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Develop methusko relation to shakar

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, 9:20-25, and
the Actual Meaning of
the Hebrew *Shākār - Shékār*,
the Greek *Méthūō - Mēthūskō*,
"Drunkenness" and "Strong Drink"

Primary Presupposition:

Every misunderstanding of the revelation of God is rooted in a lack of recognition and understanding of the identity relationship between who God exists and what God does. He is the Creator of all that exists, and everything He does, not the least of which is what He says, is a perfect expression of His person and nature. Nothing in the creation is exempt from His criteria for its every function and interaction.

Observation:

Humans seem never to be able to clarify the revelation of the Creator but only to obscure and complicate that which the Creator made clear. Thus, those humans who desire, in truth, to know and understand the God Who Exists must seek Him in His own expressions of Himself, in those words and doings which He chose to be constant reiterations of His inestimable value, words and doings wherein they will "find Him," even as He said.

Genesis 9:20-25: Correcting the "Drunkness" of Noah
Correctly Defining the Hebrew *shākār/shékār* and Its Relationship to "Wine" and "Strong Drink"

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Important Note: Many of the statements in this paper are the results of years of continual intensive analytical study which has revealed far more than the author could ever write in a lifetime. This study is still in process and the information included herein is a composite of multiple documents written over years of time. Further additions, final editing, and correlation is yet to be done. Until this document reaches some reasonable state of "completion," a state to which the finite mind of humans can never achieve, please expect to encounter some material which is unclear, except in the mind of the author, and needs improvement. You will also encounter some duplication of content which should eventually be woven into the appropriate places.

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General Order of Content
 [under construction]

	Page
Foreword: The Inconsistencies Between Presentations and Scripture Words Carry Meaning: The Importance of Accurate Word Concepts	
	Page
Accurate Perception of God Is the Only Valid Foundation of Interpretation	4
Attributing "Sin" to a Man Declared Righteous by God Is Serious Error	5
A Failure to Study the Scriptures As God Gave Them Leads to the Error	6
Error in Interpretation Leads to Errors in Application	6
Noah's Pre-Flood Righteousness Is Unquestionable	7
Genesis 6:8-9 Text	7
Genesis 7:1 Text	9
Noah's Post-Flood Righteousness Is Unquestionable	9
Erroneous Primary Assumptions Always Lead to Misunderstanding	10
God Preserved the Record of Noah's "Drunkenness" in Scripture	12
Genesis 9:20-25 AV Text	12
Genesis 9:20-25 MT Hebrew Text	13
Genesis 9:20-25 LXX Greek Text	13
Descriptive Literal Translation of the Hebrew Text	14
An Intensive Analysis of Scripture Eliminates the "Drunkenness" Concept	14
Genesis 9:20: Noah Planted His Grapevine Root Stocks	14
Genesis 6:21	15
The Time Between Exiting the Ark and Noah's Drinking of the Grape Juice	16
Genesis 9:21	18
God's Confirmations of the "Affected, Influenced" Significance of <i>Shakar</i>	22
Appendix A:	
Other References Using the Verb <i>Shākār</i> or the Noun <i>Shékār</i>	
Appendix B: Lexical Information	
Brown, Driver, and Briggs, <i>Hebrew and English Lexicon</i> : [BibleWorks]	
Koehler & Baumgartner, <i>Hebrew and Aramaic Lexicon of the OT</i> : [BibleWorks]	
Holladay <i>Hebrew Lexicon</i> : [BibleWorks]	
Harris, Archer, & Waltke, <i>Theological Wordbook of the OT</i> : [BibleWorks8]	
Table of Usage of <i>Shakar</i> in the Hebrew Scriptures	

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Accurate Perception of God Is the Only Valid Foundation of Interpretation

Yihyeh, 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**, whether in word or action, 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, God 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 His design that violations of His design criteria would result in undesirable circumstances, circumstances which were designed specifically to turn the violator back to His design and the blessings inherent within that design.⁴ Thus, given the unchanging nature of God, this same criterion has applied to every offering of all time: **every offering made to Him at any point in time must be fully consistent with His person and His design**.

Humans, then, must know the Creator and His design intimately and in detail. Ignorance is the opposite of God's design and invites misunderstanding and failure to the degree that an individual is

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. Numbers 23:19: "God is not a man, that He should lie." 1 Samuel 15:29: "the Strength of Israel will not lie." Also, Ephesians 4:25; Hebrews 13:8; 1 John 2:21, 27; and Revelation 21:27; 22:15.

² Acts 17:28. This verse may be used as a "proof text" that everything exists **within** Him, but the foundation of this truth rests upon an accurate perception of the relationship between the Creator and that which He brought into existence. Most humans 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," *shāmāyim*, in Genesis 1:1, but that dimensionality was not **external** to Him; it existed **in** Him, and thus, because the entirety of creation exists within Him, He exists in every "location," every "place," every "thing," and the criteria of His design are inescapably interacting, empowering or restraining, every thing and every activity. Truly, by Him all that exists "consists."

³ Human knowledge and perception exists 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.

⁴ Psalm 90:3. God's system turns to "dust," a "pulverized" condition, the designs of those who think their own ways to be better than His.

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"satisfied" with his level of ignorance. The Creator provided a perfect revelation and He designed His human creature to develop an accurate understanding of its full content. This requires intensive study, *not* to learn **what** a person should or should not be doing, but to perceive **the heart**, the person, of the Creator as perfectly revealed through the criteria of His design. **Accurate understanding, therefore, is essential**, especially in regard to that which He actually 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. He created the system, including the sole means of reconciling humans to Himself, and He alone has power over that system; humans must be ever growing in their knowledge of the criteria of this inescapable system and in their ability to correlate those criteria to all the various aspects of existence. Humans must know God!

Therefore, every aspect of Scripture interpretation must be carefully considered, because **every aspect of the Creator's revelation is an accurate representation of His person and nature**. Accurately understood, not one aspect, not one point, of His revelation contradicts or even appears to contradict any other point or aspect. **This identity relationship** between **who** God is and **what** God says and does demands, then, that believers accurately interpret and correlate every aspect of His revelation in the utmost detail. 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 in absolute accuracy.

The obvious fact, however, is that most Bible readers, whether they are casual readers or serious interpreters, even those entrusted to "lead," are satisfied with their surface knowledge of God, that is, with whatever concept of God they have developed *in ignorance*, and they have no desire to engage in any measure of intensive analytical study of His revelation **as He gave it**, nor do they care about learning to do so. This lack on the part of believers has brought about a condition where almost all, even those entrusted to be "leaders," are unable to discern between the truth and error they encounter in the presentations of other humans. 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.

Attributing "Sin" to a Man Declared Righteous by God Is Serious Error

For years, many readers of the Bible have struggled with the record of Genesis 9 which describes an occasion where, some time after exiting 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 him⁵ and his immediate family through the greatest physical catastrophe ever to affect the earth. Here was a man who "made himself walk" with God,⁶ 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

⁵ Genesis 7:1. When God instructed Noah and his family to enter the ark, He very specifically described the righteousness of the man, saying: ". . . for **thee** [2nd person masculine **singular**] have I seen righteous before me in this generation."

⁶ Genesis 6:9. The verb in the statement, "Noah **walked** with God," is not the basic active form given in the English text. It is in the Hebrew *hithpael* form, a reflexive form, that signifies that Noah "**made himself walk**" with God. Hebrew lexicons often do not make clear this distinction, and most translations follow the lexicons in this failure to properly render the Hebrew text.

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different even from those just destroyed by the Flood.⁷ The English translation appears to indicate that "righteous" Noah became "drunken" and even, in the unGodly imaginations of some, also became the object of some kind of lewd sexual 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 first become "drunken," and later became "righteous," the two conditions could have been more easily reconciled in the minds of modern humans, **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."

A Failure to Study the Scriptures As God Gave Them Leads to the Error

Something is wrong, and the wrong does not lie in either the record or the God of the record. The God Who Exists does not change, nor can He be "false" in any way,⁸ 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 actual text of Scripture itself, that is, if they **ever** do such study at all. They may or may not trust the men to whom they resort for help, but, all too often, they are searching for interpretations which agree with what they think "they already know," and the actual theological perspective of the "commentator" is not of great importance. Seldom do they realize that, frequently, the "commentators" 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 misleading, and the Genesis 9 record of Noah's "drunkenness" has not escaped this sort of 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"!**

Error in Interpretation Leads to Errors in Application

Contradictory behavior in a man described by God as "righteous" causes humans to devise 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 questions still stand regarding how a truly righteous man could fail in such a manner and how the God Who Exists would allow him to be subjected to a lewd act.

⁷ 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.

⁸ See footnote 1.

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Noah's Pre-Flood Righteousness Is Unquestionable

The text of Scripture is exceedingly clear regarding Noah's righteousness in the pre-Flood era. Many focus on a **supposed** post-Flood 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 a life of singular righteousness, he was **actively seeking** it, and the Creator insured that he "found" that which he sought.

Genesis 6:8-9

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
 בְּעֵינֵי יְהוָה: פ
 אֵלֶּה תּוֹלְדֹת נֹחַ 9
 נֹחַ
 אִישׁ צַדִּיק
 תָּמִים
 הָיָה בְּדָרְתּוֹ
 אֶת־הָאֱלֹהִים
 וַיִּלְכֹּד אִתּוֹ
 חֵן:

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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 γενέσεις and γενεα as Hebrew does]
 τῷ θεῷ εὐηρέστησεν Νωε

וְנֹחַ אִישׁ תָּמִים 8
 אֵלֶּה תּוֹלְדֹת נֹחַ 9
 נֹחַ
 גִּבֹּר זָכִי
 שְׁלִים הָיָה
 בְּדָרְתּוֹ
 וַיִּלְכֹּד אִתּוֹ חֵן: 1
 הַלֵּךְ 2
 הַתְּהַלֵּךְ נח:

Descriptive Literal Translation:

8 And Nōāh^k found grace in the eyes of Yihyēh.
 9 These [exist] the originations of Nōāh^k.
 Nōāh^k [existed] a righteous man. ["Noahk" first word; undstd verb; given in line 2]
 Complete he existed in his generations. [subj "he" includd in verb; "complete" is *famiym*, "complete integrity"]
 With the God made himself walk Nōāh^k. ["Noahk" last word; *hith* pf verb expresses action of his "existence"]

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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 "finding" did not occur either by some predetermination or by a random selection on the part of God. The verb "found"⁹ is in the **active** voice, signifying that the subject of the verb, Noah, was doing the action of "finding," that is, Noah was "finding" grace, because **he was actively looking for that grace**. He was a man who had chosen to seek the Creator's design and conform himself and his life to that design, and this choice made him "righteous."¹⁰ 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, evidence which pervaded all that existed, and, in response, he had "believed," "caused firmness"¹¹ to God, the necessary criterion for righteousness in all ages.

