

Come let us Grow Together: The Bible, the Wine, and the Medicine

Come let us Grow Together is a weekly series that deals with the many topical categories that exist within the Word of God. The purpose of this series is to grow in wisdom, knowledge, and understanding in things pertaining to God.

1 Timothy 5:23

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

This particular verse of scripture is many times over looked or even ignored. There are a couple of points that one should take notice of in this verse of scripture. 1) The Apostle Paul has told Timothy to use a little wine 2) The Apostle Paul explains why he should do so 3) It was for his stomach's sake and his OFTEN INFIRMITIES. Notice the plural form. There was more than one infirmity. 4) And GOD DID NOT HEAL THEM NOR MIRACULOUSLY REMOVE THEM. 5) This shows that it is not God's will to heal everyone even if they have enough faith to be healed 6) It shows us that God allows the use of medication to be used in our life 7) This including alcohol.

To believe that this wine was non-alcoholic does not align up with other scriptures. Such as Jesus turning water into wine. Notice what the governor of the feast says in the following:

John 2:7-11

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

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

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

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The meaning of the word drunk from verse 10 that the governor of the feast spoke of from the Greek means:

<G3178> (methe); to drink to intoxication, i.e. get drunk :- drink well, make (be) drunk (-en).— Strong's Talking Greek & Hebrew Dictionary

So we can clearly see that the water that Jesus turned into wine was fermented or intoxicating. So does this make Jesus to be in sin? The answer is obviously no. As the scriptures says, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. (Hebrews 4:15) Yet Jesus created the best wine at a feast that people who were already drinking were going to be continuing to drink.

I am not advocating the use of alcohol as the scripture says, “And be not drunk with wine, wherein is excess; but be filled with the Spirit; (Ephesians 5:18) but rather I am bringing to light some things we ought to bear in mind. Such as 1) Jesus turning water into wine that was intoxicating was not considered a sin that was put forth for people to drink. 2) That it was not an offense that caused the weak to fall into alcoholism or Jesus would have been found in sin 3) That Paul told Timothy to use a little wine for his stomach’s sake and often infirmities 4) That God did not miraculously heal Timothy of his infirmities 5) That the Apostle Paul endorsed the use of alcohol for medicine which indicates that the use of medicines for the body is acceptable before God and that this does not indicate a lack of faith on our part for a miracle or healing to our bodies.

This same Apostle Paul tells us in Romans “It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.” (Romans 14:21) But the same Apostle told Timothy who was his “own son in the faith” (1 Timothy 1:2) to use a little wine for his stomach’s sake and often infirmities while also telling him “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” (1 Timothy 4:12)

From this we learn that God is not against the use of medication in your life nor does it show a lack of faith on your part when you use medication to help you in your infirmities. This includes narcotic medication of which those who have been injured or those suffering chronic pain or who are suffering while dying may use. Is God not the master physician? Was not Luke the beloved physician? Did God not provide the herbs of which many medications are derived from which the physician uses?