



**MY CASE AGAINST  
ALCOHOL**

## Important!! Before reading...

Before you start reading I need to introduce how I came about this opinion. Quite simply, this was a personal revelation from God; to me. Yes, despite this I still believe that the spirit led insight that I will give in this paper should be considered by all with regard to who they are before God. It is in no way my intention to state my opinion as “fact” as I am fully aware that there are several scripture references in the both the Old and New Testaments that would attempt to nullify this insight. The information in this paper came to be by way of a “fax from heaven”, if I can use that term. What I mean by this is simply that I was not looking for, or thinking about this topic and the words on this page flowed from my mind as a river flows from its source. This information has never, ever, crossed my mind before now. This is a word from God to me and anyone else sensitive enough to open their mind to the true desires of God for His royal priesthood. Some will say, “We are not under law” and they are right. This paper is not about whether or not the law given to the OT priests is a law that we are to abide by today. But what we are expected to do is learn from other’s mistakes and be open-minded to who our God really is and what He would desire of us as ministers before Him. This study originated from my “devotional reading” in Leviticus chapter 10, other verses are discussed with their relevance to this passage. I hope you enjoy the reading; I know it will be somewhat controversial, but I am not afraid to speak out that which God has spoken to me. If you feel convicted, good, I was too.

## Let’s start this topic with the 2 most essential facts:

### 1. The Old Testament was a ‘figure’ or ‘prophecy’ of better things to come – Not abolition but fulfilment

#### *Hebrews 10:1*

*For the law, having a shadow of the good things to come and not the very image of things, can never with these same sacrifices which they offer continually year by year, make those who approach perfect.*

This is the first place to start. To me this means that whatever applied to the Israelites in the OT has ‘some’ bearing on us as the NT Church. It may not be direct application in all cases but it will represent something. For example, we do not have restrictions on which animals we are/are not allowed to eat and what is clean/unclean as the Israelites did. But all of those laws were not only practical and beneficial to them as a people; but it also served to demonstrate the obedience and holiness expected from God. Even further to that, the restrictive laws would make it difficult for the Israelites to socialise with the wicked while at the same time being holy before God, since the wicked had no such restrictions. This whole scenario is very applicable to us as a Church. It tells us that our God who never changes is the same God that expected obedience and holiness for the Israelites and still expects that same standard from us today. The restrictions of clean and unclean also apply to us today; it may not be in form of animals etc, but it certainly presents itself in the form of our daily conduct. If we truly obey and live in the direction of the Spirit then it would be extremely difficult, if not impossible, for us to find entertainment and commonality with the world.

### 2. We are priests serving before God

#### *1 Peter 2:9*

*But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.*

Secondly, yet not to be seen separately from the first point, we are priests. Christ is our High Priest and we are ‘born again’ into His family making us children of the Great High Priest which now makes us priests. We see this in the case with the first priesthood of Aaron. Aaron was the high priest and his sons were the priests. So you could say that Aaron is a type of Jesus (or could at least represent Him in this case) and Aaron’s sons are a type of NT Christian. Now the question lies herein is: “Does God expect anything less of the NT priests than He

*did of the OT priests?"* The answer is No. So how do we know what God expects? Go back to the Old Testament and see what God expected of the priesthood.

## THE OT PRIESTHOOD AND ALCOHOL

### *Leviticus 10*

*<sup>8</sup> Then the LORD spoke to Aaron, saying: <sup>9</sup> "Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations, <sup>10</sup> that you may distinguish between holy and unholy, and between unclean and clean, <sup>11</sup> and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses."*

This verse is as clear as clear can be: *'Do not drink intoxicating drink'*

But there will always be someone to argue the point. The first argument I would expect is that God stipulated that the priests were not to drink alcohol *'when you go into the tabernacle'*. That's a valid point; but what is the tabernacle? It was the OT dwelling place of God. So where is dwelling place of God in the NT and today? We, as Christians, are the place where God dwells (1 Cor 3:16).

If you are one who likes to drink alcohol (even if you don't get drunk) it would be natural for you to find an argument which supports your stance and likewise for those who are against drinking amongst Christians. I stand in both places; I have a tendency toward strong alcohol but I'm not content in my Spirit that God would allow alcohol amongst His people. Firstly because it has a distorting affect on the mind and body, regardless of how much you drink...that's just what it's designed to do. Secondly, if God allowed any amount of alcohol to be consumed it would be very hard to restrict how much people consumed. Each of us is different and can handle different amounts, and each of us has a different perception on what 'intoxication' is. That sounds a little to 'flippant' to be a part of God's economy.

The result that occurs when a priest drinks alcohol during his duties before God is potentially fatal. It certainly was for Aaron's two sons Nadab and Abihu. While the common people of Israel were prostrate and in awe of the display of Holy Fire from God, Aarons two sons were heated with wine and puffed up with pride and the result was a presumptuous act done in haste and contempt of God's holiness and justice. This was contrary to the command of God and is called disobedience and sin.

You will notice that Paul also instructs Timothy that Ministers should not be given to wine (1 Tim 3:3). Of course most would use this specific instruction to indicate that *only ministers* shouldn't drink, and some go even further to say that the phrase 'shouldn't be given to wine' doesn't mean that they can't drink at all. Like I said earlier, the scriptures will always say what you want them to say unless you're open to the Spirit filled truth. The truth is that we, as priests, are all in a position of constant ministry before God. Yes, it's true that ministers hold a social status with which the expectation of seamless conduct is expected. But the truth is that our conduct (those of us that aren't 'ministers' or 'pastors') should be no less seamless than that of an ordained 'minister', and a lesser standard should not typically be expected...but the sad truth is that it is.