Then, too, Noah's "causing 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 *hithpa'el* 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, did not need to use humans to construct His ark, but if He chose to do so, then, he, Noah, would conform himself to the Creator's choice. In distinct, singular contrast to the men of his day, this Godly man "made himself walk" in the firmness of what God said, even in regard to things which he had never seen and for which he possessed no experiential evidence of their future existence. Noah, like his ancestor Enoch and his later descendant Abraham, simply "believed in the LORD"; nothing more was needed!

After Noah completed the ark, the LORD used very specific wording to indicate Noah's distinctive righteousness when He instructed him to enter the ark with his family.

⁹ The Hebrew verb "find," *mātsā* (מָצָא), is in the **active** *qal* form; thus, the subject is "finding" as a result of his searching.

¹⁰ The English words "just" and "righteous" are two different translations of one Hebrew word *tsāddiq* (צַדִּיק), an adjective form of the root *tsādāq* (צָדַק) and the nouns "rightness / righteousness," *tsēdēq* (צִדְקָה) / *ts'dāqāh* (צִדְקָה), all of which relate to the existence of a quality, a characteristic, the nature of which is determined by the criteria of God, criteria determined by God alone.

¹¹ 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 **active** nature of this *hiphil* verb form.

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Genesis 7:1

And the LORD said unto Noah,
Come thou and all thy house into the ark;
for **thee** have I seen righteous before me in this generation.

וַיֹּאמֶר יְהוָה לְנֹחַ 1
בֹּא- אִתָּהּ וְכָל-בֵּיתְךָ אֶל-הַתְּבֵה
כִּי- אִתְּךָ רְאִיתִי צַדִּיק לְפָנַי בְּדוֹר הַזֶּה:
וַאֲמַר יְיָ לְנֹחַ TAR 1
עוֹל אֵת וְכָל אָנָּשׁ בֵּיתְךָ לְתִיבוֹתָא
אַרְי יִתְךָ חֲזִיתִי זָכִי קְדָמִי בְּדָרָא הַדִּין:

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1 καὶ εἶπεν κύριος ὁ θεὸς πρὸς Νῶε
εἰσελθε σὺ καὶ πᾶς ὁ οἶκός σου εἰς τὴν κιβωτόν
ὅτι **σὺ** εἶδον δίκαιον ἐναντίον μου ἐν τῇ γενεᾷ ταύτῃ

In this instruction to Noah, the LORD used the subordinating *causative* conjunction *kiy* (כִּי) to introduce the wording of the "cause," the "reason," the "ground," for His instruction in the words "**thee** have I seen righteous before me in this generation."¹² Here, God not only used the **singular** form of the Hebrew pronoun "**thee**," a form which is of great significance, but He also used that pronoun **first** in the clause in which He gave His reason for calling Noah and his family into the ark. The combination of these two grammatical points indicates that the LORD saw a "righteousness" in Noah which He did not see in any other humans, even those in Noah's family. Undoubtedly, this 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.

Noah's Post-Flood Righteousness Is Unquestionable

Much later in Israel's history,¹³ Noah's name would again be spoken **by the LORD** in a context that placed the man with two others 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**

¹² 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 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.

¹³ Ezekiel wrote his record circa 590 B.C., some 1,900 years after the Flood.

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would escape if they were in the location of the judgment. Those three men were **Noah, Daniel, and Job**.¹⁴ 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 Godly character. They were, and had been, men of unquestionable righteousness; they were men whose lives gave unquestionable evidence that they walked with God.

Noah was one of these three, and thus, his 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 a manner unacceptable to God, then he would have been guilty of failing to admit his own contribution to his son's violation. If this man **had been evaluated** by the Creator to be singularly righteous at the time he entered the ark, and then, in what may have been less than a year after exiting the ark, he **had failed to acknowledge** his "sin" in becoming "drunk," such failure would not only have been a *compounding* of his violation, but also an *indication* that he was no longer walking with God.

This compounded failure would have so encumbered the testimony of Noah's life that the LORD would **not** have included him in Ezekiel's statement, but the Creator's evaluation did not end with His words to the prophet. Some 600 years after Ezekiel's record, God added to His confirmation of Noah's post-Flood righteousness when He moved the Apostle Peter to describe Noah as the "eighth preacher of righteousness."¹⁵ Though Peter's words describe Noah's life *before* the Flood, in this and the other references where Noah is named, the Creator's focus was upon the **righteousness** of Noah with never a mention of any kind of "sin." Thus, the common understanding regarding his supposed "sin of drunkenness" must be rejected as an invention of men who themselves failed to properly interpret and correlate God's own revelation of the incident. Noah was righteous in the sight of God both before and long after the Flood; his righteousness cannot be questioned.

Erroneous Primary Assumptions Always Lead to Misunderstanding

Erroneous Assumption 1: Whether justifying or condemning the man, both approaches to Noah's "drunkenness" **assume** one important condition: **that Noah became drunk from drinking alcoholic wine**

¹⁴ 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 order of the names was significant to both God and Ezekiel. To the present day "Western" mind, the order should have been Noah, Job, Daniel, but such a listing may have been viewed as simply attaching Daniel to the list, almost as a "second thought," or that the name Daniel was inserted for some other reason, especially since he was still alive. The very inclusion of his name with these two ancient and incredibly Godly men would have appeared inconsistent, at least to some extent, especially to marginal Hebrew "believers" and those who resented his position.

In addition, Noah and Job were contemporaries during Job's life, but Noah was first. To preclude any misunderstanding of the worthiness of Daniel to be included, in an era and location where other Hebrews were "bowing down" to unGodly Babylonian authority, Daniel's name needed to be in unquestionable association with Noah. This was not just essential . . . it was crucial.

¹⁵ 2 Peter 2:5.

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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 proceeded from this error to perceiving some kind of improper sexual thought or action on the part of Hkām, but again, in reality, ***nothing*** of the sort is indicated in the text. In fact, ***nothing*** in the text indicates that Noah's "drunkenness" was of the same nature as that produced in those who ingest ethyl alcohol or any of the other substances used by men to induce a state of drunkenness, and ***nothing*** in the text indicates the occurrence of any activity of a sexual nature. These things are present only in the minds of individuals who lack a knowledge and acceptance of the actual words of the Hebrew text as God gave it.

Erroneous Assumption 2: Another assumption on the part of many modern interpreters is that the word "wine" in Scripture refers ***only*** to a ***fermented*** juice, but this perspective is grave error as well. In reality, it is but another example of the common error of *imposing a modern meaning* or significance upon the ancient words of Scripture. Certainly, the word "wine" can, and does, refer to grape juice at any stage of its development, whether inside or outside the grape, whether fermented or unfermented, but this *broad reference* thus demands that each occurrence of the word be evaluated to determine its *specific reference*.

Erroneous Assumption 3: Another related misconception is that fermentation did ***not*** occur until the post-Flood reduction in atmospheric pressure and oxygen content. Fermentation, however, existed after Adam's violation, and may have existed before his violation as one of those "very good" chemical processes which God built into His creation and which man was never to misuse. Regardless, however, of its specific time of origin, the process existed prior to the Flood and, as a chemical process not affected by changes in atmospheric pressure or atmospheric oxygen content,¹⁶ it was not affected by either the pre-Flood or post-Flood atmospheres.

Erroneous Assumption 4: Yet another mistaken concept is the idea that the people who lived in the 1,652 pre-Flood years did ***not*** know that boiling grape juice would essentially prevent fermentation. This error, however, assumes that Noah, though he had already lived for 600 years by the time of the Flood, did not know about the fermentation chemical reaction, the effects of its products, how easily the reaction could be prevented, or how its undesirable products could be removed. The supposed ignorance of pre-Flood humans, including Noah, a man who interacted directly with the Creator, and the concept that humans of that day could not have known such "technical" information is a direct, ***and designed***, result of the antiGod evolutionary philosophy and its concocted racism and "cave man" history.

The absence of proper corrective teaching in regard to these errors in assemblies of believers has led to an ignorance and a resistance to learning among believers which has undermined the firmness of believer understanding and left them unable to perceive either the subtle antiGod influences of these errors or the overt teachings which make no effort to hide their error. This weakened and misled condition among believers has resulted, typically, from a commensurate ignorance and lack of truly Biblical understanding in those who have been entrusted to lead accurately, but who cannot do so, because they "aimed" only at

¹⁶ See additional documentation regarding the effects of pressure and oxygen content on fermentation.

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learning the surface teachings of other humans, but never "aimed" at learning the full knowledge and understanding which God Himself made available to them.

This denial of basic technical knowledge existing in pre-Flood humanity rests upon a failure to acknowledge the fact that **God perfectly and completely built His first man and imparted to him every point of knowledge he would need to fulfill every aspect of human existence.** Certainly, as the Scriptures indicate, Adam, in turn, seeking to fulfill his Creator's design, conveyed that knowledge to his descendants as they would receive it, and thus, much of that original complete knowledge eventually came to Noah, a man born only 122 years after the death of Adam. Though no human has ever existed who knew all the information available, every human of all time has possessed sufficient knowledge of God and His design to walk accurately with Him in any aspect of life.

Thought:

**Ignorance is not a matter of the amount or nature of the information known.
Ignorance is a matter of complacency toward, and thus, a rejection of,
information available but not known.**

God Preserved the Record of Noah's "Drunkenness" in Scripture

The actual text that refers to Noah's supposed "drunkenness" is found in Genesis 9:20-27. This passage in the Authorized Version, through verse 25, is as follows.¹⁷

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.

¹⁷ 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.

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Hebrew Text (WTT):

20 וַיִּחַל נֹחַ אִישׁ הָאָדָמָה
 וַיִּטֵּעַ כָּרְם:
 21 וַיִּשְׂתֵּי מִיַּיִן וַיִּשְׁכָּר
 וַיִּתְגַּל בְּתוֹד אֶקְלָה:
 22 וַיֵּרָא חָם אָבִי כְנָעַן אֶת עֲרוֹת אָבִיו
 וַיַּגִּד לְשָׁגִי־אֲחִיו בְּהוֹיָן:
 23 וַיִּקַּח שָׁם וַיִּפֹּת אֶת־הַשְּׂמֹלֶה
 וַיְשִׁימוּ עַל־שִׁכְמָם שְׁנֵיהֶם
 וַיִּלְכוּ אֶתְרֵי־ת
 וַיִּכְסּוּ אֶת עֲרוֹת אָבִיהֶם
 וַפְּנֵיהֶם אֶתְרֵי־ת
 וְעֲרוֹת אָבִיהֶם לֹא רָאוּ:
 24 וַיִּיקַח נֹחַ מִיַּיִנוּ
 וַיִּדַע אֶת אֲשֶׁר־ עָשָׂה־לוֹ בְּנוֹ הַקָּטָן:
 25 וַיֹּאמֶר אַרְוֵר כְּנָעַן
 עֶבֶד עֲבָדִים יִהְיֶה לְאֲחִיו:

Septuagint LXX Greek Text (LXT):

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

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Descriptive Literal Translation of the Hebrew Text

- 20 Then **Nōähk** 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 **Hkäm**, the father of K'nään, *[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 **Shém** took, **and Yěphēth**, 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 **Nōähk** awoke from *[the effects of]* his grape juice, *[and asked how he came to be covered]*.
 Then he knew that which his younger son *[Hkäm]* did to him, *[disrespecting him]*.
- 25 Then he said,
 Cursed *[exists]* K'nään, *[the son of Hkäm]*.
 A servant of servants he will be to his brothers.

