the ark was nothing, even if He chose to use humans to perform the actual construction. In singular contrast to the men of his day, this Godly man "made himself walk in the firmness of God's person," even regarding the things which he had never seen and for which he possessed no experiential evidence of their future existence. Noah, like his later descendant Abraham, simply "believed in the LORD"; nothing more was needed!

After Noah had completed the ark, the LORD indicated His recognition of the man's distinctive righteousness when He instructed him to come into the ark with his family. In this instruction to Noah, the LORD gave the reason, the ground, for His instruction in the words "**thee** have I seen righteous before me in this generation."⁹ The **singular** nature of the pronoun

⁶ The Hebrew *mātsā* (מָצָא) is in the **active qal** form, indicating that the subject, Noah, was the doer of the action.

⁷ The English words "just" and "righteous" are two different translations of the Hebrew word *tsāddiq* (צַדִּיק), an adjective form of the root *tsādaq* (צָדַק) and the noun "rightness, righteousness," (*tsēdēq*, צְדָקָה), both of which relate to the existence of a quality the nature of which is determined by the criteria of God, and God alone.

⁸ English translations typically use words such as "believe, belief, have faith" to render the Hebrew concept which actually means "to cause firmness," but these renderings obscure the nature of the action involved.

⁹ Genesis 7:1. This pronominal distinction is preserved in the KJV, GNV, ERV, DBY, JPS, LXE, NJB(?), WEB, and YLT English translations, the LXT Greek translation, and the TAR Aramaic translation. Other English versions

"thee" is of great significance. It indicates that the LORD did not see "righteousness" in Noah's family members to the same degree which He saw it in Noah. Undoubtedly, the man's family was righteous before God, but Noah's righteousness was of such a nature that the Creator regarded it as **singular** among all those living on the earth at that time. Thus, when Noah boarded the ark, he was **a man of singular righteousness in the sight of God**, a truth which cannot be questioned and a condition which would remain unchanged through all the cataclysmic events of the Flood and its associated effects.

The Unquestionable Post-Flood Righteousness of Noah

Much later in Israel's history,¹⁰ Noah's name would again be spoken by the LORD in a context that placed him with two other men whose righteousness before God could not be questioned. In His words to Ezekiel regarding the judgment He would bring upon Israel for keeping idols in their hearts, the LORD emphasized the surety and inescapable nature of His judgment by naming three righteous men who *alone* would escape if they were in the land. Those three men were Noah, Daniel, and Job.¹¹ These three men were singular models of excellence of righteousness, having nothing in their lives, or the record of their lives, that could give rise to valid criticism of their seeming righteousness. They were, and had been, men of unquestionable righteousness; they were men whose lives gave unquestionable evidence that they walked with God.

As one of these three, Noah's righteous walk with God must have continued after he left the ark and continued uncompromised in the wine-drinking incident. Indeed, if this man had "fallen into sin," as so many have misrepresented him, and **did not acknowledge** his own culpability in drinking himself into a condition where he exposed himself in an unacceptable manner, then he would have been guilty of failing to admit his own contribution to his son's violation. For this man to have been evaluated as singularly righteous at the time he entered the ark and then, **less than a year after exiting the ark**, to have failed to acknowledge his "sin" in becoming "drunk" would not only have compounded his violation, it would also have indicated that he was no longer walking with God. This compounded failure would have so encumbered the testimony of his life that the LORD would not have included him in Ezekiel's statement. The Creator did, however, include Noah with Daniel and Job, and thus, the common understanding regarding his "drunkenness" must be doubted as an invention of men who themselves failed to properly interpret and correlate the Creator's own revelation of the incident. Noah was righteous in the sight of God both before and long after the Flood; the righteousness of this man cannot be questioned.

tend to use the pronoun "**you**" which may be **singular or plural**, thus referring either to Noah alone or to him and his family together. The Hebrew text is unequivocal.

¹⁰ Ezekiel wrote his record circa 590 B.C., some 1,900 years after the Flood.

¹¹ Ezekiel 14:14, 20. Many have misunderstood as well the righteousness of Job, because they failed to interpret the Biblical record as God gave it.

The Assumption That Leads to Misunderstanding Noah's Actions

Whether justifying or condemning the man, both approaches to Noah's "drunkenness" *assume* one important condition: *that Noah actually became drunk from drinking alcoholic wine just as individuals become drunk from drinking alcoholic beverages in the present day.* **This assumption is where the error begins**, but not where it ends. Many, both ancient and modern, have continued in the way of misunderstanding and see some kind of sexually-oriented action or thought on the part of Ham, but again, in reality, nothing of the sort is indicated in the text. In fact, nothing in the passage indicates that Noah's "drunkenness" was of the same nature as that produced in someone who ingests ethyl alcohol or any of the great number of substances used by men to induce a state of drunkenness, and nothing in the passage indicates the occurrence of any activity of a sexual nature. These things are present only in the perverted minds of men who lack understanding of what God actually revealed in the passage.

The Scripture Record of Noah's "Drunkenness"

The actual text that refers to Noah's "drunkenness" is found in Genesis 9:20-27. This passage, through verse 25, is as follows.¹²

- | | | | |
|----|-----|----------------------------|--|
| 20 | And | Noah | began to be an husbandman, |
| | and | he | planted a vineyard: |
| 21 | And | he | drank of the wine, |
| | and | | was drunken; |
| | and | he | was uncovered within his tent. |
| 22 | And | Ham, the father of Canaan, | saw the nakedness of his father, |
| | and | | told his two brethren without. |
| 23 | And | Shem and Japheth | took a garment, |
| | and | | laid it upon both their shoulders, |
| | and | | went backward, |
| | and | | covered the nakedness of their father; |
| | | and | their faces were backward, |
| | | and | they saw not their father's nakedness. |
| 24 | And | Noah | awoke from his wine, |
| | and | | knew what his younger son had done unto him. |
| 25 | And | he | said, |
| | | | Cursed be Canaan; |
| | | | a servant of servants shall he be unto his brethren. |

¹² The text provided here is the AV English, MT Hebrew, LXX Greek, and the author's descriptive literal translation. These are provided for ease of reference and analysis, and each text has been spaced to show the activities of each person in the context and to indicate change of persons.

Hebrew Text (WTT):

20 וַיִּחַל נֹחַ אִישׁ הָאֲדָמָה
 וַיִּטֵּעַ כַּרְם:
 21 מִן־הַיַּיִן
 וַיִּשְׁכָּר
 וַיִּתְגַּל בְּתוֹד אֶהְלֵה:
 22 וַיֵּרָא חָם אָבִי כְנָעַן אֶת עֲרוֹת אָבִיו
 וַיַּגִּד לְשָׁנֵי־אָחִיו בְּחֹזֶק:
 23 וַיִּקַּח שָׁם וַיִּכֹּת אֶת־הַשָּׁמְלָה
 וַיִּשְׁימֶה עַל־שִׁכְמָם שְׁנֵיהֶם
 וַיִּלְכֹּד אֶת־רֵגְלֵיהֶם
 וַיַּכֹּסֶם אֶת עֲרוֹת אֲבִיהֶם
 וַפְּנִיָה־לְאֶת־רֵגְלֵיהֶם
 וַעֲרוֹת אֲבִיהֶם לֹא רָאוּ:
 24 וַיִּקְרָץ נֹחַ מִיַּיְנו
 וַיֵּדַע אֶת אֲשֶׁר־עָשָׂה־לוֹ בְּנוֹ הַקָּטָן:
 25 וַיֹּאמֶר אַרְוִיר כְּנָעַן
 עֶבֶד עֲבָדִים יִהְיֶה לְאָחִיו:

Septuagint LXX Greek Text (LXT):

20 και ἤρξατο Νωε ἄνθρωπος γεωργὸς γῆς
 και ἐφύτευσεν ἀμπελῶνα
 21 και ἔπιεν ἐκ τοῦ οἴνου
 και ἐμεθύσθη
 και ἐγυμνώθη ἐν τῷ οἴκῳ αὐτοῦ
 22 και εἶδεν Χαμ ὁ πατήρ Χανααν τὴν γύμνωσιν τοῦ πατρὸς αὐτοῦ
 και ἐξελθὼν ἀνήγγειλεν τοῖς δυσὶν ἀδελφοῖς αὐτοῦ ἕξω
 23 και λαβόντες Σημ και Ιαφεθ τὸ ἱμάτιον ἐπέθεντο ἐπὶ τὰ δύο νῶτα αὐτῶν
 και ἐπορεύθησαν ὀπισθοφανῶς
 και συνεκάλυψαν τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν
 και τὸ πρόσωπον αὐτῶν ὀπισθοφανές
 και τὴν γύμνωσιν τοῦ πατρὸς αὐτῶν οὐκ εἶδον
 24 ἐξένησεν δὲ Νωε ἀπὸ τοῦ οἴνου
 και ἔγνω ὅσα ἐποίησεν αὐτῷ ὁ υἱὸς αὐτοῦ ὁ νεώτερος
 25 και εἶπεν ἐπικατάρατος Χανααν
 παῖς οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ

Literal Translation of the Hebrew Text

- 20 Then Noah began *[to exist]* a man of the earth.
Then he planted a vineyard.
- 21 Then he drank from the grape juice.
Then he became affected *[by the grape juice, becoming drowsy and warm]*.
Then he uncovered himself in the midst of his tent *[and went to sleep]*.
- 22 Then Ham, the father of K'naan, *[entered the tent and]* saw the nakedness of his father.
Then he caused *[what he saw]* to be prominent to the two of his brothers in the outside.
- 23 Then Shem and Yapheth took the outer garment.
Then they placed *[it]* upon the shoulder of the two of them.
Then they walked backward *[protecting the honor of their father]*.
Then they covered the nakedness of their father,
and their faces were backward,
and the nakedness of their father they did not see.
- 24 Then Noah awoke from *[the effects of]* his grape juice.
Then he knew that which his younger son did to him.
- 25 Then he said,
Cursed be K'naan *[the son of Ham]*.
A servant of servants he will be to his brothers.