## A HOLY PRIESTHOOD – A DANGEROUS OCCUPATION

Being a priest, although an honourable position, was a potentially dangerous occupation. God had originally intended for the Nation of Israel to be a kingdom of priests (Exodus 19:6) through the first born sons, but the sin of the people called for a priesthood that was set-apart and holy. Thus the priesthood of Aaron was

created. The priesthood was an exceedingly dangerous job, for those who drew near to God in service dare not do so casually or carelessly, as did Nadab and Abihu, who exercised their priestly duties in a way that dishonoured God. God says to Moses in Leviticus 10:3 *'By those who come near Me I must be regarded as holy; And before all the people I must be glorified.'* We as NT priests are not any different to the OT priests and God's expectation is no less. We see the same judgment from God in Acts 5 in which Ananias and Sapphira were struck dead by God for lying to the Church (and thus to the Holy Spirit) about their contribution to the Church.

In both instances, there was the beginning of a new era. In Leviticus chapter 10, where the death of Nadab and Abihu are recorded, the Mosaic Covenant has just been instituted, along with the tabernacle and the Aaronic priesthood. In Acts chapter 5, where Ananias and Sapphira were judged of God, the church age has just commenced with Pentecost ([Acts 2](#)). In both cases, the death of God's people is designed to set a precedent, so that those who enter into the new era would grasp the significance of the holiness of God in relation to the institutions which He has just created.

### THE VERSE MOST DON'T WANT TO HEAR

#### *Leviticus 10:8-11*

*<sup>8</sup> Then the LORD spoke to Aaron, saying: <sup>9</sup> "Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting, lest you die. It shall be a statute forever throughout your generations, <sup>10</sup> that you may distinguish between holy and unholy, and between unclean and clean, <sup>11</sup> and that you may teach the children of Israel all the statutes which the LORD has spoken to them by the hand of Moses."*

Not only does this verse indicate that while under the influence of alcohol we are unable to discern between holy and unholy or clean and unclean; it also indicates that through this diminished discernment we also fall into the trap of becoming unholy and unclean. This is definitely not a position that God would want His holy priests to be found in.

### OLD TESTAMENT PRINCIPLES OF PRIESTHOOD

#### **1. Priesthood is bestowed upon all those who are a member of the right family.**

Just as it was only the sons of Aaron who were priests under the Law of Moses, so it is only those who are in Christ by personal faith who are priests today. Priesthood is not something which men can bestow upon other men, or even which the church can bestow; it is the result of the new birth, which constitutes one to be a child of God and thus to be in Christ. Priests are those whose sins have been atoned for, so that they are free to minister to other sinners. This atonement for the New Testament priest is that which Christ, our Great High Priest, has made through the shedding of His blood on the cross.

#### **2. God's priesthood is a holy priesthood.**

We are to learn from God's words, quoted by Moses, that disobedience to God dishonours Him and fails to regard Him as holy. A God who is Holy is a God who is to be honoured, and we honour God by obeying Him.

God takes the sin of His priests very seriously. Being in close proximity to God brings with it correspondingly high standards of conduct. This is indicated in several ways in the Book of Leviticus. God frequently indicated that disobedience to His commands would bring about the death of the violator. The expression "lest you die" is often found in this context (Exod. 28:35, 43; 30:20, 21; Lev. 8:35; 10:6, 7, 9).

Priests must not let their human sympathies and family affections dim their regard for the holiness of God. Specifically, Eleazar and Ithamar were not allowed to touch the bodies of their brothers, nor were they allowed to mourn their death, as others could do (v. 6). The priests were to represent and reflect the holiness of God, and thus they could not identify with the sympathies of men. To have mourned for their brothers would have implied a sorrow for their deserved judgment, and would have implied an excessive severity on the part of God, who judged them.

### **3. Priests must not do anything which dulls their sense of judgment or their grasp of the significance of what they are doing**

I understand verses 8-10 to be directly related to the death of Nadab and Abihu. Distinct from later instructions, which are given by Moses, verses 8-10 are said to have come directly from God to Aaron (v. 8). I take it that it is possible; perhaps even likely, that Nadab and Abihu had been “tipping the bottle” before or while they were acting as priests. The consequent dullness of mind, or even downright drunkenness, could have contributed greatly to their disobedience. Today, we remind people not to mix drinking and driving. In those days God reminded the priests not to drink and be on duty. Drinking can be deadly, to those who drive and to those who serve God.

The abuses which Paul sought to correct in the remembrance of the Lord in the church at Corinth involved excesses in drink, so that their commemoration of the Lord’s Table was one that was dishonouring to Him:

#### ***1 Corinthians 11:20-21, 27-32***

*Therefore when you meet together, it is not to eat the Lord’s Supper, for in your eating each one takes his own supper first; and one is hungry and another is drunk ... Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world.*

### **4. The function of priests is to serve God and men.**

Repeatedly in the 28th chapter of Exodus, the garments which are made for Aaron and for his sons are those which enable them to minister to God. So that we frequently find the expression, or one that is similar, “... that he (or they) may minister as priests to Me” (Exod. 28:1, 3, 4, 41; also 29:44). The emphasis here is on serving God, more than on serving men, though I believe both elements are present.

Just what is involved in the ministry of Aaron, and of his sons? It seems to me that most of their ministry was to be done “before the Lord” (Exod. 28:12,30), and in holiness to the Lord (v. 36).