Aramaic Targum of Onkelos

- 20 וְשָׂרִי נִחַ גְּבֵר פֶּלַח בְּאַרְעָא וּנְצַב כַּרְמָא:
 21 וּשְׂתִי מִן חֲמֵרָא וּרְוִי וְאַתְגְּלִי בְּגוּ מִשְׁכְּנָיָהּ:
 22 וַחֲזָא חָם אֲבוּהֵי דְכִנְעֹן יְתֵ עֲרִיתָא דְאַבְוֵהֵי וַחֲוִי לְתַרְוִין אֲחוּהֵי בְּשׁוּקָא:
 23 וּנְסִיב שֵׁם וַיִּפֶּת יְתֵ כְּסוּתָא
 וְשׁוּוֹי עַל כְּתָף תְּרוּוִיהוֹן
 וְאַזְלוּ מִחֲזָרִין
 וְכִסְיוּ יְתֵ עֲרִיתָא דְאַבְוֵהוֹן
 וְאַפִּיהוֹן מִחֲזָרִין
 וְעֲרִיתָא דְאַבְוֵהוֹן לֹא חֲזוּ:
 24 וְאַתְעֵר נִחַ מִיחֲמֵרִיהּ וַיִּדַע יְתֵ דְעֵבֵד לִיהּ בְּרִיהּ וְעִירָא:
 25 וְאַמַּר לִיט כְּנַעֲן עֵבֵד פֶּלַח יְהִי לְאַחוּהֵי:

An Intensive Analysis of Scripture Eliminates the "Drunkenness" Concept

Genesis 9:20: Noah Planted His Grapevine Root Stocks

The passage begins simply by stating that Noah began to be a "man of the earth." He had walked with the Creator for many years before the Flood, knowing that the "only evil" character of those days would be something which God would not overlook. All humanity was accountable to the Creator, and all their "evil" effects would be corrected, and God had demonstrated that accountability, erasing them from the entire face of the earth by His great deluge of water. After exiting the ark, some six months after the waters began to recede, Noah and his family could see the devastation of the Flood, but they also saw that

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vegetation had begun to grow almost as soon as the ground was exposed. Before the Flood, as God had instructed, they had brought onto the ark "of all food that is eaten":

Genesis 6:21 And take thou unto thee of all food that is eaten,
 and thou shalt gather *it* to thee;
 and it shall be for food for thee, and for them.

וְאֵתָהּ קַח־ לְךָ מִכָּל־מִאֲכָל־אֲשֶׁר יֵאָכֵל וְאִסַּפְתָּ וְהָיָה לְךָ וּלְהֶם לְאֹכְלָהּ:

LXT σὺ δὲ λήψῃ σεαυτῶ ἀπὸ πάντων τῶν βρωμάτων ἃ ἔδεσθε
 καὶ συνάξεις πρὸς σεαυτόν
 καὶ ἔσται σοὶ καὶ ἐκείνοις φαγεῖν

וְאֵתָהּ קַח־ מִכָּל־מִיֶּכֶל דְּמִתְאָכִיל לְךָ וְתַכְנוּשׁ לְוֶתֶךָ וְהָיוּ לְךָ וּלְהוֹן לְמִיֶּכֶל:

These food stocks were not *only* for the time when they and the animals were on the ark; it was more than that. The Creator had known that the eight humans He had preserved would need to immediately begin growing their own food to provide for their families that would eventually fill the earth again, and thus, their food stocks would have included all that they needed for this new beginning.

Noah was, beyond question, a man of great wisdom. He had known most of the "proclaimers of righteousness" who were born long before his time, those wise and Godly men who had accurately communicated the design of God. For 600 years, he had walked with his wise and Godly grandfather, Methuselah, the man who had conveyed to him the title "eighth preacher of righteousness" along with the Creator's record of pre-Flood history, and Methuselah had died just before the Flood began. Having received this great responsibility and having learned well, Noah had made himself walk in that design, one aspect of which was the communication of that design to his family and his descendants. His wife and his sons, and their wives, knew the design of God, and they knew their responsibility to accurately convey it to all in their own lineage.

The experience of the Flood had confirmed to Noah and his family that God had already designed for their sustenance even after leaving the ark, and they knew as well that they possessed quantities of the various sources of human food which they had carried with them on the ark. In the wisdom of God, they did not need instructions for planting and harvesting. As they left the ark, they could see the growing vegetation, but most of that which grew had not been designed by God to be food for humans; they needed to plant and cultivate crops and fruit-bearing vines and trees which they had carried with them on the ark, and these various items needed to be planted in an orderly fashion to facilitate managing their growth and harvesting that which grew. Noah himself "began [*to exist*] a man of the earth," and he planted, in some kind

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of orderly fashion, root stocks which would produce grapes. Certainly, he carried these root stocks on the ark in anticipation of planting them after the Flood and eventually eating and drinking of their produce, and thus, Noah "planted a vineyard."

Determining the Time Between Exiting the Ark and Noah's Drinking of the Grape Juice

1 **The primary consideration regarding the entire Flood cataclysm is God's direct involvement in every aspect**, whether in the design and construction of the ark, in the preparations for living on the ark and beginning again after leaving it, or in the successful growth of crops for maintaining life in the new climactic conditions of the post-Flood world.

2 Knowing the importance of transplanting mature, healthy grape vine root stocks, Noah would have taken mature root stocks into the ark. Though he may not have known that he would be in the ark for over a year, he was preparing both for that duration and for the new conditions they would encounter after exiting the ark, **and these preparations were done in conformity to the perfect instructions of the Creator Himself**. God Himself was actively working and blessing in the activities of the man and his family as they did "all that God commanded."¹⁸ Their preparations, just like their construction of the ark itself, were not random or unguided; they were planned and directed by the God Who Exists in the manner and to the degree which **He** knew would provide perfectly for them, and every creature on the ark, both during the Flood and while successfully reestablishing productive life after the Flood.

Though vine dressers in the present day indicate that all grapes should be pruned from the vines in the first year of production after planting, the Creator Himself was the primary caretaker not only of the vines but of all the foods they grew, and Noah's vines and their produce were under His direct blessing. Certainly, Noah may have waited until his second possible harvest, at about a year and a half after exiting the ark, but the actions of this righteous man were still being guided by his "making himself walk" with God, just as he had done prior to even receiving the commission to construct the ark. Noah certainly sought to conduct every aspect of his life in ways that brought success and blessing from the Creator, and he knew that better, mature root stocks would produce fruit more quickly than "cuttings" and immature stocks. That same knowledge is obvious in the present day:

Wilson Brothers Gardens website:

Size of the root stock matters...

The age of a grape vine you purchase will determine how long after planting it takes to produce a good crop of fruit. Regardless of age, grape vines transplanted from a nursery pot to garden soil will spend the first year acclimating and establishing roots in their new home. Below is the approximate age of grape vine growing in various size nursery pots.

1 Gallon Pot - 12 to 18 months old

2 Gallon Pot - 24 to 30 months old

3 Gallon Pot - 36 to 48 months old

So, if you plant a new grape vine in your garden that was in a 1 gallon nursery pot (12 to 18 months old) you can expect it to grow relatively quickly in the first year developing a thicker trunk and side shoots. In the second year the

¹⁸ Genesis 6:22.

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vine might produce a few clusters of small grapes, but there won't be a large yield of normal size sweet grapes until the third year.

MicroSoft Bing (Wiki):

Wait to plant your grapevines until a frost-free day in late winter or early spring. Pruning should happen around this time in upcoming years as well. The first year, the grapevine should not be allowed to produce any fully matured fruits as these can damage the young vine with their weight. Cut back all the fruit, as well as all the vines except for the strongest that branch off the cane. Strong, edible fruit likely won't appear for anywhere from 1-3 years.

As a man over 600 years of age, Noah knew well the need to get the root stock into the ground, and he must have planted as soon as physical conditions allowed. The climate of earth had greatly changed during the year of the Flood, but the great ice sheet of the coming "ice age" had not yet developed, and thus, planting was likely possible in less than a month, but no more than a few, especially since God was providing for the man. As is so well known among those who cultivate "grapes," grape vines grow prolifically, reaching a wide extent and producing fruit in a matter of only the six to seven months from spring to fall. Though the time to harvest after his exiting the ark is not specified in the record, and the harvest under consideration in this analysis **may have been** subsequent to his first, nothing in the record indicates such a delay, but gives, in fact, the sense that this was Noah's first harvest from his "vineyard." The man had been on the ark for 370 days, over a year, and, as he cultivated and pruned his newly-planted vines, he must have anticipated the delicious reward to come. Fresh grapes and their juice would have been delicious at any time, but after a year and a half or two years, they would have been an extraordinary pleasure.

Whatever the actual time that had passed since exiting the ark, at least one child, Canaan, had been born, and, perhaps, each of Noah's sons had fathered a child by the time of Noah's grape harvest. Though it is possible that the children of Japheth and Ham had been conceived while their parents were yet on the ark, such a condition is highly unlikely. The experience of a first pregnancy, combined with all that would be required of each of the eight persons both on and immediately after leaving the ark, would not have been viewed as a blessed experience from the Creator, and thus, as was the case with Shem and his woman two years after the Flood, the pregnancies were likely brought into existence by God some time after their lives had become somewhat settled.¹⁹ Whether each first child had been born by the time of Noah's grape harvest is not important, but the direct mention of Canaan indicates that Ham's wife had born this son before that event.

Canaan, however, was still either a baby or a very small child at the time of his grandfather's grape harvest, and thus, it is highly **unlikely** that he was present with his father when Ham entered Noah's tent. Then, too, even if Canaan was present with Ham, he would have been far too young to perceive, let alone conceive, any kind of improper behavior toward Noah, let alone any kind of sexual activity or interest. When Noah awoke and learned of Ham's "causing prominence" to his uncovered state, though in his own tent, he realized that Ham's attitude regarding the matter would have an inescapable effect on Canaan, and

¹⁹ Genesis 11:10 records that Shem himself had fathered Arphaxad, and this child would be born "two years after the Flood" when Shem was in his 100th year. Thus, it is likely that Japheth also fathered a child about the same time.

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he expressed what he knew would happen in the relationship of Ham to Canaan. This totally changes the perspective that Noah "pronounced judgment" upon either Ham or Canaan. Noah's words were nothing more than the statement of his recognition that Ham's lack of respect for his father, Noah, would have a continuing effect on Canaan as the boy learned from his father, Ham. Certainly, Ham's disrespect was nothing new to Noah and was a matter of the character Ham had already exhibited in some way, but, whatever Noah may have observed in Ham, it became obvious when this youngest son failed both to cover his father and to keep what he saw to himself. Ham's "causing prominence" of his father's uncovered condition to his two brothers "in the outside" was a distinctive evidence of the lack of proper parental respect in this son, now about 100 years of age. Canaan was not "cursed" by his grandfather, but by his father, and that "cursing" was not a pronouncement but an application, however improper that application may be, of the Creator's design for parents to be the primary instructors of their children.