Analysis of the Scripture Record

Verse 20: The passage begins simply by stating that Noah began to be a "man of the earth." Though vegetation had begun to grow as soon as the receding flood waters uncovered the ground, most of that which grew had not been designed by God to be food for man. Thus, Noah and his family realized the necessity of cultivating crops and planting fruit-bearing vines and trees in an orderly fashion in order to facilitate managing their growth and their harvest. One such item planted by Noah in some kind of orderly fashion was a vine, and apparently one that produced grapes. Thus, Noah "planted a vineyard." Some time, perhaps months or even a year or more had passed since they had come off the ark, and the anticipation of a harvest of fresh grapes and the juice that would come from them must have been in Noah's mind as he tended the vines.

Verse 21: As the vines grew and fruit began to appear and ripen in the sun, Noah must have thought often of the delicious taste of the mature grapes he expected to harvest. Then, as some became fully ripe, he must have tasted several, perhaps even encouraging the other members of his family to do so. They may have eaten some before the harvest, but Noah was a wise and Godly man, over 600 years old, who knew the value of awaiting the full harvest and storing and preserving it both for later use and future planting. The earth and its climate had become drastically different from the pre-Flood environment, and as Noah continued to walk with God, he would have learned the new procedures necessary in the post-Flood world. God had preserved Noah's family through the Flood, so He would not allow their ignorance of the new

environment to bring about their extermination. They were God's new beginning for populating the entire earth, and He would assure that this would occur.¹³

When Noah finally harvested his grapes, though some may have been used for a few days of immediate meals, he pressed the juice, called *yayin* in Hebrew, from them. Noah, his family, and even those who had died in the Flood, would have known that grapes could not be preserved indefinitely in their harvested state. The knowledge God had built into Adam and the more than 1600 years of human experience had taught men not only the best ways to preserve the delicious grape taste, but also all the various ways they could use the preserved juice. They would have known that when they subjected the juice to various conditions of time and temperature, they could either preserve it very much in its original state, or they could change it to a substance with very different taste and nature. In whatever condition they chose to preserve it, they referred to it as "**juice,**" *yayin*, the **same** name they applied to the liquid "juice" **which was pressed from other** fruits of various sorts. In Noah's case, the fruit from which he pressed the juice was the "fruit of the vine," grapes, and thus, the word *yayin* referred to "grape juice."

When not preserved in its original state, the *yayin* contained substances which changed its nature, especially in regard to its physiological effects on the human body. If left untreated or in an uncontrolled environment, the juice might rot and become worthless, but wise preservation methods could make the juice useful for many months. The original taste could be preserved for some time by heating the juice to a certain temperature,¹⁴ thereby killing the yeast present within it. An alternate means of preservation involved allowing the yeast to promote chemical reactions that changed the sweetness either to ethyl alcohol, a substance which dramatically affected the human body, or to that tasty but pungent substance now called vinegar.¹⁵

After pressing the grapes, Noah drank some of the juice. The record does not indicate how much juice Noah drank, but the amount may have been substantial, perhaps even eight to sixteen ounces. It had been well over a year since he had experienced the delicious taste of fresh juice,

¹³ An important point to remember is that fermentation is nothing more than a chemical reaction. Some have posited that changes in earth's atmosphere, especially reduced pressure and reduced oxygen content, would have made fermentation a post-Flood effect which was unknown to Noah. Studies have, however, demonstrated that the reaction is essentially unaffected by changes in pressure and oxygen concentration.

¹⁴ Methyl alcohol (methanol, CH₃OH) boils at 148 F and Ethyl alcohol (ethanol, C₂H₅OH) boils at 173 F, both substantially below the 212 F boiling point of water. [Mixtures of ethanol and water also form a 95.63/4.37 wt% azeotrope which boils at 173 F.] Propyl alcohol (propanol, C₃H₇OH) occurs in two isomers with different boiling points: *n*-propyl (207 F) and *iso*-propyl (180 F).

¹⁵ Note that the word *vinegar* itself is a derivative of the word *vine*, which in turn is a derivative of the Greek word *oinos*, which is in turn a derivative of the Hebrew word *yayin*. Thus, not only is the English word *vine* derived from the Hebrew *yayin*, but also, the English word *wine* is derived from the same source. The significance of this fact is that the meaning of *wine* in the English Bible must be consistent with the meaning of the ancient Hebrew *yayin* which refers to *juice in general*, covering all forms from *juice* that is still within the fruit to the derivatives, and dilutions, of the *juice* after it has been removed from the fruit. Distinctions in the form of *yayin* are determined from careful analysis of the ancient Hebrew or Greek context in which the word occurs. Modern man attempts to force upon the ancient text his present day concepts and understanding of *wine*, but the error that results has led many into wrong views of God, His revelation of Himself, and His people.

and he may have allowed himself a little excess. However much Noah drank, the wording of the passage unquestionably implies that he *was affected, influenced in some way* by what he drank.

Virtually all *translations* of the Hebrew text, even the ancient ones, use the wording "drunk" or "drunken," or something essentially equivalent in their language, to describe Noah's state after drinking. This translational agreement appears to confirm the English rendering "drunk," along with all that the modern mind associates with the word. Certainly, it seems that such an array of translators and interpreters, both ancient and modern, could not be wrong, but translations are just that: they are translations, and they are **not** the authority. They are the attempts of humans, **first**, to understand the ancient language text and, **second**, to transfer their understanding into a translation language. This involves two steps of transfer, each of which requires finite human minds to accurately assess and apply what they, *with all their presuppositions about God and His design*, perceive is a "good translation." Readers of their translations, then, make yet another transfer into their own thinking and *whatever the reader perceives the translation to say is "the word of God" to that person, whether it is true or not!*

In the matter of Noah, with the translation thus settled in the English mind, *it remains only to apply the normal, modern English concept of "drunkenness" to the ancient context*. This, in turn, leads to the idea that Noah, like any other man who ingests alcoholic beverages, became "drunk" and thus, was not in full and proper control of himself. The story continues that, subject to the alcohol, Noah's judgment was impaired with the result that, in some degree of stupor, he exposed himself by removing his clothing and then fell asleep in that condition.

The concept of "drunkenness" is rooted in the idea that the juice Noah had extracted from the grapes had fermented, a process requiring several days. Nothing, however, in the context indicates that Noah did not remain in full and proper control of himself. The text relates his body's reaction to the juice with the words that he "uncovered himself"¹⁶ inside his tent. The passage also reveals that he "awoke" (verse 24), obviously indicating that, while uncovered inside his tent, he went to sleep. Neither of these actions, neither becoming warm and undressing nor becoming sleepy and taking a nap, *necessarily* involve the ingestion of alcohol. Indeed, though the ingestion of alcohol does cause temporary feelings of warmth and drowsiness in the human body,¹⁷ *these conditions are actually more commonly associated with the ingestion of a beverage which has a very high sugar content*, and that is exactly the nature of fresh grape juice!

The Biblical record gives no evidence of behavior that would be specifically associated with alcohol consumption. However, the behavior recorded fits perfectly the effects of drinking a substantial amount of juice with a high sugar content. The question then arises regarding the actual wording of the text, giving priority to the actual Hebrew Scriptures and then comparing

¹⁶ The English text "was uncovered" is a passive construction of the Hebrew hithpael stem which signifies a reflexive sense. Thus, Noah "uncovered himself." The passive English construction does not preclude his having done so, but it can lead to misinterpretation and conjecture.

¹⁷ Multiple research studies, available on the internet, have confirmed this.

the wording of the Septuagint LXX Greek translation and the standard English translations. The word used in each - *shakar* in Hebrew, *methusko* in Greek, and *drunken* in English - became associated with "drunkenness" as generally conceived in the experience of men subsequent to the time of Noah. This seems to indicate that accurate translation and interpretation must apply the same concept, but those who do so are actually committing a common, but extremely destructive and misleading, interpretational error.

When any man receives a communication, his mind interprets that communication according to the concepts, definitions, and experiences already resident in his mind. He will evaluate the information coming to him, including the nature of its setting and context, by that which he has already learned, whether receiving something totally new or repetitive in his experience. Despite the dangers associated with misunderstanding the design of God, those who read and study the Bible apply this same process. They seem to think that the knowledge they *already* possess regarding the meaning of the words and sentence structures is sufficient for them to accurately discern exactly what God intended them to know from that particular text. Stated differently, they think that whatever they perceive the text to say is exactly what it says. No need exists for them to question whether their understanding is correct, especially since, in their thinking, their thoughts are being directed by the Holy Spirit of God.

In truth, those thinking in this manner seldom accurately or fully perceive the content of a passage, because their attitude is, in reality, a rejection of the Spirit's help and direction for them to study more thoroughly. They appear to think that the Spirit gives one truth to one "faithful" reader and another truth to another "faithful" reader, but this can never be the case. The God-Who-Exists never changes from that which He intended to communicate through the ancient writers and speakers who delivered and recorded His revelation.

With this in mind, the reader of the Scripture record of Noah's "drunkenness" must seek to understand the words as God gave them to the original writer just after the Flood some 4,500 years ago. This also means that the words must be interpreted using the ancient definitions and concepts, not the modern ones. Indeed, if one applies the concepts and definitions that have **been** attached to the original ancient words or which have derived from them, that reader or interpreter *may* reach an accurate understanding, but unless the word meanings and their significance have not changed throughout the millennia of time since Noah's day, then the reader who applies the modern concepts is almost assuredly *misunderstanding* what God was actually communicating. Every serious student of Scripture should recognize this dangerous interpretation methodology and guard himself against it, but experience demonstrates that relatively few, even among those who have been trusted to study and reach accurate conclusions, actively work to correct and refine and develop their definitions to fit a truly Biblical model.

The Hebrew word *shakar* is, then, the primary word for study. It is the actual word found in the text and reflects exactly what God intended to convey. The Septuagint Greek word *methusko*, coming more than a millennium later, **cannot be trusted to define *shakar***; it merely reflects the results of specialized derivation which erroneously narrowed the definition of *shakar* to only one aspect of its original significance. **Even in the present day, men have indicated their perception of differing levels of "impairment" resulting from ingesting alcohol.** Laws exist

which distinguish between "driving **under the influence**" (DUI) and "driving while intoxicated." (DWI), with DUI usually being the lesser charge, though both refer to the **same type of effect** but to **various degrees** of that effect. These laws do not limit the source of impairment to alcohol ingestion, but include any kind of drug, legal or illegal, or any other substance which adversely **affects** an individual's cognitive abilities, abilities essential for safe driving. Certainly, every driver is "**influenced**" by whatever he has ingested, but the intent of these laws is to minimize the number of people who are driving while "**influenced**" to a degree which causes a hazard to themselves or others. The only variation in "**influence**" is the degree of that influence.

