Spiked Water*

John 4:5-8 (5) Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.
(6) Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.
(7) There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.
(8) (For his disciples were gone away unto the city to buy meat.)
Was the water in Jesus' time impure?, hence, people drank wine? There are advocates of that proposal, saying the water in Jesus' time was impure/nasty, and that is why they drank wine. However, as that proposal was never justified or explained, I'm interested in finding out if there are any Biblical evidences confirming the water was REALLY that impure. However, so that you may be aware of the water/wine proposal, consider this;
{*Wine-Drinking in New Testament Times by ROBERT H. STEIN*
In ancient times there were not many beverages that were safe to drink. The danger of drinking water alone raises another point. There were several ways in which the ancients could make water safe to drink. One method was boiling, but this was tedious and costly. Different methods of filtration were tried. The safest and easiest method of making the water safe to drink, however, was to mix it with wine. The drinking of wine (i.e., a mixture of water and wine) served therefore as a safety measure, since often the water available was not safe.**}**
Where is the justification for the statement, **"often the water available was not safe."** *Often when researching a lesson I take into account thoughts of others. Sometimes tho I wonder, what were they thinking? Consider this question and its answer.* Why did people in Biblical times drink wine instead of

water and why do Muslims not do so? Basically, because the water was generally not safe to drink in Jesus' surroundings, so the Jews did drink mostly wine (though often cut with water if the water was safe). For Muslims, Islam originally arose in a desert setting where the water came from wells and was much safer. *I have never heard a more nonsensical answer. The Jews drink mostly wine, but if the water is safe they mix it with wine. Why? Mr. Stein said the safest way to make water safe was to mix it with wine, altho that is questionable. Now the other part is; Muslims do not drink wine because they live in a desert setting and get their water from wells which is safe. Listen, if the water was generally not safe in Jesus' surroundings, why did He ask for a drink from the 'well' on which He was sitting? Now there are examples of impure water in the Bible, however, purifying with wine was not the solution, turn to;*

Exodus 15:22-25 (22) So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.
(23) And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.
(24) And the people murmured against Moses, saying, What shall we drink?
(25) And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

2Kings 2:19-22 (19) And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.
(20) And he said, Bring me a new cruse, and put salt therein. And they brought it to him.
(21) And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed

these waters; there shall not be from thence any more death or barren land.
(22) So the waters were healed unto this day, according to the saying of Elisha which he spake.
As readily seen, in both examples, the water was not purified by the addition of intoxicating wine. As the saying goes, question everything. However there is one Biblical verse that does say "thy wine mixed with water", but investigation reveals that mixing was not for purification purposes, turn to;
Isaiah 1:21-23 (21) How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.
(22) Thy silver is become dross, **thy wine mixed with water**:
(23) Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.
"Thy wine mixed with water" is a parallelism, a weakened repetition of the preceding and succeeding sentiment, not of a purifying nature, and it is mentioned in the same context with them that maintain the wicked and the extortioners: and are themselves companions of thieves, from such things we are to flee. Many particular wells or pools are mentioned in the Bible, such as: Beersheba (Gen 21:19), Isaac's well (Gen 24:11), Jacob's well (John 4:6), Pool of Siloam (John 9:7), "waters of Nephtoah" (Josh 15:9). The rivers are mostly small and have little or no water in summer and said to have been unfit because of animals wading in them. For the most part springs supply the villages, but in case this is not sufficient, wells and cisterns are used. Wells and cisterns were important in the Middle East during Biblical times because, like today, there was very little rainfall during the year. Water had to be captured during brief rainy spells, or collected from where it lay deep in the ground. During Abraham's time, people traveled from place to place with their flocks and lived in

tents which were usually pitched next to hand-dug wells covered by a heavy rock. A rope and clay pot was often used to draw out the water. Turn to;

Genesis 24:11-16 (11) And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.
(12) And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.
(13) Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:
(14) And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.
(15) And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.
(16) And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

Water is mentioned 396 times in the scriptures, not counting the variations. That is less than God, Jesus, or heaven, but more times than faith, hope, prayer or even worship. From the beginning of the Bible to the end, water flows through the pages of scripture. It is full of passages that link water to Gods creating, blessing and saving work. The Bible and water are connected in Exodus chapter 17 where we find that after the Israelites were in the desert for a time they became thirsty and needed water. They needed a lot of water. Enough for about one million people plus all the livestock that was with them and God provided it for them, turn with me to;

