In the New City we read not of *wine*. The waters  
of life take its place. There was no wine in Eden.  
We first read of it after the Flood; and then only to  
learn Noah’s sorrowful fall thereby. Gen. ix. 21.  
Wine seems to join on fitly to the eating of the flesh of  
animals then first granted to man.  
 Wine is owned of God, as used by Melchizedec after  
the triumph of Abraham’s victory. Gen. xiv. 18.  
Wine is not granted in the desert, but water alone.  
Deut. xxix. 6. But when the people of God has  
entered the land, wine is named, together with flour  
and oil, as one of the necessaries of life. 1 Chron. ix.  
29; 2 Chron. ii. 10-15; Ps. civ. 15; and Rev. vi. 6.  
 Not to drink wine was a strange, unheard-of thing.  
Luke i. 15; vii. 33. It was used with the sacrifices  
in the temple of God. Exod. xxix. 40; Lev. xxiv. 13;  
Num. xv. 5-10; xxvii. 14.  
 Jesus turned water into wine at the marriage of  
Cana. He promises disciples that He will drink wine  
with them at His return in His kingdom. Matt. xxvi.  
29; Mark xiv. 25. In the earth’s day of millennial  
glory there is to be a feast to all nations with wines on  
the lees. Isa. xxv.  
 But that is not to last. There were indications of  
the final cessation of it, at least, for the risen. Those  
peculiarly dedicated to God, as the Nazarites, were to  
abstain from everything that came of the vine. Num.  
vi. Jesus, departing from earth, took the Nazarite  
vow, and has kept it till now. Matt. xxvi. 29.  
 The *priests* were forbidden to take wine while engaged in their duties. Lev. x. 9. Even in millennial days, they are to abstain. Ezek. xliv. 21. *Kings* should not drink wine, says Solomon. Prov. xxxi. 4.  
The inmates of the New Jerusalem are both *priests*  
and *kings*. Wine is to be used as a cordial for the  
sorrowful, says the wise man. But sorrow has now for