The ancient Hebrews used the word *shakar* and its various forms to indicate the concept of "influence" or "effect" in regard to the types of drink available to them. [tbd]

God's Confirmations of the "Affected, Influenced" Significance of *Shakar*

Humans will "believe" in all sorts of vague and unprovable matters, whether their faith is in something "believed" and promoted by others, even multiple individuals, or something that the individual himself "believes in" but which has no support from others or basis in fact. The same situation applies to ascribing to *shākār* a definition, a concept, which seems to be foreign to the ideas which men have developed. Thus, if *shākār* actually signifies the concept "**to be affected, influenced, to a point of where the drinker is obviously affected in a way not necessarily externally visible or negative in nature,**" then this concept must demonstrate itself to be accurate, applicable, in the texts of Scripture where it occurs. In the same way, if *shékār* actually signifies some kind of "drink which affects, which influences, the drinker, in some way not necessarily externally visible or negative in nature," then this concept, too, must demonstrate itself in the Scriptures.

When this "new" concept demonstrates itself accurate in Scripture, then it must be "believed" in place of whatever concept has been present in the mind. To continue applying the "old" concept is to reject the truth of Scripture. The Scriptures do, indeed, evidence the error of the "old" concept and the validity of the "new."

Numbers 28:7

And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb:
in the holy *place* shalt thou cause the **strong wine** to be poured unto the LORD *for* a drink offering.

καὶ σπονδὴν αὐτοῦ τὸ τέταρτον τοῦ ἴν τῷ ἁμυνῶ τῷ ἐνί
ἐν τῷ ἁγίῳ σπέισεις σπονδὴν **σικερα** κυρίῳ

וְנִסְכּוֹ רְבִיעֵת הַהֵיין לְכֶבֶשׂ הָאֶחָד בְּקֹרֶשׁ
הַסֶּךָ נִסְךְ שֶׁכָּר לַיהוָה

The "drink" offering (*nesek*) was a "poured" offering. The offerer was to "cause the pouring," *nasak* in *hiphil*, of ***shékar*** to the LORD. This was not an "intoxicating drink," but a liquid that **affects the one drinking it** in a way not associated with water, that is, **it has substances within it that affect, do more to, the drinker than does plain water.** The most obvious effect for this type of drink, even when it does not contain a substance which affects the human body as does alcohol, is that it **satisfies the drinker's thirst for it, it satiates the person's desire for it,** it so "saturates" the person that **he no longer desires more** of it; his need for that ***shékar*** is quenched.

Deuteronomy 14:26

And thou shalt bestow that money for whatsoever thy soul lusteth after,
for oxen, or for sheep,
or for wine, or for strong drink,
or for whatsoever thy soul desireth:
and thou shalt eat there before the LORD thy God,
and thou shalt rejoice, thou, and thine household,

καὶ δώσεις τὸ ἀργύριον ἐπὶ παντός οὗ ἐὰν ἐπιθυμῇ ἡ ψυχὴ σου
ἐπὶ βουσὶ ἢ ἐπὶ προβάτοις
ἐπὶ οἴνω ἢ ἐπὶ σικερα
ἢ ἐπὶ παντός οὗ ἐὰν ἐπιθυμῇ ἡ ψυχὴ σου
καὶ φάγη ἐκεῖ ἐναντίον κυρίου τοῦ θεοῦ σου
καὶ εὐφρανθήσῃ σὺ καὶ ὁ οἶκός σου

וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר-תִּאְוָה נַפְשְׁךָ
בַּבָּקָר וּבַצֹּאן וּבַיַּיִן וּבַשְּׂכָר וּבְכֹל אֲשֶׁר תִּשְׁאַלְךָ נַפְשְׁךָ
וְאָכַלְתָּ שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשִׂמְחָתָא אַתָּה וּבֵיתְךָ

When the Israelite came with his tithes in the form of silver, he could buy that which he needed to sacrifice . . . part of which would be eaten there before the LORD. Each could buy whatever he desired *within the criteria of God's design*. The Creator had not designed man to come before Him in a condition that inhibited his perception of Himself and His design. They were to be in full control of their senses when they came before Him, but if fermented, alcoholic, beverages were an acceptable part of their "worship," then the influence of the alcohol (or any similar "affective" substance) would have brought about a state wherein the "worshipper" was in violation of God's design. They were not to ingest that which made them lose control to any degree, except in very distinct circumstances of physical suffering (cf. Proverbs 31:6 below), and thus, the "wine" and "strong drink" (*shékar*) must be drink which would not adversely influence them, but would be acceptable to be offered to the LORD (cf. Numbers 28:7 above).

Deuteronomy 29:6

Ye have not eaten bread, neither have ye drunk wine or strong drink:
that ye might know
that I am the LORD your God.

ἄρτον οὐκ ἐφάγετε οἴνον καὶ σικερα οὐκ ἐπίετε ἵνα γινώτε ὅτι οὗτος κύριος ὁ θεὸς ὑμῶν

לֶחֶם לֹא אָכַלְתֶּם וַיַּיִן וְשִׂכָר לֹא
שָׂתִיתֶם לְמַעַן תִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם

The Israelites had not eaten *lechem*, bread, or drunk wine, the juice of fruit, or *shékar*, drink which affected their bodies (other than water), but they had manna and water, with some milk. Their main source of drink was water, the only liquid which satiates the thirst and provides that

Genesis 9:20-25: Correcting the Drunkenness of Noah
Correctly Defining “Wine” and “Strong Drink” in Scripture
[Hebrew: "wine," *yăyin*; "strong drink," *shākār/shékār*; Greek: *oinos*; *sikĕrā*]

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which the body needs without the presence of other substances which affect the body in other ways.

[Still under construction]

Appendix A: [Note: These references to be moved above as comments are added.]

Other References Using the Verb *Shakar* (*shah-kar*) or the Noun *Shekar* (*shé-kar*)

Deuteronomy 32:42 I will **make** mine arrows **drunk** with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

LXT **μεθύσω** τὰ βέλη μου ἀφ’ αἵματος καὶ ἡ μάχαιρά μου καταφάγεται κρέα ἀφ’ αἵματος τραυματιῶν καὶ αἰχμαλωσίας ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν

אֶשְׁכַּר חֲצֵי מַדְם וְחֶרְבִי תֹאכַל בְּשָׂר
מַדְם חָלָל וְשִׁבְיָהּ מִרֹאשׁ פְּרָעוֹת אוֹיֵב

Judges 13:4 Now therefore beware, I pray thee, and drink not wine nor **strong drink**, and eat not any unclean *thing*:

LXT (A) καὶ νῦν φύλαξαι καὶ μὴ πίης οἶνον καὶ **σικερα** καὶ μὴ φάγῃς πᾶν ἀκάθαρτον
LXT καὶ νῦν φύλαξαι δὴ καὶ μὴ πίης οἶνον καὶ **μέθυσμα** καὶ μὴ φάγῃς πᾶν ἀκάθαρτον

וְעַתָּה הַשְׁמְרִי נָא וְאַל־תִּשְׁתֵּי יַיִן וְשִׁכָּר
וְאַל־תֹּאכְלִי כָּל־טְמֵאָה

Judges 13:7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor **strong drink**, neither eat any unclean *thing*: for the child shall be a Nazarite to God from the womb to the day of his death.

LXT (A) καὶ εἶπέν μοι ἰδοὺ σὺ ἐν γαστρὶ ἔξεις καὶ τέξῃ υἱόν καὶ νῦν μὴ πίης οἶνον καὶ **σικερα** καὶ μὴ φάγῃς πᾶσαν ἀκαθαρσίαν ὅτι ναζιραῖον θεοῦ ἔσται τὸ παιδάριον ἀπὸ τῆς γαστρὸς ἕως ἡμέρας θανάτου αὐτοῦ

LXT καὶ εἶπέν μοι ἰδοὺ σὺ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν καὶ νῦν μὴ πίης οἶνον καὶ **μέθυσμα** καὶ μὴ φάγῃς πᾶν ἀκάθαρτον ὅτι ἅγιον θεοῦ ἔσται τὸ παιδάριον ἀπὸ γαστρὸς ἕως ἡμέρας θανάτου αὐτοῦ

וַיֹּאמֶר לִי הִנֵּה הָרָה וְיִלְדֶת בֶּן וְעַתָּה
אֶל־תִּשְׁתֵּי יַיִן וְשִׁכָּר וְאַל־תֹּאכְלִי כָּל־טְמֵאָה כִּי־נָזִיר אֱלֹהִים
יְהִי הַנֶּעַר מִן־הַבֶּטֶן עַד־יוֹם מוֹתוֹ פ

Judges 13:14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing*: all that I commanded her let her observe.