Exodus 17:1-6 (1) And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and there was no water for the people to drink.
(2) Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD?
(3) And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?
(4) And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to stone me.
(5) And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.
(6) Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.
{Gill's Exposition of the Entire Bible It is a granite marble, of a kind of brick colour, composed of red and white spots, which are both dusky in their kind; and it stands by itself in the fore mentioned valley (the valley of Rephidim) as if it had grown out of the earth, on the right hand of the road toward the northeast: there remains on it to this day the lively impression of the miracle then wrought; for there are still to be seen the places where the water gushed out, six openings towards the southwest, and six towards the northeast; and in those places where the water flowed the clefts are still to be seen in the rock.**}** *That the rock is still there is not the point, the point is that God directed them to where there was water in abundance and I might add, pure water that needed no addition of wine. Did Jerusalem have pure water?*

{ Jewish virtual Library The City of David, which was Biblical Jerusalem, is located on a low, narrow spur south of the Temple Mount and today's Old City. The City of David was built on a hill of hard limestone, in which underground water created karstic caves. The Gihon Spring, the only source of water of the city, emerges in the Kidron Valley, east of the City of David. It is mentioned many times in the Bible, e.g., its location in the valley east of the city (II Chronicles 33:14); the anointing of Solomon as King of Israel (I Kings 1:35, 45). It made the founding of the City of David possible, and sustained its existence for thousands of years. The Hebrew name of the spring is derived from the verb meaning "to gush forth," reflecting the flow of the spring, which is not steady, but intermittent, its frequency varying with the seasons of the year and annual precipitation. It is a siphon-type karst spring fed by groundwater that accumulates in a subterranean cave. Each time that space fills to the brim, it empties at once through cracks in the rock and is siphoned to the surface. This natural feature made it necessary to accumulate water in a pool, to be available at times when the spring was not "gushing forth." Hezekiah's tunnel is the latest and most impressive of the water systems built in the City of David. The tunnel was cut during the reign of King Hezekiah of Judah (end of 8th century BC) and described in detail in a six-line inscription, in paleo-Hebrew script, cut into the rock near the exit: Hezekiah's Tunnel may also be traversed, walking through the water that flows in it to the Pool of Siloam.**}**
Amazing, Jerusalem was in Jesus' surroundings and there was ample pure water. Also in Jesus' birth place, Bethlehem, there was drinkable water, turn wilth me to;
2Samual 23:15-16 (15) And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!
(16) And the three mighty men brake through the host of the Philistines, and drew water out of the well of Bethlehem, that

was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD.
This well was about a mile from Bethlehem, now called David's well, as some travelers say. It is said to be a very large well, with three mouths, and lies a little out of the road. Possibly the old well has been filled up since the town was supplied with water by the aqueduct. I hear and read quite often that the water in Jesus' surroundings was unsafe, however without evidences to validate such a claim. Altho it does not take a rocket scientist to figure out water scarcity in a desert, there are examples of ample water supply Biblically.
Turn with me to;
Genesis 26:17-22 (17) And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
(18) And Isaac digged again the **wells of water**, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.
(19) And Isaac's servants digged in the valley, and found there a **well of springing water**.
(20) And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.
(21) And they **digged another well**, and strove for that also: and he called the name of it Sitnah.
(22) And he removed from thence, and **digged another well**; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.
Judges 5:19-21 (19) The kings came and fought, then fought the kings of Canaan in Taanach by the **waters of Megiddo**; they took no gain of money.
(20) They fought from heaven; the stars in their courses fought against Sisera.

(21) The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.
{Megiddo: by Stephen Langfur There were two major springs at Megiddo, as well as many smaller ones. These were "the waters of Megiddo" mentioned in Judges 5:19. Of the big springs, one was on the left just inside the driveway leading to the Visitors' Center, but it is covered today. The other must once have been just northwest of the upper mound. The first people to settle Megiddo must have seen it on the surface. Over the centuries, as the water table dropped, they kept having to dig down after it. At some point - it is not clear when - the people of Megiddo dug a shaft to the spring from inside the city. This kind of water system was common to many of the larger cities. We find variations of it at Hazor, Ibleam, Gezer, Gibeon, Beersheba and elsewhere. Jerusalem's system goes back to the 18th century BC. Indeed, one site, called Khirbet ez-Zeraqun, has a rock-cut water system dating to the third millennium BC. But the Megiddo shaft is one of the few that today are easily accessible, and it is astonishing to see what the ancients could do.}
{Visiting Masada by Jacqueline Schaalie
An important point on Masada was the water supply. On a few places there are deep water cisterns which assembled the rain water. Herod had a chance to see if they were working when, during an invasion of the Parthians, he sheltered his wife, mother and sisters on the mountain. While the mountain was sieged by rival king Antigonus, "Herod's" women held out during the summer. In any case, after Herod's death in 4 BC Masada became more of a military camp. It was first taken over by the Romans in 6 AD. In 66AD the Jewish rebels of the First Jewish War, which started in the same year, captured the mountain. It became subsequently a stronghold of Zealots. The tragic story which followed is well known: how the Jews had to give up again against the overwhelming power of the Romans, once the Romans had recovered from the initial surprise of the Jewish