Genesis 9:21

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 the Creator's new beginning for populating the entire earth, and He would assure that this would occur.²⁰

When Noah finally harvested his grapes, though he and his family may have used some for a few days of immediate meals, he pressed the juice, called *yāyin* in Hebrew, from them, and this juice is what he drank. Many modern interpreters, often for reasons of self-justification or acceptance in the eyes of others, have insisted that the *yāyin* which Noah drank had already fermented and thus contained ethyl alcohol, the fermentation product which caused him to become "drunken." Indeed, many of these same interpreters have *chosen* to understand the word "wine" in Scripture as always, or *almost* always, referring to fermented, and thus alcoholic, juice. They prefer to impose their own *modern* concept and significance upon the *ancient* word, failing to realize that the word wine, *yayin*, can and does refer to grape juice at any stage inside or outside the grape, whether fermented or unfermented.

Other modern misconceptions of Noah's ancient knowledge exist, not the least of which is the concept that Noah, his family, and even those who had died in the Flood, would not have known how to preserve

²⁰ 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.

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grape juice or how to prevent its fermentation. Certainly, they knew that grapes themselves could not be preserved indefinitely in their **harvested** state, but preservation of the juice of the grapes was a totally different matter. The knowledge which God had built into Adam, and which Adam had conveyed to his descendants through 930 years of life, and which they had accumulated through the more than 1600 years of human experience before the Flood 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**," **yāyin**, 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 *yāyin* referred to "grape juice."

When not preserved in its original state, the *yāyin* contained substances which changed its nature over time, changing as well 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,²¹ thereby killing the yeast, and especially destroying the zymase, 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.²²

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, 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.

²¹ Typically, the natural yeasts present on grapes, often referred to as zymase, and which are an essential agent of the fermentation reaction, are either deactivated or "killed" by heat at temperatures above about 40 C, and thus, the heating of grape juice to above 160 F, and especially to near the temperature of boiling water, effectively eliminates this necessary reactant, **and the fermentation reaction cannot occur**. 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).

²² 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.

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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 to be 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 the reader's perception is what God intended to be understood or not!**

In the matter of Noah having become "drunken" after drinking the grape juice, and with this translation thus considered to be settled, **the English reader needs only to apply his normal, modern English concept of "drunken" to the ancient context.** This, then, 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 went into his tent, exposed himself by removing his clothing, and then fell asleep in that condition. He had wrongfully allowed the alcohol in the wine to bring him into an exposed state which would be offensive and improper for his sons and their wives should they need to enter his tent. Thus, when *Hkäm* entered his father's tent, he saw the nakedness of his father, a nakedness to which his eyes and his mind should not have been subjected. This understanding of the events has made Noah and his "drunkenness" to blame for what *Hkäm* saw, a blame which leads to the "obvious conclusion" that Noah had "sinned."

The concept of "drunkenness" involved in the "Noah sinned" perspective is rooted in the idea that the juice which 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"²³ inside his tent. The passage also reveals that he "awoke,"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,²⁵ **these conditions are actually**

²³ 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.

²⁴ Genesis 9:24.

²⁵ Multiple research studies, available on the internet, have confirmed this.

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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 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 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 and some 1,000 years before Moses. 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

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study and reach accurate conclusions, actively work to correct and refine and develop their definitions to fit a truly Biblical model.

The Hebrew word ***shākār*** 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 ancient Greek word ***mēthūskō***, coming more than a millennium later, **cannot be used to define *shākār***; it merely reflects the results of specialized derivation which erroneously narrowed the definition of ***shākār*** 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 the ingestion of 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 ***shākār*** and its various forms to indicate the concept of "**influence**" or "**effect**" in regard to the types of drink available to them. The primary drink of the ancient past was water, the basic substance designed by God for satiating physical thirst and hydrating the human body. Any other substance was considered, though it may contain substantial quantities of water, was considered to be "affecting," "influencing," in ways which water alone did not produce. These "affective" drinks²⁶ were "strong drinks" relative to the nature of pure water, thus the modern translations of ***shékār***, the noun-form of ***shākār***, by the words "strong drink." Pure, unfermented juices and other substances, including modern non-water beverages, could affect the drinker to the point where his thirst was "*satiated, satisfied, saturated,*" thus resulting in a condition where that individual no longer desired more to drink, just as occurred in the wedding at Cana.²⁷ "**Affectation,**" then, and **not "fermentation,"** was the criterion for determining the nature of "strong drink."

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

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, to be influenced, to a point of satiation or saturation where the drinker (or the object so considered) is obviously affected, though in a way not necessarily visible externally or negative in nature,***" then this concept must demonstrate itself to be

²⁶ The author is well aware of the difference between "effective" and "affective."

²⁷ John 2. There the wedding attendees were said to have "well drunk," that is, their thirst for wine had already been **satiated, satisfied, saturated**, at the point in time when they received the wine which Jesus created.

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accurate, applicable, in all the texts of Scripture where it occurs. In the same way, if ***shékār*** actually signifies some kind of "drink which affects or influences the drinker in some way not necessarily visible externally 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."

c. 1654 Abs, 2512 BC: The first occurrence of the root ***shākār*** in Scripture is in verse 21. The words of this verse would have been first recorded by Noah or Shem, and, as such, they are some of the earliest records of human history. The root, then, already carried a meaning that made it the perfect word to describe Noah's condition after drinking "from the wine." The Hebrew context actually gives no sense that Noah became "drunken" according to typical modern understanding of the term. Using the "revised" sense of ***shākār***, the Scripture says that Noah planted a vineyard and then drank from juice produced by the grapes. He then became "affected," "influenced," by that which he drank, and while in his tent, he removed his clothing. This was the condition in which Ham found him.

Nothing in the text indicates that the "wine" of the grapes had fermented and produced ethyl alcohol, which in turn made him drunk. In fact, the reference to the fact that Noah removed his clothing indicates that he had become warm, apparently from ingesting the grape juice. The warmth Noah felt would have been a natural result of having drunk grape juice, a substance known for its high sugar content. As the digestive processes occur in the human stomach, they cause the body to feel a sensation of warmth, but that is not the only physiological condition he would have felt. Drowsiness would have accompanied the sense of warmth, and that is exactly what Noah experienced. Apparently, Noah, after having been without fresh grape juice for over a year, drank enough of the juice to cause him to become warm and sleepy. Being in his own tent, he removed his clothes and relaxed, even going to sleep. This very scenario is repeated millions of times around the world every day: a person ingests sufficient food or drink to activate the digestive processes in his body, which makes him warm and drowsy, so that person undresses and "takes a nap." Truly, this person is "under the influence" of that which he consumed, but that does not constitute drunkenness according to the modern conception.

This first of ***all*** references to ***shākār*** cannot be interpreted by *later derived usage*; it must be interpreted as it was understood just after Noah came off the ark some 4,500 years ago. That original sense is the meaning from which all subsequent usage derived; not vice versa. Though men have read into the Biblical record various concoctions of "sin" on the part of Noah and Ham, in reality, the Scripture gives no support to their unGodly and humanistic machinations. Reading the passage as God wrote it eliminates any implication of sin on Noah's part, eliminating as well any implications of "sexual sin" on the part of Ham. ***The sin of Ham was a failure to honor his***

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father, the man whom God had singularly "found righteous" and blessed with the commission to construct the ark. Upon leaving his father's tent, Ham "caused his father's condition to be prominent" to those who had not witnessed it, thus demonstrating his own lack of respect for his father. When Noah awoke, he pronounced a "curse" upon Ham's descendants, Canaan already having been born, a "curse" that would come upon them not because Noah "pronounced" the curse but because Ham's lack of God-designed respect, without any indication of his having changed his mind regarding that lack of respect, would have continuing destructive effects upon multiple generations of his descendants. Ham's resistance and rebellion to that which the Creator had established to be would become manifest in his descendants in many different ways, including the rebellion at Babel.

Genesis 43:34

And he took and sent messes unto them from before him:
but Benjamin's mess was five times so much as any of theirs.
And they drank, and **were merry** with him.

34 וַיֵּשֶׂא מִשָּׂאת מֵאֵת פְּנֵי אֱלֹהִים
וַתְּרַב מִשָּׂאת בְּנִימֵן מִמִּשָּׂאת כָּלֶם הַקָּמֵשׁ יְדוֹת
וַיִּשְׂתּוּ
וַיִּשְׂכְּרוּ עִמּוֹ:

LXX

ἦραν δὲ μερίδας παρ' αὐτοῦ πρὸς αὐτούς
ἐμεγαλύνθη δὲ ἡ μερίς Βενιαμιν παρὰ τὰς μερίδας πάντων πενταπλασίως πρὸς τὰς ἐκείνων
ἔπιον δὲ
καὶ ἐμεθύσθησαν μετ' αὐτοῦ

c. 2289 Abs, 1877 BC: The English text translates the verb form of *shakar* by the words "were merry." Joseph's brothers ate and drank sumptuously with him, and were "affected" by what they ate and drank. Not only was their hunger satiated, so was their thirst; it was totally "saturated," "satisfied," with the beverage they drank, and they were affected by it in a good way. Nothing states whether or not the beverage they drank was fermented, and thus alcoholic, but neither does anything in the context require alcoholic drink. In fact, ancient rulers knew the dangers of intoxication and the excesses which accompany it. For a man like Joseph, with the testimony for wisdom and rightness he bore before the Egyptians, to allow himself to become "drunken" would be completely out of character.

Leviticus 10:9

Do not drink wine nor **strong drink**, thou, nor thy sons with thee,
when ye go into the tabernacle of the congregation,
lest ye die:
it shall be a statute for ever throughout your generations:

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9 גִּינוֹ וְשָׁכָר אֶל־תִּשְׁתּוּ אַתְּהוּ וּבְנֵיךָ אֲחֶיךָ
בְּבִאָתְכֶם אֶל־אֶהָל מוֹעֵד
וְלֹא תִמְתּוּ
תִקַּת עוֹלָם לְדֹרֹתֵיכֶם:

LXX

οἶνον καὶ σικερα οὐ πίεσθε σὺ καὶ οἱ υἱοὶ σου μετὰ σοῦ
ἡνίκα ἂν εἰσπορεύῃσθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου
ἢ προσπορευομένων ὑμῶν πρὸς τὸ θυσιαστήριον
καὶ οὐ μὴ ἀποθάνητε
νόμιμον αἰώνιον εἰς τὰς γενεὰς ὑμῶν

c. 2721 Abs, 1445 BC: Aaron and his sons, the priests, were forbidden to drink wine or *shekar* while they served before the LORD, that is, they were not to ingest any beverage which would affect them to the extent that its effects interfered with them performing all the aspects of their assigned activities. This prohibition certainly included anything fermented, but that was not the end of the prohibition. These were men representing individuals to God and assisting them in their worship. Any substance which interfered with their work was not acceptable in the design of God for them.