LXT (A) ἀπὸ πάντων ὅσα ἐκπορεύεται ἐξ ἀμπέλου οὐ φάγεται καὶ οἶνον καὶ σικερα μὴ πιέτω καὶ πᾶν ἀκάθαρτον μὴ φαγέτω πάντα ὅσα ἐνετειλάμην αὐτῇ φυλαξάσθω

LXT ἀπὸ παντός ὃ ἐκπορεύεται ἐξ ἀμπέλου τοῦ οἴνου οὐ φάγεται καὶ οἶνον καὶ σικερα μέθυσμα μὴ πιέτω καὶ πᾶν ἀκάθαρτον μὴ φαγέτω πάντα ὅσα ἐνετειλάμην αὐτῇ φυλάσσεται

מפל אֲשֶׁר-יֵצֵא מִנֶּפֶן הַיַּיִן לֹא תֹאכַל וַיַּיִן
וְשִׁכָר אֶל-תִּשְׁתֵּי וְכָל-שִׁמְאָה אֶל-תֹּאכַל כֹּל אֲשֶׁר-צִוִּיתִיךָ
תִּשְׁמֹר

1 Samuel 1:14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

LXT καὶ εἶπεν αὐτῇ τὸ παιδάριον Ἡλι ἕως πότε μεθυσθήσῃ περιελοῦ τὸν οἶνόν σου καὶ πορεύου ἐκ προσώπου κυρίου

וַיֹּאמֶר אֵלֶיהָ עַל-עַד-מָתַי תִּשְׁתַּכְּרִין הַסִּירִי
אֶת-יַיִנְךָ מֵעַלֶיךָ

1 Samuel 1:15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

LXT καὶ ἀπεκρίθη Ἀννα καὶ εἶπεν οὐχί κύριε γυνή ἢ σκληρὰ ἡμέρα ἐγώ εἰμι καὶ οἶνον καὶ μέθυσμα οὐ πέπωκα καὶ ἐκχέω τὴν ψυχὴν μου ἐνώπιον κυρίου

וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲנִי אִשָּׁה קְשֵׁת־רוּחַ
אֲנִי וַיַּיִן וְשִׁכָר לֹא שָׁתִיתִי וְאֶשְׁפַּךְ אֶת-נַפְשִׁי לִפְנֵי יְהוָה

2 Samuel 11:13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

LXT καὶ ἐκάλεσεν αὐτὸν Δαυιδ καὶ ἔφαγεν ἐνώπιον αὐτοῦ καὶ ἔπιεν καὶ ἐμέθυσεν αὐτόν καὶ ἐξῆλθεν ἑσπέρας τοῦ κοιμηθῆναι ἐπὶ τῆς κοίτης αὐτοῦ μετὰ τῶν δούλων τοῦ κυρίου αὐτοῦ καὶ εἰς τὸν οἶκον αὐτοῦ οὐ κατέβη

וַיִּקְרָא-לוֹ דָּוִד וַיֹּאכַל לִפְנֵי וַיִּשְׁתֵּי
וַיִּשְׁכְּרוּ וַיֵּצֵא בָּעֶרֶב לִשְׁכַב בְּמִשְׁכְּבוֹ עִם-עַבְדֵי אֲדֹנָיו
וְאֶל-בֵּיתוֹ לֹא יָרַד

Psalms 69:12 They that sit in the gate speak against me; and I was the song of the drunkards.

LXT κατ' ἐμοῦ ἠδολέσχουν οἱ καθήμενοι ἐν πύλῃ καὶ εἰς ἐμὲ ἔψαλλον οἱ πίνοντες τὸν οἶνον

יְשִׁיחוּ בִּי יְשִׁבֵי שַׁעַר וְנִגְנוּת שׁוֹתֵי שֶׁכָּר

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

LXT ἀκόλαστον οἶνος καὶ ὑβριστικὸν μέθη πᾶς δὲ ὁ συμμειγνύμενος αὐτῇ οὐκ ἔσται σοφός

לֶץ תֵּינִן הַמָּה שֶׁכָּר וְכַל-שָׁגָה בּוֹ לֹא יִחָכֵם

Proverbs 31:4 It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink:

LXT **Proverbs 31:4** μετὰ βουλῆς πάντα ποίει μετὰ βουλῆς οἰνοπότει οἱ δυνάσται θυμῶδεις εἰσὶν οἶνον δὲ μὴ πινέτωσαν

אֵל לְמַלְכִים לְמוֹאֵל אֵל לְמַלְכִים שְׁתוּ-יַיִן
וּלְרוֹזְנִים (אוּ) [אֵ] שֶׁכָּר

Proverbs 31:6 Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts.

LXT δίδοτε μέθην τοῖς ἐν λύπαις καὶ οἶνον πίνειν τοῖς ἐν ὀδύναϊς

תִּנוּ-שֶׁכָּר לְאוֹבֵד וַיַּיִן לְמָרִי נַפְשׁ

Song of Solomon 5:1 I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

LXT εἰσηλθον εἰς κῆπόν μου ἀδελφή μου νύμφη ἐτρύγησα σμύρναν μου μετὰ ἀρωμάτων μου ἔφαγον ἄρτον μου μετὰ μέλιτός μου ἔπιον οἶνον μου μετὰ γάλακτός μου φάγετε πλησίοι καὶ πῖετε καὶ μεθύσθητε ἀδελφοί

בְּאֶתִי לִנְנִי אֶחָתִי כֹלֶה אֶרְיִתִי מוֹרִי
עִם־בְּשָׂמִי אֶכְלֵתִי וְעָרִי עִם־דְּבָשִׁי שְׁתִּיתִי וַיְנִי עִם־חֶלְבִי
אֶכְלוּ רְעִים שְׁתוּ וְשָׁכְרוּ הַיּוֹדִים ס

Isaiah 5:11 Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them!

LXT οὐαὶ οἱ ἐγειρόμενοι τὸ πρωὶ καὶ τὸ σικερα διώκοντες οἱ μένοντες τὸ ὄψε ὃ γὰρ οἶνος αὐτοὺς συγκαύσει

הוּי מְשִׁכְמִי בַבֶּקֶר שָׁכַר יִרְדְּפוּ מֵאַחֲרַי בְּנֶשֶׁף
וַיִּן יִרְלִיקֵם

Isaiah 5:22 Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

LXT οὐαὶ οἱ ἰσχύοντες ὑμῶν οἱ τὸν οἶνον πίνοντες καὶ οἱ δυνάσται οἱ κεραυνῶντες τὸ σικερα

הוּי גְבוּרִים לְשִׁתוֹת וַיִּן וְאֲנָשֵׁי־חַיִל לְמִסַּךְ שָׁכַר

Isaiah 24:9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

LXT ἡσχύθησαν οὐκ ἔπιον οἶνον πικρὸν ἐγένετο τὸ σικερα τοῖς πίνουσιν

בְּשִׁיר לֹא יִשְׁתּוּ וַיִּין וַיִּמַר שָׁכַר לְשִׁתּוֹ

Isaiah 28:7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

LXT ο἗τοι γάρ οἶνω πεπλανημένοι εἰσίν ἐπλανήθησαν διὰ τὸ σικερα ἱερεὺς καὶ προφῆτης ἐξέστησαν διὰ τὸν οἶνον ἐσεῖσθησαν ἀπὸ τῆς μέθης τοῦ σικερα ἐπλανήθησαν τοῦτ' ἔστι φάσμα

וְנִסְ-אֱלֹהִים בֵּינָם וּבִשְׁכָר תַּעֲוֶה כֹהֵן וְנָבִיא
 שָׁגוּ בְשִׁכָר נְבִלְעוּ מִן-הַיַּיִן תַּעֲוֶה מִן-הַשְּׁכָר שָׁגוּ בְרֹאֵה פָקוּ
 פְּלִילִיָּה

Isaiah 29:9 Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink.

LXT ἐκλύθητε καὶ ἔκστητε καὶ κραιπαλήσατε οὐκ ἀπὸ σικερα οὐδὲ ἀπὸ οἶνου

הַתְּמַהֲמָהוּ וְהַתְּמַהֲמָהוּ הַשְּׁתַעֲשֻׁעוּ וְשָׁגוּ בְשִׁכָר
 וְלֹא-יַיִן נַעֲוֶה וְלֹא שְׁכָר

Isaiah 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

LXT καὶ φάγονται οἱ θλίψαντές σε τὰς σάρκας αὐτῶν καὶ πίνονται ὡς οἶνον νέον τὸ αἷμα αὐτῶν καὶ μεθυσθήσονται καὶ αἰσθανθήσεται πᾶσα σὰρξ ὅτι ἐγὼ κύριος ὁ ῥυσάμενός σε καὶ ἀντιλαβανόμενος ἰσχύος Ἰακωβ

וְהִאֲכַלְתִּי אֶת-מוֹנִיָּךְ אֶת-בְּשָׂרָם וְכַעֲסִים דָּמָם
 וְשָׁכְרוּן וְיִדְעוּ כָל-בָּשָׂר כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ וְנֹאֲלֶךְ
 אֲבִיר יַעֲקֹב ׀

Isaiah 51:21 Therefore hear now this, thou afflicted, and drunken, but not with wine:

LXT διὰ τοῦτο ἄκουε τεταπεινωμένη καὶ μεθύουσα οὐκ ἀπὸ οἶνου

לִכְן שְׁמַעִי-נָא זֹאת עֲנִיָּה וּשְׁכַרְתָּ וְלֹא מִיַּיִן ׀

Isaiah 56:12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant.

אֲתִי אֶקְהַח-יַיִן וְנִסְבְּאַה שְׁכָר וְהָיָה כִּזֶּה יוֹם

מִחָר גְּדוֹל יִתֵּר מָאֵד

Isaiah 63:6 And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

LXT καὶ κατεπάτησα αὐτοὺς τῇ ὀργῇ μου καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν

וְאָבוֹס עַמִּים בְּאַפִּי וְאַשְׁכַּרְם בְּחַמְתִּי וְאוֹרִיד
לְאָרֶץ נִצְחָם ס

Jeremiah 25:27 & Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

LXT καὶ ἐρεῖς αὐτοῖς οὕτως εἶπεν κύριος παντοκράτωρ πίετε καὶ μεθύσθητε καὶ ἐξεμέσατε καὶ πεσεῖσθε καὶ οὐ μὴ ἀναστῆτε ἀπὸ προσώπου τῆς μαχαίρας ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον ὑμῶν

וְאָמַרְתָּ אֲלֵיהֶם ס כֹּה-אָמַר יְהוָה זְבָאוֹת
אֱלֹהֵי יִשְׂרָאֵל שְׁתּוּ וְשִׁכְרוּ וְקִיּוּ וְנִפְלוּ וְלֹא תִקְוּמוּ מִפְּנֵי
הַחֶרֶב אֲשֶׁר אֲנִי שֹׁלֵחַ בֵּינֵיכֶם

Jeremiah 48:26 & Make ye him drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.

LXT μεθύσατε αὐτόν ὅτι ἐπὶ κύριον ἐμεγαλύνθη καὶ ἐπικρούσει Μωαβ ἐν χειρὶ αὐτοῦ καὶ ἔσται εἰς γέλωτα καὶ αὐτός

הַשְׂכִּירוּהוּ כִּי עַל-יְהוָה הִגְדִּיל וְסָפַק מוֹאֵב
בְּקִיאוֹ וְהָיָה לְשִׁחַק גְּסֻהוּא

Jeremiah 51:7 Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

LXT ποτήριον χρυσοῦν Βαβυλῶν ἐν χειρὶ κυρίου μεθύσκον πᾶσαν τὴν γῆν ἀπὸ τοῦ οἴνου αὐτῆς ἐπίοσαν ἔθνη διὰ τοῦτο ἐσαλεύθησαν

כּוֹס-זָהָב בְּכַף בְּיַד-יְהוָה מְשַׁכְּרָת
כָּל-הָאָרֶץ מִיַּיְנָה שְׁתּוּ גוֹיִם עַל-כֵּן יִתְהַלְלוּ גוֹיִם

Jeremiah 51:39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

LXT ἐν τῇ θερμασίᾳ αὐτῶν δώσω πότημα αὐτοῖς καὶ μεθύσω αὐτούς ὅπως καρωθῶσιν καὶ ὑπνώσωσιν ὕπνον αἰώνιον καὶ οὐ μὴ ἐγερθῶσι λέγει κύριος

בְּחֶמֶם אֲשִׁית אֶת־מִשְׁתֵּיהֶם וְהִשְׁכַּרְתִּים
לְמַעַן יִעֲלִזוּ וְיִשְׁנוּ שְׁנַת־עוֹלָם וְלֹא יִקְיצוּ נָאִם יְהוָה

Jeremiah 51:57 And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name *is* the LORD of hosts.

LXT καὶ μεθύσει μέθη τοὺς ἡγεμόνας αὐτῆς καὶ τοὺς σοφοὺς αὐτῆς καὶ τοὺς στρατηγούς αὐτῆς λέγει ὁ βασιλεύς κύριος παντοκράτωρ ὄνομα αὐτῷ

וְהִשְׁכַּרְתִּי שָׂרֵיהָ וְחַכְמֶיהָ פְּחוֹתֶיהָ וְסֹנְגֶיהָ
וְגִבּוֹרֶיהָ וְיִשְׁנוּ שְׁנַת־עוֹלָם וְלֹא יִקְיצוּ נָאִם־הַמֶּלֶךְ יְהוָה
צָבָאוֹת שְׁמוֹ ׀

Lamentations 4:21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

LXT χαῖρε καὶ εὐφραίνου θύγατερ Ἰδουμαίας ἢ κατοικοῦσα ἐπὶ γῆς καὶ γε ἐπὶ σὲ διελεύσεται τὸ ποτήριον κυρίου καὶ μεθυσθήσῃ καὶ ἀποχεεῖς

יִשְׂשִׁי וְשִׂמְחִי בַת־אֲדָוִים (יִשְׁבְּתִי)
(יִשְׁבְּתִי) בְּאַרְץ עֵיזַן גַּם־עָלֶיךָ תַעֲבֹר־כּוֹס הַשְּׂכָרִי וְתִתְעַרֵּי ׀

Micah 2:11 If a man walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

LXT κατεδιώχθητε οὐδενὸς διώκοντος πνεῦμα ἔστησεν ψευδος ἐστάλαξέν σοι εἰς οἶνον καὶ μέθυσμα καὶ ἔσται ἐκ τῆς σταγόνος τοῦ λαοῦ τούτου

לֹא־אִישׁ הִלְךָ רוּחַ וְשִׁקָּר כּוֹס אֲשֶׁר לְךָ לַיִן

וְלִשְׁכָּר וְהָיָה מִשִּׁיף הַעַם הַזֶּה

Nahum 3:11 Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

LXT καὶ σὺ μεθυσθήσῃ καὶ ἔσῃ ὑπερεωραμένη καὶ σὺ ζητήσεις σεαυτῇ στάσιν ἐξ ἐχθρῶν

גַּם־אֶת־תְּשׁוּבָתִי תִּהְיֶה נִעְלָמָה גַּם־אֶת־תְּבַקְשִׁי
מֵעוֹז מֵאוֹיֵב

Habakkuk 2:15 Woe unto him that giveth his neighbour drink, that putteth thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

LXT ὦ ὁ ποτίζων τὸν πλησίον αὐτοῦ ἀνατροπῇ θολερᾶ καὶ μεθύσκων ὅπως ἐπιβλέπη ἐπὶ τὰ σπήλαια αὐτῶν

הוּי מִשְׁקָה רַעְיוֹן מְסַפֵּחַ תְּמַתֵּךְ וְאֵין שְׂכָר
לְמַעַן הַבִּישׁ עַל־מְעוֹרֵיהֶם

Haggai 1:6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

LXT ἑσπεύρατε πολλὰ καὶ εἰσηνέγκατε ὀλίγα ἐφάγετε καὶ οὐκ εἰς πλησμονὴν ἐπίετε καὶ οὐκ εἰς μέθην περιεβάλεσθε καὶ οὐκ ἐθερμάνθητε ἐν αὐτοῖς καὶ ὁ τοὺς μισθοὺς συνάγων συνήγαγεν εἰς δεσμὸν τετυπημένον

וְרַעְתֶּם הַרְבֵּה וְהָבָא מְעוֹט אֲכֹל וְאֵין־לְשִׁבְעָה
שְׂתוּ וְאֵין־לְשִׁכְרָה לְבוֹשׁ וְאֵין־לָחֶם לֹו תִמְשֹׁתְכֶם מִשְׂתַּכֵּר
אֶל־צְרוּר נְקוּב פ

Appendix B: Lexical Information**Brown, Driver, and Briggs, Hebrew and English Lexicon: [BibleWorks8 edition]**

9944 שָׁכַר (Hebrew) (page 1016) (Strong 7937)

H I. [שָׁכַר] **vb.** be, or become, drunk, drunken (NH *id.*, der. spec. and deriv.; [Ecclus 40:18](#), [40:20](#) שָׁכַר *strong drink*; Ar. *σακίρα* *be drunken*, also *be full*, *σακαρα* *fill*; As. *šikaru*; = שָׁכַר, *šikaru*, *drunken*, perhaps also vb. *šakāru*; Eth. *σακαρα*: Aram. שָׁכַר, *σακρο*) = שָׁכַר, esp. *date-wine* (Löw p. 125), cf. *σακ* *be drunken*, usu. (der. spec.) *defle, deform*, etc.; from שָׁכַר, Egypt. *t̄ a+k-av-k-ira* WMM As. u. Eur. 102, Gk. *σῆκερα*, Lewy *Fremdw*, 81); **CQal** Pf. 3 pl. וַיִּשְׁכְּרוּ [Is 29:9](#); **Impf.** 3 ms. וַיִּשְׁכַּר [Gn 9:21](#), 3 mpl. יִשְׁכְּרוּן [Is 49:26](#), etc.; **Imv.** mpl. שְׁכְרוּ [Je 25:27](#) [Ct 5:1](#); **Inf. cstr.** [Hg 1:6](#); **Pt. pass.** שְׁכַרְתָּ [Is 51:21](#) (Ges: ' 130 b Lag:BN 60); *become drunken* [Gn 9:21](#) (J), of social drinking [43:34](#) (J), [Ct 5:1](#), token of plenty [Hg 1:6](#); fig. of nations staggering helplessly under calamity [Je 25:27](#), [51:21](#) (וְלֹא מִיִּין), of [Na 3:11](#); of infatuation [Is 29:9](#) (וְלֹא יִין), of disgrace [La 4:21](#), self-destruction, כְּעַסִּים דָּמָם יִשׁ: [Is 49:26](#). **Pi.** *make drunken*: **Impf.** 3 ms. sf. וַיִּשְׁכְּרֵהוּ [2 S 11:13](#), lit.; fig. 1 s. (sf. of people) וַאֲשַׁכְּרֵם (read 'ו'): [Is 63:6](#) (subj. 'ו'): *I made them drunk* in my wrath (but MSS Ges Hi Ew Che Kit Marti al. וַאֲשַׁבְּרֵם *I brake them in pieces*); **Pt. fs.**, of Bab., מְשַׁכְּרֵת בְּלִהְרִיץ [Je 51:7](#); cf. **Inf. abs.** שְׁכַר [Hb 2:15](#) (i. e. terrorizing nations; read prob. שׁ הַשְּׁקָה וְאָף שׁ: We Now). **Hiph.** *id.*: **Pf.** 1 s. וְהִשְׁכַּרְתִּי [Je 51:27](#) (subj. 'ו'): i.e. *make princes helpless*, וְהִשְׁכַּרְתִּים v: [39](#); **Imv.** mpl. sf. הַשְּׁכִירְהוּ obj. Moab, i.e. *make helpless and disgraced* [48:26](#); **Impf.** 1 s מְדָם חֲצִי מְשַׁכֵּר [Dt 32:42](#). **Ruben**: JQ xi (1889), 446 prop. מְשַׁכִּירוֹת [Ho 7:5](#) for אֵת יְדוּ מִשְׁךְ יְדוּ. **Hithp.** **Impf.** 2 fs. תִּשְׁתַּכְּרִין [1 S 1:14](#) *how long wilt thou make thyself drunken* [a drunken spectacle] ?

9945 שָׁכַר (Hebrew) (page 1016) (Strong 7941)

H שָׁכַר n[m.] intoxicating drink, strong drink (Ba:NB ' 71); Calw. שׁ: abs.; usu. || יִין (exc. [Psalm 69:13](#)): [Is 29:8](#); usu. condemned, [Is 5:11](#), [5:22](#), [28:7](#), [28:7](#), [28:7](#), [56:12](#) (שׁ נִסְבָּאָה), [Mi 2:11](#), [1 S 1:15](#), [Pr 20:1](#); forbidden to priests on duty [Lv 10:9](#) (P); not for princes [Pr 31:4](#); nor Nazirite [Nu 6:3](#), [Ju 13:4](#), [13:7](#), [13:14](#), cf. חֲמֹץ שׁ: [Nu 6:3](#); שׁ: [Psalm 69:13](#) *drunkards*; but שׁ: as common drink [Dt 29:5](#) (opp. to miraculous), allowable in sacrif. meal [14:26](#), commended for weak and weary [Pr 31:4](#); נִסְדָּ שׁ: [Nu 28:7](#) (P; for יִין v: [14](#)); v. further Kennedy: *Ency. Bib.* iv. 5309 f. **CO**n form cf. Lag: M ii. 357; BN 51.