Numbers 6:3

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

3 מִיַּיִן וְשָׁכָר יִזִּיר
תִּמְצַץ גִּינוֹ וְתִמְצַץ שָׁכָר לֹא יִשְׁתֶּה
וְכָל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה
וְעֲנָבִים לְחַיִּים וְיַבֵּשִׁים לֹא יֹאכַל:

LXX

ἀπὸ οἴνου καὶ σικερα ἀγνισθήσεται
ἀπὸ οἴνου καὶ ὄξος ἐξ οἴνου καὶ ὄξος ἐκ σικερα οὐ πίεται
καὶ ὅσα κατεργάζεται ἐκ σταφυλῆς οὐ πίεται
καὶ σταφυλὴν πρόσφατον καὶ σταφίδα οὐ φάγεται

c. 2750 Abs, 1420 BC: The Nazirite "causes wonder to vow a vow of a devoted one to cause devotion to the LORD,
from wine and *shekar* he will cause devotion,
and leavened (fermented) of wine and leavened of *shekar* he will not drink,
and the whole of liquid of grapes he will not drink,
and grapes fresh or dried, he will not eat . . .

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The issue for the Nazirite is that he will abstain from any food or drink that will, or is likely to, cause any degree of impairment in a conscious relationship with the LORD. The ancients knew that all kinds of "affectatious drink," shekar, interfered with the clarity necessary in the Nazirite's senses; they also knew the propensity of grapes and anything derived from the grape to ferment, thus producing ethyl alcohol, which if ingested would "affect" or "influence negatively" his ability to sense that which was God's design.

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 υν τῷ ἄμυνῶ τῷ ἐνί
ἐν τῷ ἁγίῳ σπείσεις σπονδὴν **σικερα** κυρίῳ

וְנִסְכּוֹ רְבִיעֵת הַהֵינִן לְכֶבֶשׂ הָאֶחָד בְּקִרְשׁ
הַסֶּךְ נִסְךְ **שְׁכַר** לִיהוָה

The "drink" offering (*nesek*) was a "poured" offering. The offerer was to "cause the pouring," *nasak* in *hiphil*, of a "poured offering" of **shékār** 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 **shékār** 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 נִפְשֶׁךָ
בְּבָקָר וּבְצֹאן וּבַיַּיִן וּבַשְּׁכַר וּבְכֹל אֲשֶׁר תִּשְׁאַלְךָ נִפְשֶׁךָ
וְאָכַלְתָּ שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וְשִׂמְחָתָא תֵּהָא וּבֵיתְךָ

When the Israelite came with his tithe 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

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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 **οἶνον** καὶ **σικερα** οὐκ ἐπίετε ἵνα γινώτε ὅτι οὗτος κύριος ὁ θεὸς ὑμῶν

לֶחֶם לֹא אָכַלְתֶּם וַיַּיִן וְשִׁכָר לֹא
שָׁתִיתֶם לְמַעַן תִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם

The Israelites had not eaten *lehkem*, 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 which the body needs without the presence of other substances which affect the body in other ways.

[Still under construction]

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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

אַשְׁכִּיר חֲצֵי מַדְם וְחַרְבִּי תֹאכַל בָּשָׂר
מַדְם חָלָל וְשִׁבְיָה מְרֹאשׁ 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 וְשִׁכָר
וְאַל־תֹּאכְלִי כָל־טָמֵא

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 ἔξεις 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 הַנֶּדָה הָרָה וְיִלְדֶת בֶּן וְעַתָּה
אַל־תִּשְׁתֵּי יַיִן וְשִׁכָר וְאַל־תֹּאכְלִי כָל־טָמֵא 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 φυλάξεται

Transliteration: English phonetics . . . ä as in "father"; é as the "a" in late. Pronounce composite underlined letters as in original text.

מפל אֲשֶׁר-יֵצֵא מִנֶּפֶן תֵּינִן לֹא תֹאכַל וַיִּין
וְשָׁכַר אֶל-תְּשֻׁתָּה וְכָל-שְׂמָאָה אֶל-תֹּאכַל כֹּל אֲשֶׁר-צִוִּיתִיָּה
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 Ηλι ἕως πότε μεθυσθήσῃ περιελοῦ τὸν οἶνόν σου καὶ πορεύου ἐκ προσώπου κυρίου

וַיֹּאמֶר אֵלֶיהָ עַל-יְדֵי תְשֻׁתְךָ הֵסִירִי
אֶת-יַיִןךָ מֵעַלְיָךְ

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 ἦ σκληρὰ ἡμέρα ἐγώ εἰμι καὶ οἶνον καὶ μέθυσμα οὐ πέπωκα καὶ ἐκχέω τὴν ψυχὴν μου ἐνώπιον κυρίου

וַתַּעַן תְּנָה וַתֹּאמֶר לֹא אֲדִנִי אִשָּׁה קְשֻׁת־רוּחַ
אֲנִכִי וַיִּין וְשָׁכַר לֹא שִׁתִּיתִי וְאֶשְׁפֹּךְ 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 ἐσπέρας τοῦ κοιμηθῆναι ἐπὶ τῆς κοίτης αὐτοῦ μετὰ τῶν δούλων τοῦ κυρίου αὐτοῦ καὶ εἰς τὸν οἶκον αὐτοῦ οὐ κατέβη

וַיִּקְרָא-לוֹ דָוִד וַיֹּאכַל לִפְנֵי וַיִּשָּׂת
וַיִּשְׁכְּרוּ וַיֵּצֵא בַעֲרָב לִשְׁכַב בְּמִשְׁכְּבוֹ עִם-עֲבָדֵי אֲדִנִי
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
וַיִּשְׁחֹוּ בִי יֹשְׁבֵי שַׁעַר וַיִּגְנוּוֹת שִׁוְתֵי שָׁכַר

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 הִמָּה שָׁכַר וְכָל-שֹׁגֵה בוֹ לֹא יִחְכֵּם

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

Transliteration: English phonetics . . . ä as in "father"; é as the "a" in late. Pronounce composite underlined letters as in original text.

אל למלכים למואל אל למלכים שתונון
ולרוזנים (או) [א] שֶכָר

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

תנו-שֶכָר לְאוֹבֵד וַיִּין לְמָרִי נֹפֵשׁ

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 εἰσηλθὼν εἰς κήπόν μου ἀδελφή μου νύμφη ἐτρύγησα σμύρναν μου μετὰ ἀρωμάτων μου ἔφαγον ἄρτον μου μετὰ μέλιτός μου ἔπιον οἶνόν μου μετὰ γάλακτός μου φάγετε πλησίοι καὶ πίνετε καὶ μεθύσθητε ἀδελφοί

בְּאֵתִי לָנִי אָחִי כֻלָּה אֶרִיתִי מוֹרִי
עִם-בְּשָׂמִי אֶכְלֶתִי יַעֲרִי עִם-דְּבָשִׁי שְׂתִיתִי וַיִּין עִם-חֶלְבִי
אֶכְלוּ רְעִים שְׂתוּ וְשָכְרוּ 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 ὄψέ ὃ γὰρ οἶνος αὐτοὺς συγκαύσει

הוּי מוֹשְׁכִימֵי בַבֶּקֶר שֶכָר יְרַדְפוּ מֵאַחֲרַי בַּנֶּשֶׁף
וַיִּין יַדְלִיקֵם

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 וַיִּין וְאַנְשֵׁי-חַיִל לְמִסְךָ שֶכָר

Isaiah 24:9

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

LXT ἡσχύνθησαν οὐκ ἔπιον οἶνον πικρὸν ἐγένετο τὸ σικερα τοῖς πίνουσιν

בְּשִׁיר לֹא יִשְׁתוּ-וַיִּין וַיִּמַר שֶכָר לְשִׁתוֹ

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.

Transliteration: English phonetics . . . ä as in "father"; é as the "a" in late. Pronounce composite underlined letters as in original text.

LXT οὔτοι γὰρ οἴνω πεπλανημένοι εἰσὶν ἐπλανήθησαν διὰ τὸ σικερα ἱερεὺς καὶ προφήτης ἐξέστησαν διὰ τὸν οἶνον ἐσείσθησαν ἀπὸ τῆς μέθης τοῦ σικερα ἐπλανήθησαν τοῦτ' ἔστι φάσμα

וְגַם־אֱלֹהִים בֵּינוֹן שָׁגוּ וּבִשְׁכָר תָּעוּ כִּתְוֹן וְנָבִיא
שָׁגוּ בִשְׁכָר נִבְלָעוּ מִן־הַיַּיִן תָּעוּ מִן־הַשְּׁכָר שָׁגוּ בְּרֹאֵה 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 οἴνου

הַתְמַהְמָהוּ וְהַתְמַהְמָהוּ הַשְׁתַּעֲשְׂעוּ וְשָׁעוּ שְׁכָרוּ
וְלֹא־יַיִן נָעוּ 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 ἀντιλαμβανόμενος ἰσχύος Ἰακωβ

וְהֵאֲכַלְתִּי אֶת־מוֹנֵיךָ אֶת־בְּשָׂרָם וְכָעֲסוּ דָמָם
וְשָׁכְרוּ וְנָדְעוּ כָל־בָּשָׂר כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ וְגֹאֲלֶךָ
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 οἴνου

לָכֵן שְׁמַע־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.

אָתִיו אֶקְהַח־יַיִן וְנִסְבַּאָה שְׁכָר וְהָיָה כְּזֶה יוֹם
מִחֵר גְּדוֹל יִתֵּר מְאֹד

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 αὐτούς τῇ ὀργῇ μου καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν

וְאָבוּס עַמִּים בְּאַפִּי וְאַשְׁכַּרְם בְּחַמְתִּי וְאוֹרִיד
לְאַרְצָן נַצְחָם ׀

Jeremiah 25:27 &

Transliteration: English phonetics . . . ä as in "father"; é as the "a" in late. Pronounce composite underlined letters as in original text.

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 ἀναστήτε ἀπὸ προσώπου τῆς μαχαίρας ἧς ἐγὼ ἀποστέλλω ἀνὰ μέσον ὑμῶν

וְאָמַרְתָּ אֲלֵיהֶם ס כֹּה־אָמַר יְהוָה צְבָאוֹת
אֱלֹהֵי יִשְׂרָאֵל שְׁתּוּ וְשִׁכְרוּ וְקִיּוּ וְנָפְלוּ וְלֹא תִקְוּמוּ מִפְּנֵי
הַחֶרֶב אֲשֶׁר אֲנִי שֹׁלֵחַ בֵּינְיֶכֶם

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

הַשְׂפִּירְהוּ כִּי עַל־יְהוָה הִגְדִּיל וְסָפַק מוֹאָב
בְּקִיאָו וְהָיָה לְשִׁחַק גְּסֵהוּא

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 בְּיַד־יְהוָה מְשַׁכֵּרָה
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 ὑπνον αἰώνιον καὶ οὐ μὴ ἐγερθῶσι λέγει κύριος

בְּחַמָּם אֲשִׁית אֶת־מִשְׁתֵּיהֶם וְהִשְׁכַּרְתִּים
לְמַעַן יַעֲלִזוּ וְיִשְׁנוּ שְׁנַת־עוֹלָם וְלֹא יִקְיצוּ נַאֲם 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 βασιλεὺς κύριος παντοκράτωρ ὄνομα αὐτῶ

וְהִשְׁכַּרְתִּי שָׂרֵיהָ וְחַכְמֵיהָ פְּחוֹתֶיהָ וְסִנְיֶיהָ
וְגִבּוֹרֶיהָ וְיִשְׁנוּ שְׁנַת־עוֹלָם וְלֹא יִקְיצוּ נַאֲם־הַמֶּלֶךְ יְהוָה
צְבָאוֹת שְׁמוֹ ס

Lamentations 4:21

Transliteration: English phonetics . . . ä as in "father"; é as the "a" in late. Pronounce composite underlined letters as in original text.

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 χαίρε καὶ εὐφραίνου θύγατερ Ἰδουμαίας ἡ κατοικοῦσα ἐπὶ γῆς καὶ γε ἐπὶ σὲ
διελεύσεται τὸ ποτήριον κυρίου καὶ μεθυσθήσῃ καὶ ἀποχεῖς

וְשִׂי וְשִׂמְחִי בַת־אֲדוּם (יִשְׂבְּתִי)
וְיִשְׂבֵּת בְּאֶרֶץ עֵיזָן גַּם־עֲלֶיךָ תַעֲבֹר־כּוֹס הַשְּׂכָרִי וְתִתְעָרֵי כֵּ

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 ἕστησεν ψεῦδος ἐστάλαξέν σοι εἰς οἶνον καὶ
μέθυσμα καὶ ἔσται ἐκ τῆς σταγόνος τοῦ λαοῦ τούτου

לֹא־אִישׁ הַלֵּךְ רוּחַ וְשִׁקָּר כּוֹב אִשָּׁף לְךָ לַיּוֹן
וְלִשְׂכָר וְהָיָה מִשִּׁף הָעַם 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 ἕξ ἐχθρῶν

גַּם־אֲתָּ תִשְׁכָּרִי תְהִי נִעְלָמָה גַּם־אֲתָּ תִבְקָשִׁי
מֵעוֹז מְאוּיָב

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 θολερᾷ καὶ μεθύσκων ὅπως ἐπιβλέπη ἐπὶ τὰ
σπήλαια αὐτῶν

הוּי מְשַׁקֵּה רֵעֵהוּ מִסִּפְּתָי הַמִּתְּדָד וְאֵף שִׁכָּר
לְמַעַן תִּבְיֹשׁ עַל־מַעֲוֵרֵיהֶם

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 ἑσπείρατε πολλὰ καὶ εἰσηνέγκατε ὀλίγα ἐφάγετε καὶ οὐκ εἰς πλησμονὴν ἐπίετε καὶ οὐκ
εἰς μέθην περιεβάλεσθε καὶ οὐκ ἔθερμάνθητε ἐν αὐτοῖς καὶ ὁ τοὺς μισθοὺς συνάγων
συνήγαγεν εἰς δεσμὸν τετρυπημένον

וְרַעְתֶּם תְּרַבָּה וְהָבָא מְעוֹט אָכֹל וְאֵין־לְשִׁבְעָה
שָׂתוּ וְאֵין־לְשִׁכְרָה לְבוֹשׁ וְאֵין־לָהֶם לוֹ וְהַמְשַׁכֵּר מְשַׁכֵּר
אֶל־צִרוֹר נְקוּב פ

Appendix B: Lexical Information

Brown, Driver, and Briggs, Hebrew and English Lexicon: [BW10]

9944 שָׁכַר 9945 Hebrew page 1016) (Strong 7937)

† I. שָׁכַר **vb.** be, or become, drunk, drunken (NH *id.*, der. spec. and deriv.; [Ecclus 40:18](#), [40:20](#) שָׁכַר *strong drink*; Ar. *sakira be drunken*, also *be full*, *sakara fill*; As. *šikaru*; = שָׁכַר, *šikaru*, *drunken*, perhaps also *vb.* *šakāru*; Eth. *sacra.*: Aram. שָׁכַר, *šakro* = שָׁכַר, esp. *date-wine* Löw p. 125, cf. *škar be drunken*, usu. (der. spec.) *defle*, *deform*, etc.; from שָׁכַר, Egypt. *t ā-k-av-k-īra* WMM As. u. Eur. 102, Gk. σικερα, Lewy *Fremdw*, 81);

Qal Pf. 3 pl. שָׁכְרוּ [Is 29:9](#); *Impf.* 3 ms. וַיִּשְׁכְּרוּ [Gn 9:21](#), 3 mpl. וַיִּשְׁכְּרוּ [Is 49:26](#), etc.; *Imv.* mpl. שָׁכְרוּ [Je 25:27](#) [Ct 5:1](#); *Inf. cstr.* [Hg 1:6](#); *Pt. pass.* שָׁכְרָת [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](#) מִיַּיִן וְלֹא מִיַּיִן, of [Na 3:11](#); of infatuation [Is 29:9](#) וְלֹא יֵינִי, of disgrace [La 4:21](#), self-destruction, 'שָׁכַר: [Is 49:26](#).

Pi. *make drunken*: *Impf.* 3 ms. sf. וַיִּשְׁכְּרוּהוּ [2 S 11:13](#), lit.; fig. 1 s. sf. of people וַיִּשְׁכְּרוּהוּ [Is 63:6](#) subj. 'י: *I made them drunk* in my wrath (but MSS Ges Hi Ew Che Kit Marti al. וַיִּשְׁכְּרוּהוּ *I brake them in pieces*; *Pt. fs.*, of Bab., מִשְׁכְּרוֹת [Je 51:7](#); cf. *Inf. abs.* שָׁכַר [Hb 2:15](#) (i. e. terrorizing nations; read prob. הַשְׁקָה וְאֵף שָׁ: We Now.

Hiph. *id.*: *Pf.* 1 s. וְהִשְׁכַּרְתִּי [Je 51:27](#) subj. 'י: i.e. *make princes helpless*, וְהִשְׁכַּרְתִּים [v:39](#); *Imv.* mpl. sf. וְהִשְׁכַּרְתֶּם obj. Moab, i.e. *make helpless and disgraced* [48:26](#); *Impf.* 1 s מְדַם חֲצִי מְדַם [Dt 32:42](#).—Ruben:JQ xi (1889), 446 prop. מִשְׁכִּירוֹת [Ho 7:5](#) for מִשְׁכִּירוֹת.

Hithp. *Impf.* 2 fs. תִּשְׁכְּרִינִי [1 S 1:14](#) how long wilt thou make thyself drunken [a drunken spectacle] ?

9945 שָׁכַר 9946 Hebrew page 1016) (Strong 7941)

† שָׁכַר **nm.** intoxicating drink, strong drink Ba:NB § 71;

alw. 'שָׁ: abs.; usu. || וְיָן e*xc. [Psalm 69:13](#); [Is 29:8](#); usu. condemned, [Is 5:11](#), [5:22](#), [28:7](#), [28:7](#), [28:7](#), [56:12](#); וְשָׁ: [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. חֲמֵץ 'שָׁ: [Nu 6:3](#); 'שָׁ: [Psalm 69:13](#) *drunkards*; but 'שָׁ: as common drink [Dt 29:5](#) (opp. to miraculous), allowable in sacrif. meal [KS: This is not true; no substance that dulled perception was acceptable.] [14:26](#), commended for weak and weary [Pr 31:4](#); נֶסֶךְ 'שָׁ: [Nu 28:7P](#); for וְיָן v: [14](#); v. further Kennedy:Ency. Bib. iv. 5309 f.—On form cf. Lag:M ii. 357; BN 51.

9946 שָׁכַר 9947 Hebrew page 1016) (Strong 7910)

† שָׁכַר **adj.** drunken Ba:NB § 134 b;—abs. שָׁכַר [1 S 25:36](#), שָׁכַר [1 K 16:9](#) +, f. שָׁכְרָה [1 S 1:13](#), pl. שָׁכְרוֹת [Jo 1:5](#), cstr. שָׁכְרִי [Is 28:1](#), [28:3](#);—*drunken*: [1 S 25:36](#), 'שָׁ: [Je 23:9](#), 'שָׁ: [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](#) || וְיָן שָׁ: 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 שָׁכְרוֹן 9948 Hebrew page 1016) (Strong 7943)

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

9948 שְׁכָרוֹן 9949 Hebrew page 1016) (Strong 7942)

† שְׁכָרוֹעַ n.pr.loc. on NW. border of Judah, c. ה loc. וְנָה-[Jos 15:11](#), Σοκαωθ, LXXL Σαχαρωα.

9949 שְׁכָר 9950 Hebrew page 1016)

II. שְׁכָר √ of foll.; meaning unknown.

9950 אֶשְׁכָּר 9951 Hebrew page 1016) (Strong 814)

† אֶשְׁכָּר n.m. gift;—abs.'שׁ: [Psalm 72:10](#)|| מְנַחֵה; sf. אֶשְׁכָּר [Ez 27:15](#).

Koehler & Baumgartner, Hebrew and Aramaic Lexicon of the OT: [BW10]

9602 שָׁכַר

שָׁכַר: MHeb. pi. to inebriate, hitp. reflexive; Ug. *škr* in the collocation *ʿd škr* 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 *ʿd šb* until he is satisfied; see also Gibson *Myths*² 158b :: Gordon *Textbook* §19:1813, and Fisher *Parallels* 1: p. 209 no. 248: vb. “to be drunk”; Akk. *šakāru* to become inebriated, become drunk (AHw. 1139a; CAD *S*/1, 157b); as also in Syr. *škar*, Eth. *sakra* (Dillmann *Lex.* 379); Arb. *sakira* (Wehr-Cowan *Dict.* 417a: to be drunk, get drunk, become intoxicated).

qal: pf. שָׁכַר; impf. וַיִּשְׁכַּר, וַיִּשְׁכְּרוּ, וַיִּשְׁכְּרוּ, וַיִּשְׁכְּרוּ [Is 49](#)₂₆; impv. שָׁכַר; inf. cstr. לְשִׁכְרָה, on which see Bergsträsser *Heb. Syn.* 2: §14p; Meyer *Gramm.* §65, 1a; Solá-Solé *L'infinitif* 72 §8: to **be (become) drunk**.

—1. abs. [Nah 3](#)₁₁ (see Rudolph *Mi.-Nah.-Hab.-Zef.* 180, 185) [Lam 4](#)₂₁; וַיִּשְׁכַּר וַיִּשְׁכְּרוּ he drank and became drunk [Gn 9](#)₂₁ [43](#)₃₄ (**SamP. nif**; the **qal** is not attested), [Jr 25](#)₂₇ [Hg 1](#)₆.