9946 שָׁכַר (Hebrew) (page 1016) (Strong 7910)

H שָׁכַר **adj.** drunken (Ba:NB ' 134 b); Cabs. שָׁכַר [1 S 25:36](#), שָׁכַר [1 K 16:9](#) +, f. שְׁכַרָּה, [1 S 1:13](#), pl. שְׁכַרִּים [Jo 1:5](#), cstr. שְׁכַרִּי [Is 28:1](#), [28:3](#); *drunken*: [1 S 25:36](#), שׁ: [Je 23:9](#), שׁ: [1 K 16:9](#) *drinking* (and) *drunken*, [20:16](#); as subst. = *drunken one, drunkard* [Is 28:1](#), [28:3](#), [Pr 26:9](#), pl. [Jo 1:5](#) (|| שְׁתִּי יִין); in sim. [Is 19:14](#), [Jb 12:25](#), [Psalm 107:27](#), and (of earth) [Is 24:20](#); f. of drunken woman [1 S 1:13](#).

9947 שָׁכַרוּן (Hebrew) (page 1016) (Strong 7943)

H שָׁכָרוֹן n.[m.] drunkenness; c'ש': only fig.: [Je 13:13](#), [Ez 23:33](#) (Co Berthol Krae שָׁכָרוֹן, not Toy), both of bewilderment and helplessness under calamity; from drinking blood [39:19](#). CVid. Lag:BN 202, cf. 199.

9948 שָׁכָרוֹן (Hebrew) (page 1016) (Strong 7942)

H [שָׁכָרוֹן] n.pr.loc. on NW. border of Judah, c. ה' loc. וְנָדָה - [Jos 15:11](#), Σοκχωθ, LXXL Σαχαρωνα.

9949 שָׁכַר (Hebrew) (page 1016)

II. שָׁכַר (— of foll.; meaning unknown).

9950 אֲשָׁכַר (Hebrew) (page 1016) (Strong 814)

H אֲשָׁכַר n.[m.] gift; Cabs. 'ש': [Psalm 72:10](#) (|| מִנְחָה); sf. אֲשָׁכַרְךָ [Ez 27:15](#).

Koehler & Baumgartner, Hebrew and Aramaic Lexicon of the OT: [BibleWorks 8]

9602 שָׁכַר

שָׁכַר: MHeb. pi. to inebriate, hitp. reflexive; Ug. שָׁכַר in the collocation *δ שָׁכַר until he is drunk (Dietrich-Loretz-Sanmartin *Texte* 1, 114:4, 16); so with Dietrich-Loretz UF 13 (1981) 90, and especially with Watson VT 22 (1972) 465⁶ (with bibliography), who refers to the parallel expression *δ σβ* until he is satisfied; see also Gibson *Myths*² 158b :: Gordon *Textbook* '19:1813, and Fisher *Parallels* 1: p. 209 no. 248: vb. Ato be drunk@; Akk. *σακα_ρ* to become inebriated, become drunk (AHw. 1139a; CAD Σ⁹¹, 157b); as also in Syr. *σακαρ*; Eth. *σακρα* (Dillmann *Lex.* 379); Arb. *σακيرا* (Wehr-Cowan *Dict.* 417a: to be drunk, get drunk, become intoxicated).

qal: pf. שָׁכַרוּ; impf. וַיִּשְׁכְּרוּ, תִּשְׁכְּרוּ, וַיִּשְׁכְּרוּ, וַיִּשְׁכְּרוּ [Is 49²⁶](#); impv. שָׁכְרוּ; inf. cstr. לְשִׁכְרוֹתָ, on which see Bergsträsser *Heb. Syn.* 2: '14p; Meyer *Gramm.* '65, 1a; Solá-Solé *L=infinitif* 72 '8: to be (become) drunk.

C1. abs. [Nah 3¹¹](#) (see Rudolph *Mi.-Nah.-Hab.-Zef.* 180, 185) [Lam 4²¹](#); וְשָׁכַר he drank and became drunk [Gn 9²¹](#) [43³⁴](#) (SamP. nif; the qal is not attested), [Jr 25²⁷](#) [Hg 1⁶](#).

C2. with acc., to be drunk with (like other verbs of abundance and deficiency, see Gesenius-Kautzsch *Gramm.* '117z; Brockelmann *Heb. Syn.* '90d; Joüon *Gramm.* '125d): וַיִּין [Is 29⁹](#) (parallel with נָעַן) כ' cj., הֵם [Is 49²⁶](#), הַיַּיִן [Song 5¹](#).

C3. cj. [Is 29⁹](#) pr. שָׁכַרוּ rd. with Sept. שָׁכְרוּ, and for נָעַן rd. with Tg. (Vulg.) נָעַן (BHS). H

pi. (Jenni *III*ελ* 84, 111): impf. sf. וַיִּשְׁכְּרוּם, וַיִּשְׁכְּרוּם; inf. abs. שָׁכַר; pt. fem. מִשְׁכְּרוֹתָ.

C1. to make drunk, with acc. [2S 11¹³](#) [Jr 51⁷](#) [Hab 2¹⁵](#) (inf. abs. for a finite vb.).

C2. cj. [Is 63⁶](#) pr. וַיִּשְׁכְּרוּם rd. וַיִּשְׁכְּרוּם (BHS) כ' שָׁכַר pi. 2. H

hif. (Jenni *Ilu*el* 111): pf. וְהִשְׁכַּרְתִּים, sf. וְהִשְׁכַּרְתִּים; impf. אֲשָׁכֵר; impv. sf. הִשְׁכִּירְהוּ: to **cause to become to drunk, make oneself inebriated**: a) with acc. of the person **Jr 48²⁶ 51^{39,57}**; b) with acc. of the thing מִדָּם חֲצִי מְדָם **Dt 32⁴²** (sbj. יהוה cf. vs. 36). H

hitp: impf. הִשְׁתַּכְּרוּ: to **behave like someone drunk 1S 1¹⁴**. H

Der. **שָׁכַר, שָׁכַר, שְׁכָרוֹן, שְׁכָרוֹן**.

9603 שָׁכַר

שָׁכַר: שָׁכַר, Bauer-Leander *Heb.* 467t; MHeb., JArm. שְׁכָרָא intoxicating drink; SamP. *σε_κα_ρ*;

EmpArm. שָׁכַר beer, so Driver *Arm. Docs.*¹ letter 6, line 3, see p. 20, 22a; cf. Frahang 5: 2, see Jean-Hoftijzer *Dictionnaire* 300; Hoftijzer-Jongeling *σκαρ*: ale, mead; Akk. *σικα_ρ,μ. σικρ,μ.* beer, fermented alcoholic beverage (AHw. 1232b; CAD *Σ*⁷2, 420a); Syr. *σικρα_* intoxicating drink, as also in CPArm. *σκαρ* (Schulthess *Lex.* 206a); Mnd. *σικρα* intoxicating drink (Drower-Macuch *Dictionary* 441b); Arb. *σικρα* intoxicating drink, wine, > *σικρα*: **intoxicating drink, beer**, which would have been made primarily from barley :: **סבא** beer made from wheat, see Reicke-Rost *Hw.* 1557; for bibliography see further Löw *Flora* 1: 718f; Lokotsch *Etym. Wb.* 1787a; Lutz *Viticulture*; Galling *Bibl. Reallex.*² 48f; Kellermann *Priesterschr.* 87 on **Nu 6^{2b-8}**; **Wildberger Jes.** 186 on **Is 5¹¹**.

C1. occurrences: a) שָׁכַר usually mentioned together with יַיִן: **Lv 10⁹ Nu 6³ Dt 14²⁶ 29⁵ Ju 13^{4-7,14} 1S 1¹⁵ Is 5¹¹⁻²² 24⁹ 28⁷ 29⁹ 56¹² Mi 2¹¹ Pr 20¹ 31⁴⁻⁶ Sir 40²⁰**; חֲמוֹץ יַיִן paral-lel with חֲמוֹץ שָׁכַר fermentation of wine, wine (or some other) vinegar **Nu 6³**; b) שָׁכַר occurring alone **Is 28^{7c}** (מִן־הַשְּׁכָר) מִן־הַשְּׁכָר, and in the expressions שוֹתֵי שָׁכַר drunken revellers **Ps 69¹³**; נֹסֵךְ שָׁכַר a libation of intoxicating drink **Nu 28⁷**, with נֹסֵךְ I hif.

C2. expressions: with אֹהֶה pi., cj. **Pr 31⁴** (BHS); with הַמָּזָה Pr. **20¹**; with מִסֵּךְ **Is 5²²**; with מְרַר I **Is 24⁹**; with נִיעַ **Is 29⁹**; with מִן נִזַר hif. **Nu 6³**; with נִטַף hif. **Mi 2¹¹** (לִיַיִן וְלִשְׁכָר); with נֹסֵךְ hif. **Nu 28⁷**, see above 1b; with נָתַן **Pr 31⁶**; with סבא **Is 56¹²**; with רָדַף **Is 5¹¹**; with שָׁגָה **Is 28⁷** (בַּשֵּׁ); with שָׁתָה (+ אֶל) **Lv 10⁹ Ju 13^{4-7,14}**, (+ לֹא) **Nu 6³** (חֲמוֹץ שָׁכַר), **Dt 29⁵ 1S 1¹⁵**; for שוֹתֵי שָׁכַר **Ps 69¹³** see 1b; with תָּעָה **Is 28⁷** (בַּשֵּׁ, בַּשֵּׁ). H

9604 שָׁכַר

שָׁכַר: שָׁכַר (for the passive pt. of an intransitive vb. see Gesenius-Kautzsch *Gramm.* '50f; Bauer-

Leander *Heb.* 471u (p. 472): fem. cstr. שְׁכָרַת וְלֹא מְחַיִּין: **Is 51²¹**: שְׁכָרַת וְלֹא מְחַיִּין drunken but not with wine, on the cstr. before ך see Gesenius-Kautzsch *Gramm.* '130b. H