—2. 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: יין [Is 29](#)₉ parallel with נָעַן → cj., דָּם [Is 49](#)₂₆, דְּוֹדִים [Song 5](#)₁.

—3. cj. [Is 29](#)₉ **pr.** שָׁכַר rd. with Sept. שָׁכַר, and for נָעַן rd. with Tg. Vulg. נָעַן BHS. †

pi. (Jenni *Piel*/84, 111): impf. sf. וַיִּשְׁכְּרוּם, וַיִּשְׁכְּרוּם; inf. abs. שָׁכַר; pt. fem. מִשְׁכְּרָת.

—1. to **make drunk**, with acc. [2S 11](#)₁₃ [Jr 51](#)₇ [Hab 2](#)₁₅ (**inf. abs. for a finite vb.**).

—2. cj. [Is 63](#)₆ **pr.** וַיִּשְׁכְּרוּם rd. וַיִּשְׁכְּרוּם BHS → שָׁכַר **pi. 2.** †

hif. Jenni *Piel*/111: pf. וַיִּשְׁכְּרֵתִי, sf. וַיִּשְׁכְּרֵתִים; impf. אֶשְׁכִּיר; impv. sf. הִשְׁכִּירָהוּ: to **cause to become to drunk, make oneself inebriated**: a) with acc. of the person [Jr 48](#)₂₆ [51](#)₃₉₋₅₇; b) with acc. of the thing מִדָּם [Dt 32](#)₄₂ sbj. יְהוָה cf. vs. 36. †

hitp: impf. תִּשְׁתַּכְּרֶיךָ: to **behave like someone drunk** **1S 1**¹⁴. †

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

9603 שָׁכַר

שָׁכַר, Bauer-Leander *Heb.* 467t; MHeb., JArm. אֲשַׁכְּרָא intoxicating drink; SamP. *šēkār*, 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 *škr*: ale, mead; Akk. *šikāru(m)*, *šikru(m)* beer, fermented alcoholic beverage (AHw. 1232b; CAD *S*'2, 420a); Syr. *šakrā* intoxicating drink, as also in CPArm. *škr* (Schulthess *Lex.* 206a); Mnd. *šakra* intoxicating drink (Drower-Macuch *Dictionary* 441b); Arb. *sakar* intoxicating drink, wine, > σάκρα: **intoxicating drink, beer**, which would have been made primarily from barley :: שָׁכַר 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 5**¹¹.

—1. occurrences: אֲשַׁכְּרָא usually mentioned together with יֵינִין: **Lv 10**⁹ **Nu 6**³ **Dt 14**²⁶ **29**⁵ **Ju 13**^{4+Z-14} **1S 1**¹⁵ **Is 5**¹¹⁻²² **24**⁹ **28**⁷ **29**⁹ **56**¹² **Mi 2**¹¹ **Pr 20**¹ **31**⁴⁻⁶ **Sir 40**²⁰; אֲשַׁכְּרָא parallel with יֵינִין fermentation of wine, wine (or some other) vinegar **Nu 6**³; ב) אֲשַׁכְּרָא occur-ring alone **Is 28**^{7c} תָּעוּ מִן־הַשָּׁכַר, and in the expressions שְׁכָרִים שׁוֹתִים drunken revellers **Ps 69**¹³; אֲשַׁכְּרָא a libation of intoxicating drink **Nu 28**⁷, with לִי אֲשַׁכְּרָא hif.

—2. expressions: with אֹהֶה pi., cj. **Pr 31**⁴ BHS; with הִמָּה Pr. **20**¹; with מִסֶּדֶק **Is 5**²²; with מָרַר **Is 24**⁹; with בֹּעַ **Is 29**⁹; with מִן hif. **Nu 6**³; with בָּטַף hif. **Mi 2**¹¹ לִיֵּינִין וְלִשְׁכָר; with נִסְדֵּק hif. **Nu 28**⁷, see above **1b**; with נָתַן **Pr 31**⁶; with סָבַא **Is 56**¹²; with רָדַף **Is 5**¹¹; with שָׁגָה **Is 28**⁷ בְּשֵׁשׁ; with שָׁתָה + אֶל **Lv 10**⁹ **Ju 13**^{4+Z-14}; + **Nu 6**³ לֵא, **Dt 29**⁵ **1S 1**¹⁵; for שְׁכָרִים שׁוֹתִים **Ps 69**¹³ see **1b**; with תָּעָה **Is 28**⁷ בְּשֵׁשׁ, מִן־הַשָּׁכַר + **Is 28**⁷ בְּשֵׁשׁ, †

9604 שָׁכַר

שָׁכַר* for the passive pt. of an intransitive vb. see Gesenius-Kautzsch *Gramm.* §50f; Bauer-Leander *Heb.* 471 p. 472: fem. cstr. שְׁכָרִים: **Is 51**²¹: שְׁכָרִים וְלֹא מֵיֵינִין: drunken but not with wine, on the cstr. before ׀ see Gesenius-Kautzsch *Gramm.* §130b. †

9605 שְׁכָרוֹן

שְׁכָרוֹן, Bauer-Leander *Heb.* 498c; Meyer *Gramm.* §48: 2a; Ug. *škrn* (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 *škr*, which could also be a sbst. with the same meaning, → שָׁכַר: **drunkenness, intoxication**: a) **Jr 13**¹³, **Ezk 23**³³ וַיִּגְוֹן שְׁכָרוֹן: melancholy inebriation, see Zimmerli *Ez.* 529, 534), **Ezk 39**¹⁹; b) expressions: with מָלֵא pi. **Jr 13**¹³, with nif. **Ezk 23**³³; with שָׁתָה **Ezk 39**¹⁹ לִשְׁכָרוֹן †

9606 שְׁכָרוֹן

שְׁכָרוֹן*: place name; Sept. Σακχαρωνα, Vulg. *Sechrona*, Pesh. *Šekrūn*; locative שְׁכָרוֹן **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 הַבְּעֻלָּה is dittography of עֲפְרוֹן בְּעֻלָּה 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. sbst. *šakrōnā* = *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. †

9582 נְשָׁכֹר

נְשָׁכֹר See below under נְשָׁכֹר and נְשָׁכָר #9584.

9583 נְשָׁכָר

נְשָׁכָר See below under נְשָׁכֹר and נְשָׁכָר #9584.

9584 נְשָׁכֹרִים

נְשָׁכֹר and נְשָׁכָר **1S 25**³⁶; נְשָׁכָר, Bauer-Leander *Heb.* 479j; MHeb. נְשָׁכֹר; cf. Akk. *šakrānū* and *šakru* drunk (AHw. 1141b; CAD *S*1, 192 a and b); Eth. *sikūr* drunk; *sakkār* addicted to alcohol (Dillmann *Lex.* 379; cf. Dillmann *Gramm.* §110.1a); Tigr. *šākīr* drunk; *šakār* drinker, drunkard (Littmann-H. *Wb.* 222f); Arb. *sakrān*, fem. *sakrāy* drunk, intoxicated; *sikkīr* drunkard (Wehr-Cowan *Dict.* 417b); cf. Yiddish *schicker* (Lokotsch *Etym. Wb.* 1787b; fem. נְשָׁכָרָה, pl. נְשָׁכֹרִים, cstr. נְשָׁכֹרִי: drunk **1S 1**¹³, חָנָה **25**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. נְשָׁכָר prop. וְנְשָׁכֹר → שָׁכָר qal 1a; נְשָׁכֹרִי אֶפְרַיִם: **Is 28**^{1,3}; נְשָׁכֹר drinking oneself silly **1K 16**⁹ **20**¹⁶. †

Holladay Hebrew Lexicon: [BW10]

8600 נָשָׂר

נָשָׂר:

qal: pf. נָשָׂרוּ; impf. יִשְׁפָּרוּ, וַיִּשְׁפְּרוּ, וַיִּשְׁפְּרוּן, וַיִּשְׁפְּרוּן; impv. שִׁפְּרוּ; inf. לְשַׁפְּרוּ: **become drunk(en)** **Gn 9**²¹; with dām, be drunk with blood **Is 49**²⁶.

piel: impf. וַיִּשְׁפְּרוּהוּ; inf. שִׁפְּרוּ; pt. מִשְׁפְּרוּת: **make someone drunk(en)** **2S 11**¹³ **Je 51**⁷ **Hb 2**¹⁵. †

hif.: pf. הִשְׁפְּרוּתִי, הִשְׁפְּרוּתֵם; impf. אֲשַׁפְּרוּ; impv. הִשְׁפְּרוּהוּ: **make someone (something) drunk(en)** **Dt 32**⁴² **Je 48**²⁶ **51**^{39,57}. †

hitp.: impf. תִּשְׁתַּפְּרוּן: **act drunk(en)** **1S 1**¹⁴. † (pg 370)

8601 נְשָׂרָה

נְשָׂרָה: intoxicating drink, evidently a kind of **beer** **1S 1**¹⁵. (pg 370)

8602 נְשָׂרָה

*נְשָׂרָה: f. cs. נְשָׂרָה: **drunken** **Is 51**²¹. † (pg 370)

8603 נְשָׂרוּן

נְשָׂרוּן: **drunken fit, drunkenness** **Je 13**¹³ **Ez 23**³³ **39**¹⁹. † (pg 370)

8604 נְשָׂרוּן

נְשָׂרוּן: n. loc., loc. נְשָׂרוּןָה. pg 370)

Harris, Archer, & Waltke, Theological Wordbook of the OT: [BW10]

2388.0 שָׁכַר shākar I, be drunk, intoxicated.

2388a שֶׁכָּר shēkār strong drink.

2388b שִׁכְּוֹר shikkōr drunkard.

2388c שִׁכְּוֹנוֹן shikkārōn 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 shākar 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, shēkār 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 shākar, only five refer to something good and acceptable.

Several instances of intoxication, caused by shēkār, 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](#).

shēkār. 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 yayin "wine" usually following it, once preceding it ([Prov 31:6](#)).

shikkōr. 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](#). shikkārōn. Drunkenness. Only in [Jer 13:13](#); [Ezek 23:33](#); [Ezek 39:19](#). V.P.H.

2389.0 שָׁכַר shkr II. Assumed root of the following.

2389a אֶשְׁכָּר 'eshkār gift [Ezek 27:15](#)).

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"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 the verb *shakar*, and its related noun *shekar*, in the Hebrew Scriptures. Notes and analyses will be added over time.

<i>Shakar</i> Reference	MT Hebrew Form	LXX Greek Translation	TAR Aramaic Translation	AV English Translation	Association in Text	Test Translation	Significant Notes
Gen 9:21	verb qal impf 3ms consec	εμεθυσθε	רײ	"was drunken"	"wine" drinking, but "wine" refers only to juice of the grapes, not necessarily fermented juice.	"was affected, influenced" to become warm and sleepy, the natural result of ingesting much sugar	This describes the effect of drinking wine, <i>yayin</i> , grape juice, on Noah. All subsequent usage derives from this 1st use of the words <i>yayin</i> and <i>shakar/shekar</i> in Scripture written by Noah and his sons. Alcohol consumption is not in view here.
Gen 43:34	verb qal impf 3mp consec	εμεθυσθησαν	רײן	"were merry"	"drank" (<i>shathah</i>); no indication of the type of drink	"were affected, influenced" to be at ease, joyful with Joseph	The type of drink is not specified, only that their "drinking" resulted in them being affected in some way.
Lev 10:9	noun ms abs	σικερα	מְרױ	"strong drink"	"wine and ...", taking in all types of drink which might affect them	"affecting drink"; the only non-affecting drink was water, God's original design.	This is the LORD's prohibition to Aaron, after Nadab and Abihu were dead, that he and his sons were never to drink <i>yayin</i> or <i>shekar</i> of any kind, fermented or not.
Num 6:3a	noun ms abs	σικερα	חֲמֵר עֵתִיק	strong drink	wine and ...	affecting drink	Aramaic Targum translation distinguishes between "new" wine, <i>hk'mar</i> , and "old" wine, <i>hk'mar</i> , obviously unfermented "wine" and fermented "wine."
Num 6:3b	noun ms abs	σικερα	חֲמֵר עֵתִיק	strong drink	wine and ...	affecting drink	
Num 28:7	noun ms abs	σικερα	חֲמֵר עֵתִיק	strong wine	nesek offering	affecting drink	
Deut 14:26	noun ms abs	σικερα	חֲמֵר עֵתִיק	strong drink	wine and ...	affecting drink	
Deut 29:5	noun ms abs	σικερα	חֲמֵר עֵתִיק	strong drink	wine and ...	affecting drink	
Deut 32:42	verb hiph impf 1cs	μεθυσω	אַרְוִי	drunk	with blood	affected to satiation	
Judg 13:4	noun ms abs	μεθυσμα	חֲמֵר עֵתִיק	strong drink	wine and ...	affecting drink	
Judg 13:7	noun ms abs	μεθυσμα	חֲמֵר עֵתִיק	strong drink	wine and ...	affecting drink	
Judg 13:14	noun ms abs	σικερα μεθυσμα	חֲמֵר עֵתִיק	strong drink	wine and ...	affecting drink	
1 Sam 1:13	adj fs abs	μεθύουσαν	רױא	drunken	appearance	affected by drink	Eli's thought regarding Hkannah
1 Sam 1:14	verb	μεθυσθηση	מִשְׁתַּטֵּיא	be drunken	wine drinking	be affected	

	hith perf 2ms						
1 Sam 1:15	noun ms abs	μεθυσμα	חֵמֶר עֲתִיק	strong drink	wine and ...	affecting drink	
1 Sam 25:36	adj ms abs	μεθύων	רָוִי	drunken	becoming "merry"	affected by drink	
2 Sam 11:13	verb piel impf 3ms consec	ἐμέθυσεν	רָוִי	made drunk	eating and ...	affected to satiation	
1 Kin 16:9	adj ms abs	μεθύων	רָוִי	drunken	becoming "merry"	affected by drink	
1 Kin 21:16	adj ms abs	μεθύων	רָוִי	drunken	becoming "merry"	affected by drink	
Job 12:25	adj ms abs	μεθύων	רָוִי				
Psa 69:13	noun ms abs	οἶνος	מְרוֹת	"of drunkards"	drinking ...	affecting drink	
Psa 23:5	noun fs abs	μεθύσασον	רוּחָא	cup overrunning	runneth over	overfilled	Not the Hebrew <i>shakar</i> , but רוּיָהּ. This demonstrates that the basic meaning of the Greek μεθυσω is not "drunkenness," but "filledness" to satiation.
Psa 36:8	verb qal impf 3mp	μεθύσασον	יתרוויון	drinking of fatness	abundantly satisfied	satiated fully	Not the Hebrew <i>shakar</i> , but רוּיָהּ. This demonstrates that the basic meaning of the Greek μεθυσω is not "drunkenness," but "full satisfaction."
Psa 65:9	verb pol impf 2ms	ἐμέθυσας	תִּשְׁקֶהָ	watering	waterest	rain watering the earth	Not the Hebrew <i>shakar</i> , but שָׁוֶה. This demonstrates that the basic meaning of the Greek μεθυσω is not "drunkenness," but satiating, "watering to satiation."
Psa 65:10	verb piel inf abs	μέθυσσον	רוּי	watering	waterest	rain watering the earth	Not the Hebrew <i>shakar</i> , but רוּיָהּ. This demonstrates that the basic meaning of the Greek μεθυσω is not "drunkenness," but satiating, "watering to satiation."
Psa 107:27	adj ms abs	μεθύων	רוּיָא	drunken	drunken	affected to drunkenness	
Prov 4:17	verb qal impf 3mp	μεθύσασονται	שתיון	drinking	drink wine	drinking affecting drink	Not the Hebrew <i>shakar</i> , but שָׁתָה
Prov 20:1	noun ms abs	μεθη	שִׁכְרָא	strong drink	wine	affecting drink	
Prov 23:21	verb qal ptcp ac ms	μέθυσος	רוּי	drunkard	gluttony, lack of moderation	carousing	
Prov 23:31		μεθύσασθε	חִמְרָא	look not upon	wine	affected by drink	Totally different LXX translation
Prov 26:9	adj ms abs	μέθυσος	רוּיָא	drunkard	lack of perception	affected to extent of unable to perceive	
Prov 31:4	noun ms abs	οἶνος	שִׁכְרָא	strong drink	wine	affecting drink	

Prov 31:6	noun ms abs	μεθην	שִׁכְרָא	strong drink	wine	affecting drink	
SoSol 5:1	verb qal impv mp	μεθυσθητε		drink abundantly	drinking ...	drink to satiation	
Isa 5:11	noun ms abs	σικερα	חֵמֶר עֲתִיק	strong drink	wine	affecting drink	
Isa 5:22	noun ms abs	σικερα	עֲתִיק	strong drink	wine	affecting drink	
Isa 7:20							
Isa 19:14							
Isa 24:9	noun ms abs	σικερα	חֵמֶר עֲתִיק	strong drink	wine	affecting drink	
Isa 24:20							
Isa 28:1							
Isa 28:7a	noun ms abs	σικερα	עֲתִיק	strong drink	wine	affecting drink	
Isa 28:7b	noun ms abs	οινον	עֲתִיק	strong drink	wine	affecting drink	
Isa 28:7c	noun ms abs	σικερα	עֲתִיק	strong drink	wine	affecting drink	
Isa 29:9	verb qal perf 3cp	κραυπαλησατε	רוּו	are drunken	not with wine	affected to satiation	
Isa 29:9	noun ms abs	σικερα	עֲתִיק	"not" with strong drink	not with wine	affecting drink	
Isa 34:5							
Isa 34:7							
Isa 49:26	verb qal impf 3mp	μεθυσθησονται	מִתְרוּוּן	be drunken	with blood	affected to satiation	
Isa 51:21	adjectv fs cons	μεθυσουσα	רוּוֹא	be drunken	not with wine	affected to satiation	
Isa 55:10	verb hi perf 3ms	μεθύση	מִזְרוּי	watereth	rain and snow watering the earth		Not the Hebrew <i>shakar</i> , but מִזְרוּי. This demonstrates that the basic meaning of the Greek μεθωω is not "drunkenness," but satiating , " watering to satiation ."
Isa 56:12	noun ms abs		עֲתִיק	strong drink	wine	affecting drink	
Isa 58:11							
Isa 63:6	verb piel impf 1cs			make drunk		affected to satiation	
Jer 13:13							
Jer 25:27	verb	μεθυσθητε	רוּו	be drunken		affected to satiation	

	qal impv mp						
Jer 26:10							
Jer 28:7							
Jer 28:39							
Jer 28:57							
Jer 31:26							
Jer 32:27							
Jer 38:14							
Jer 38:25							
Jer 48:26	verb hiph impv mp	μεθυσατε		make drunken		affected to satiation	
Jer 51:7	verb piel ptcp fs	μεθυσκον		made drunken		affected to satiation	
Jer 51:39	verb hiph perf 1cs consec	μεθυσω	כִּי־א	make drunken		affected to satiation	
Jer 51:57	verb hiph perf 1cs consec	μεθυσει	אֶרְוִי	make drunk		affected to satiation	
Lam 3:15							
Lam 4:21	verb qal impf 2fs	μεθυσθησθη	תִּרְוִי	be drunken		affected to satiation	
Eze 28:13							
Hos 4:11							
Hos 14:8							
Mic 2:11	noun ms abs	μεθυσμα	כִּי־ו	strong drink	wine and ...	affecting drink	
Joe 1:5							
Nah 3:11	verb qal impf 2fs	μεθυσθησθη	כִּי־א	be drunken		affected to satiation	
Hab 2:15	verb piel inf abs	μεθυσκωε	יִתְרְוִי	make drunk	with drink	affected to satiation	
Hag 1:6	verb qal inf cons	μεθηε	כִּי־נ	filled with drink	normal drink; Israelites not rebuilding the Temple	affected to satiation; Aramaic of CAL (Heb Union) "to be sated with drink" of unspecified type	Drunkenness is not in the context; they had done normal actions of life: sow, eat, drink, clothe, earn wages, but without normal results.

Fermentation Basics:

Fermentation of fermentable sugars by a suitable yeast produces ethanol (ethyl alcohol).

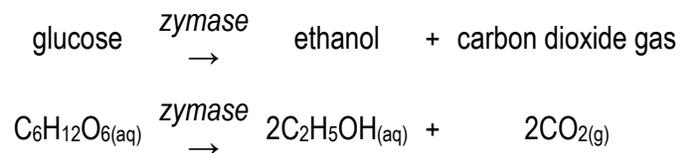
Fermentable sugars are:

- glucose (also known as dextrose, blood sugar, or grape sugar), $C_6H_{12}O_6$
- mannose, $C_6H_{12}O_6$
- galactose, $C_6H_{12}O_6$
- fructose (also known as levulose), $C_6H_{12}O_6$

Yeast is a single celled fungus containing a number of enzymes useful during fermentation.

Brewers yeast and wine yeast, for example, contain zymase, an enzyme that can convert glucose to ethanol.

The overall chemical equation for the fermentation of a fermentable sugar such as glucose by an enzyme such as zymase is:



The reaction conditions for fermentation are:

- aqueous environment (aqueous solutions)
- warm temperature (*different enzymes will have different optimum temperatures*)
- anaerobic environment (*no oxygen present*)
- slightly acidic pH

Fermentation will cease if

- the ethanol concentration becomes too great
(*about 5% by volume ethanol for brewers yeast, about 14% by volume ethanol for wine yeast*)
- the temperature is high enough to kill the yeast
(*above approximately 27°C for brewers yeast*)
- the pH falls below ≈ 6

Distillation of the aqueous mixture produced from fermentation can produce a solution containing approximately 95% by volume ethanol.