9605 שְׁכָרוֹן

שְׁכָרוֹן: שָׁכַר, Bauer-Leander *Heb.* 498c; Meyer *Gramm.* '48: 2a; Ug. *σκαρ* (Dietrich-Loretz-Sanmartin *Texte* 1, 17:i:30; ii:5, 19f); see Gordon *Textbook* '19:2416; Aistleitner *Wb.* 2608; Gibson *Myths*² 158b: drunkenness; cf. Fisher *Parallels* 1: p. 351 no. 543; on *σκαρ*, which could also be a sbst. with the same meaning, κ **שָׁכַר**: **drunkenness, intoxication**: a) **Jr 13¹³, Ezk 23³³** (וַיִּגְוֹן וַיִּשְׁכָּרוֹן): melancholy

inebriation, see Zimmerli *Ez.* 529, 534), **Ezk 39**¹⁹; **b)** expressions: with מלא pi. **Jr 13**¹³, with nif. **Ezk 23**³³; with שתה **Ezk 39**¹⁹ (דָּם לְשִׁכְרוֹן) (דָּם לְשִׁכְרוֹן). H

9606 שְׁכָרוֹן

II שְׁכָרוֹן*: place name; Sept. Σακχαρωνα, Vulg. *Sechrona*, Pesh. *Σεκρα_ν*; locative שְׁכָרוֹן הַרְנָה **Jos 15**¹¹ **textual uncertainty: a place in the territory of Judah** and Dan, between Ekron and Jabneel; so Zorell *Lexicon* 844b with reference to Abel *Géogr. Pal.* 2: 460. But there is some reservation about the text, on which see already Holzinger *Jos.* 61, and compare Gray *Jos.-Ju.-Ru.* 143. According to Noth *Jos.* 89 שְׁכָרוֹן הַר הַבְּעֵלָה is dittography of הַר עֵפְרוֹן בְּעֵלָה (vs. 9), in which case שְׁכָרוֹן* is no longer to be considered as a place name. KBL, with reference to Löw *Flora* 3:359ff, links the proposed place name with the Syr. subst. *σακρο_να* = *hyoscyamus* hog=s bean; this is possible, but it is irrelevant for the question of whether or not it is a place name; see also Josephus *Ant.* 3: 172. H

9582 שְׁכֹר

שְׁכֹר See below under שְׁכֹר and שְׁכָר (#9584).

9583 שְׁכָר

שְׁכָר See below under שְׁכֹר and שְׁכָר (#9584).

9584 שְׁכָר/שְׁכֹר

שְׁכָר and שְׁכֹר (**1S 25**³⁶); שְׁכָר, Bauer-Leander *Heb.* 479j; MHeb. שְׁכֹר; cf. Akk. *σακρα_ν* and *σακρυ* drunk (AHw. 1141b; CAD *Σ*¹1, 192 a and b); Eth. *σικυ_ρ* drunk; *σακκα_ρ* addicted to alcohol (Dillmann *Lex.* 379; cf. Dillmann *Gramm.* '110.1a); Tigr. *σα_κיר* drunk; *σακα_ρ* drinker, drunkard (Littmann-H. *Wb.* 222f); Arb. *σακρα_ν*, fem. *σακρα_ψ* drunk, intoxicated; *סיקלי_ρ* drunkard (Wehr-Cowan *Dict.* 417b); cf. Yiddish *שחיקער* (Lokotsch *Etym. Wb.* 1787b): fem. שְׁכָרָה, pl. שְׁכֹרִים, cstr. שְׁכָרוֹ (רֵי): **drunk 1S 1**¹³ (חֲנָה), **2S 36** (נָבֵל), **Is 19**¹⁴ **24**²⁰ **Jr 23**⁹ **Jl 1**⁵ **Ps 107**²⁷ **Jb 12**²⁵ **Pr 26**⁹, vs. 10b cj. pr. וְשָׁכַר prop. שְׁכָרוֹ (ק) שְׁכָר qal 1a); שְׁכָרוֹ (רֵי) אֶפְרַיִם/הָרִים; **Is 28**^{1,3}; שְׁכֹר שְׁתָּה drinking oneself silly **1K 16**⁹ **20**¹⁶. H

Holladay Hebrew Lexicon: [BibleWorks8]

8600 שְׁכָר

שְׁכָר: qal: pf. שְׁכָרוּ; impf. יִשְׁכְּרוּ, וַיִּשְׁכְּרוּ, וַיִּשְׁכְּרוּ; impv. שְׁכְרוּ; inf. לְשַׁכֵּרָה: **be(come) drunk(en) Gn 9**²¹; w. δομ be drunk w. blood **Is 49**²⁶.

piel: impf. וַיִּשְׁכְּרוּ; inf. שְׁכֵר; pt. מִשְׁכֵּרָה: **make s.one drunk(en) 2S 11**¹³ **Je 51**⁷ **Hb 2**¹⁵. H

hif.: pf. הִשְׁכֵּרְתִּי, הִשְׁכֵּרְתִּים; impf. אֲשַׁכֵּר; impv. הַשְׁכִּירְהוּ: **make s.one (s.thg) drunk(en) Dt 32**⁴² **Je 48**²⁶ **51**³⁹ **57**. H

hitp.: impf. הִשְׁתַּכְּרוּ: **act drunk(en) 1S 1**¹⁴. H (pg 370)

8601 שָׁכַר

שָׁכַר: intoxicating drink, evid. a kind of **beer** [1S 1¹⁵](#). (pg 370)

8602 שָׁכַר

*שָׁכַר: f. cs. שָׁכַרְתָּ: **drunk(en)** [Is 51²¹](#). H (pg 370)

8603 שָׁכַרוֹן

שָׁכַרוֹן: **drunken fit, drunkenness** [Je 13¹³](#) [Ez 23³³](#) [39¹⁹](#). H (pg 370)

8604 שָׁכַרוֹן

שָׁכַרוֹן: n. loc., loc. שָׁכַרוֹנָה. (pg 370)

Harris, Archer, & Waltke, Theological Wordbook of the OT: [BibleWorks8]

2388.0 שָׁכַר ,σηοκαρ. **I, be drunk, intoxicated.**

(2388a) שָׁכַר ,ση4καρ. **strong drink.**

(2388b) שָׁכַר ,ση4καρ. **drunkard.**

(2388c) שָׁכַרוֹן ,ση4καρ>ν. **drunkenness.**

This verb is used nineteen times in the OT, twelve of which are in the prophetic books. In the Qal stem (ten times) the verb is intransitive, "be drunk." In the Piel and Hiphil stems (four times each) it is transitive, "make drunk."

With very few exceptions *σηοκαρ* and its derivatives are used in a highly unfavorable and negative context. But the few passages where the root is used in an acceptable sense should be observed. [Genesis 43:34](#), Joseph's brothers with Joseph in Egypt, says literally "they drank and 'became drunk' with him" (KJV "were merry with him"). The emphasis is on conviviality, not drinking to the point of drunkenness. Second, "strong drink" was to be used in the drink offering ([Num 28:7](#)) which of course was not drunk, but poured out as a libation. Third, the annual tithe to be paid to the Lord, the owner of the soil, might involve strong drink ([Deut 14:26](#)). Fourth, *ση4καρ* could be used as a stimulant; [Prov 31:6](#), "Give strong drink unto him that is about to perish" (and cf. [Mt 27:34](#); [Mk 15:23](#) at the cross; however the AV of [Mt 27:34](#) say Jesus refused the vinegar, but the better texts call it wine. He accepted the (dilute) vinegar later, [Mt 27:48](#)). Fifth, [Song 5:1](#). Thus of almost sixty uses of the root *σηοκαρ*, only five refer to something good and acceptable.

Several instances of intoxication, caused by *ση4καρ*, are noted in Scripture: (1) [Gen 9:20-27](#), Noah; (2) [1Sam 25:36](#), Nabal; (3) [2Sam 13:28-29](#), Amnon; (4) [1Kings 16:9](#), Elah; (5) [1Kings 20:16](#), Ben-hadad 1. Of special interest are those passages which indicate that God sends drunkenness upon people. So, [Jer 13:13](#) says, "I am going to fill with drunkenness (kings, prophets, and priests)," or [Isa 63:6](#), "I will make them drunk in my fury." The idea is that drunkenness indicates helplessness. Thus, God says to his people ([Isa 49:26](#)), "I will make your oppressors eat their flesh and they shall be drunk with their own blood." Here, "to be drunk" means "to be helpless," "I will reduce your oppressors to a state of total helplessness." Cf. [Jer 25:27](#); [Jer 51:39, 57](#). *ση4καρ*. Strong drink, beer. Most likely not "liquor" for there is

no evidence of distilled liquor in ancient times. It denotes not just barley beer but any alcoholic beverage prepared from either grain or fruit. In all but two of its twenty-three uses in the OT ([Num 28:7](#); [Psa 69:12](#) [H 13]) it appears in connection with ψαψιν "wine" usually following it, once preceding it ([Prov 31:6](#)).

σηκκρ. Drunkard. Either literally: [1Sam 1:13](#); [1Sam 25:36](#); [1Kings 16:9](#); [1Kings 20:16](#); [Prov 26:9](#), or figuratively: [Isa 19:14](#); [Isa 24:20](#); [Jer 23:9](#); [Psa 107:27](#). σηκκορν. Drunkenness. Only in [Jer 13:13](#); [Ezek 23:33](#); [Ezek 39:19](#). V.P.H.

2389.0 שִׁכָּר ,σηκρ. II. Assumed root of the following.

(2389a) אֶשְׁכַּר ,°εσηκορ. **gift** ([Ezek 27:15](#)).

drunk  (drŭngk)

v.

Past participle of [drink](#).

adj.

1.

a. Intoxicated with alcoholic liquor to the point of impairment of physical and mental faculties.**b.** Caused or influenced by intoxication.**2.** Overcome by strong feeling or emotion: *drunk with power*.

n.

1. A drunkard.

2. A bout of drinking.

Usage Note: As an adjective the form *drunk* is used after a verb while the form *drunken* is now used only in front of a noun: *They were drunk last night. A drunken patron at the restaurant ruined our evening.* Using *drunk* in front of a noun is usually considered unacceptable in formal style, but the phrases *drunk driver* and *drunk driving*, which have become fixed expressions, present an exception to this. *Drunk* and *drunken* are sometimes used to make a legal distinction, whereby a *drunk driver* is a driver whose alcohol level exceeds the legal limit, and a *drunken driver* is a driver who is inebriated.

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drunk [drʌŋk]

adj

1. intoxicated with alcohol to the extent of losing control over normal physical and mental functions

2. (Psychology) overwhelmed by strong influence or emotion *drunk with power*

n

1. a person who is drunk or drinks habitually to excess

2. *Informal* a drinking bout[Old English *druncen*, past participle of *drincan* to drink; see DRINK]

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Thesaurus Legend: Synonyms Related Words Antonyms**Noun 1. drunk** - a chronic drinker[drunkard](#), [inebriate](#), [rummy](#), [sot](#), [wino](#)[alcoholic](#), [alky](#), [boozer](#), [dipsomaniac](#), [lush](#), [souse](#), [soaker](#) - a person who drinks alcohol to excess habitually[imbiber](#), [juicer](#), [toper](#), [drinker](#) - a person who drinks alcoholic beverages (especially to excess)**2. drunk** - someone who is intoxicated[imbiber](#), [juicer](#), [toper](#), [drinker](#) - a person who drinks alcoholic beverages (especially to excess)[drunk-and-disorderly](#) - someone arrested on the charge of being drunk and disorderly; "they delivered the drunk-and-disorderlies to the county jail"**Adj. 1. drunk** - stupefied or excited by a chemical substance (especially alcohol); "a noisy crowd of intoxicated sailors"; "helplessly inebriated"[inebriated](#), [intoxicated](#)**2. drunk** - as if under the influence of alcohol; "felt intoxicated by her success"; "drunk with excitement"[intoxicated](#)[excited](#) - in an aroused state

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drunk

adjective

[intoxicated](#), [loaded](#) (slang, chiefly U.S. & Canad.), [tight](#) (informal), [canned](#) (slang), [flying](#) (slang), [bombed](#) (slang), [stoned](#) (slang), [wasted](#) (slang), [smashed](#) (slang), [hammered](#) (slang), [steaming](#) (slang), [wrecked](#) (slang), [soaked](#) (informal), [out of it](#) (slang), [plastered](#) (slang), [drunken](#), [blitzed](#) (slang), [pissed](#) (Brit, Austral., & N.Z. slang), [lit up](#) (slang), [merry](#) (Brit. informal), [stewed](#) (slang), [pickled](#) (informal), [bladdered](#) (slang), [under the influence](#) (informal), [sloshed](#) (slang), [tipsy](#), [maudlin](#), [well-oiled](#) (slang), [legless](#) (informal), [paralytic](#) (informal), tired and emotional (euphemistic), [steamboats](#) (Scot. slang), [tiddly](#) (slang, chiefly Brit.), off your face (slang), [zonked](#) (slang), [blotto](#) (slang), [fuddled](#), [inebriated](#), out to it (Austral. & N.Z. slang), [tanked up](#) (slang), [bacchic](#), [rat-arsed](#) (taboo slang), Brahms and Liszt (slang), [half seas over](#) (informal), bevviied (dialect), [babalalas](#) (S. African), fu' (Scot.), [pie-eyed](#) (slang) *I got drunk and had to be carried home.*

noun

[drunkard](#), [alcoholic](#), [lush](#) (slang), [boozer](#) (informal), [toper](#), [sot](#), [soak](#) (slang), [wino](#) (informal), [inebriate](#) *A drunk lay in the alley.*

Quotations

"Man, being reasonable, must get drunk;"

"The best of Life is but intoxication" [Lord Byron *Don Juan*]

"It's the wise man who stays home when he's drunk" [Euripides *The Cyclops*]

"Two things a man cannot hide: that he is drunk, and that he is in love" [Antiphanes]

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University of Nevada School of Medicine, Family Medicine:

"There may be many reasons you may feel tired after eating lunch. One common reason is that after a meal your blood sugar quickly rises as food is digested. Your body responds to this increased blood sugar by allowing your muscles and fat cells to absorb sugar from the blood which causes your blood sugar to fall a short time after you finish eating. This may leave you with a relatively low blood sugar for a while which causes low energy and drowsiness. Meals with a large amount of simple carbohydrates (sugars and starches) tend to cause this blood sugar rise and fall to a greater extent than meals heavier in proteins or complex carbohydrates.

Another reason you may feel drowsy after lunch is that it takes a large amount of energy to digest food. With your body expending extra energy in your digestive tract, there is simply less energy for it to spend in other areas. To avoid the drowsy feeling after eating lunch, you may consider avoiding high carbohydrate meals and try to get some light exercise after eating lunch."

Brief reference stating the drowsiness effect of sugar:

"In particular, sugary foods increase the blood sugar levels more than normal, causing your pancreas to release insulin. In turn, the insulin triggers tryptophan, which gets converted into serotonin in your brain, a neurotransmitter that makes you feel sleepy."

Gaby Mirkin, MD, *Why you feel sleepy after eating*, <http://www.drmirkin.com/nutrition/9797.html>

Though ingested sugar contributes to or directly causes drowsiness in humans, and though this effect is widely documented and experienced, it does not occur in all people to the same degree.

Table of Usage of *Shakar* in the Hebrew Scriptures

This table has been prepared to allow analysis of the usage of *shakar* in the Hebrew Scriptures. Notes and analyses will be added over time.

| <i>Shakar</i> Reference | MT Hebrew Parsing | LXX Greek Translation | TAR Aramaic Translation | AV English Translation | Association in Text | Test Transl Sense |
|-------------------------|--------------------|-----------------------|-------------------------|-------------------------|--|-------------------|
| Gen 9:21 | qal impf cons 3ms | εμεθυσθε | רוי | was drunken | "wine" drinking, but "wine" refers only to juice of the grapes, not fermented juice. Author: Noah & sons. | was affected |
| Gen 43:34 | qal impf cons 3mp | εμεθυσθησαν | רויו | were merry | drank (shathah) | were affected |
| Lev 10:9 | noun ms abs | σικερα | מרוי | strong drink | wine and ... | affecting dri |
| Num 6:3 (1st) | noun ms abs | σικερα | חמר עתיק | strong drink | wine and ... | affecting dri |
| Num 6:3 (2nd) | noun ms abs | σικερα | חמר עתיק | strong drink | wine and ... | affecting dri |
| Num 28:7 | noun ms abs | σικερα | חמר עתיק | strong wine | nesek offering | affecting dri |
| Deut 14:26 | noun ms abs | σικερα | חמר עתיק | strong drink | wine and ... | affecting dri |
| Deut 29:5 | noun ms abs | σικερα | חמר עתיק | strong drink | wine and ... | affecting dri |
| Deut 32:42 | hiph impf 1cs | μεθυσω | ארוי | drunk | with blood | affected to s |
| Judg 13:4 | noun ms abs | μεθυσμα | חמר עתיק | strong drink | wine and ... | affecting dri |
| Judg 13:7 | noun ms abs | μεθυσμα | חמר עתיק | strong drink | wine and ... | affecting dri |
| Judg 13:14 | noun ms abs | σικερα μεθυσμα | חמר עתיק | strong drink | wine and ... | affecting dri |
| 1 Sam 1:14 | hith perf 2ms | μεθυσθηση | משתיא | be drunken | wine drinking | be affected |
| 1 Sam 1:15 | noun ms abs | μεθυσμα | חמר עתיק | strong drink | wine and ... | affecting dri |
| 2 Sam 11:13 | piel impf cons 3ms | εμεθυσεν | רוי | made drunk | eating and ... | affected to s |
| Psa 69:13 | noun ms abs | οινον | מרוות | "of drunkards" | drinking ... | affecting dri |
| Prov 20:1 | noun ms abs | μεθη | שיכרא | strong drink | wine | affecting dri |
| Prov 31:4 | noun ms abs | οινον | שכרא | strong drink | wine | affecting dri |
| Prov 31:6 | noun ms abs | μεθη | שיכרא | strong drink | wine | affecting dri |
| Song Sol 5:1 | qal impv mp | μεθυσθητε | | drink abundantly | drinking ... | affected to s |
| Isa 5:11 | noun ms abs | σικερα | חמר עתיק | strong drink | wine | affecting dri |
| Isa 5:22 | noun ms abs | σικερα | עתיק | strong drink | wine | affecting dri |
| Isa 24:9 | noun ms abs | σικερα | חמר עתיק | strong drink | wine | affecting dri |
| Isa 28:7 (1) | noun ms abs | σικερα | עתיק | strong drink | wine | affecting dri |
| Isa 28:7 (2) | noun ms abs | οινον | עתיק | strong drink | wine | affecting dri |
| Isa 28:7 (3) | noun ms abs | σικερα | עתיק | strong drink | wine | affecting dri |
| Isa 29:9 | qal perf 3cp | κραιπαλησατε | רוי | are drunken | not with wine | affected to s |
| Isa 29:9 | noun ms abs | σικερα | עתיק | "not" with strong drink | not with wine | affecting dri |
| Isa 49:26 | qal impf 3mp | μεθυσθησονται | מתרון | be drunken | with blood | affected to s |
| Isa 51:21 | adj fs cons | μεθυσουσα | רויא | be drunken | not with wine | affected to s |
| Isa 56:12 | noun ms abs | | עתיק | strong drink | wine | affecting dri |

Genesis 9:20-25: Correcting the Drunkenness of Noah

Ken Sheets
5/19/2012

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|-----------|--------------------|-----------|--------|-------------------|--|--|
| Isa 63:6 | piel impf 1cs | | | make drunk | | affected to s |
| Jer 25:27 | qal impv mp | μεθυσθητε | רוּו | be drunken | | affected to s |
| Jer 48:26 | hiph impv mp | μεθυσατε | | make drunken | | affected to s |
| Jer 51:7 | piel ptc fs | μεθυσκου | | made drunken | | affected to s |
| Jer 51:39 | hiph perf cons 1cs | μεθυσω | רוּא | make drunken | | affected to s |
| Jer 51:57 | hiph perf cons 1cs | μεθυσει | ארוּי | make drunk | | affected to s |
| Lam 4:21 | qal impf 2fs | μεθυσθηση | תרוּי | be drunken | | affected to s |
| Mic 2:11 | noun ms abs | μεθυσμα | רוּי | strong drink | wine and ... | affecting dri |
| Nah 3:11 | qal impf 2fs | μεθυσθηση | רוּא | be drunken | | affected to s |
| Hab 2:15 | piel inf abs | μεθυσκω | יתרוּי | make drunk | with drink | affected to s |
| Hag 1:6 | qal inf cons | μεθηγ | רוּן | filled with drink | normal drink; Israelites not rebuilding the Temple | affected to satiation; Ar of CAL (Hel Union) "to b with drink" unspecified |