upsurge. In 70AD Jerusalem fell and the Temple was burnt and looted. All other forts and strongholds had been taken back into Roman hands. Except for one: Masada. Taking control of the mountain was not urgent; as the Zealots on it only raided nearby places, they did not form a direct threat to the Romans. Also because of its known impregnability no Roman general wanted to stain his hands with a possible defeat in trying to conquer it. In 74AD after the actual war was long over, Masada was finally besieged by Flavius Silva. He started the siege by putting 8 military camps around the mountain, exactly according to the Roman military textbook. Some of the camps may still be found and are seen from the mountain. 10,000 Roman soldiers were present. However setting up camp and waiting until the beleaguered would give up the resistance from hunger and thirst did not work fast on Masada, because of the wealth of resources. Soon, therefore, Silva ordered building a huge ramp against the western slope, which is still an impressive sight today. The ramp supported a platform with a tower, heavy ballistas (catapults) and a battering-ram. Against this the defending Zealots held out, even after their wall around the mountain was destroyed. The new wall, which the rebels built quickly, was made of wood, and when it caught fire at nightfall the rebels knew that their end had come.**}**
Thus we can see there was ample drinkable water in ancient times, from Biblical and historical accounts. What's the point of all this? The point is this; the use of water/wine mixture as a support for intoxicating wine for communion. The theory is; the water was unsafe and had to be mixed with wine, thus proving that intoxicating wine was commonly used in their feasts including the passover and therefore the communion. There is a contradiction to that theory, Dr. S. M. Issacs, a Jewish rabbi, (1841-1904) said, "In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented." *In reference to their customs at their religious festivals, he repeatedly and emphatically said:* 'The

Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their oblations and libations, both private and public, they employ the fruit of the vine--that is, fresh grapes -- unfermented grape-juice, and raisins, as the symbol of benediction. Fermentation is to them a symbol of corruption, as in nature and science it is itself decay, rottenness'." *Are you listening?* But he, whom God raised again, saw no corruption (Acts 13:37). *How could corruption, decay and rottenness be emblematic of His body?*
Miles Stair is a survivalist living in Oregon, he confirmed; "I can find no official source for sterilizing water with wine - no reference at all that would even hint at the efficacy of such a combination." *Spiked water anyone?*
Many do not believe in baptism in water as well , however faith is the effect of belief and Baptism is the effect of faith; only those who have first believed the testimony of God unto faith, and by faith repent of their sins, and make that confession of faith, and have been baptized for remission of sins, have the full and explicit testimony of God assuring them of pardon. Are you in that saved state? If not, why not? Come repenting and confess Jesus is the Son of God and be baptized, crucifying the old man of sin and the Lord will add you to the Church. Prayer request for other reasons will be taken also, in either case come while we persuade with song.

This message approved by
Jack Warford
a Minister for Christ

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Ref. Gill's Exposition of the Entire Bible
Matthew Henry's Concise Commentary
Jewish Virtual Library
Megiddo: by Stephen Langfur
Visiting Masada By Jacqueline Schaalje
MYTHS about WINE and ALCOHOL in the BIBLE Part 1 Compiled by Gary T. Panell (Alcohol Myths part 1)
Wine in the Ancient World R.A. Baker Ph.D. Ecclesiastical History

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Fermented or Unfermented Fruit of the Vine?
Lawson Winton
Appleton, Wisconsin

In most congregations, the Lord's people use unfermented grape juice as the fruit of the vine (Mt. 26:29) to represent the blood of the Lord's Supper. I believe this is a scriptural practice, although many religious organizations as well as some brethren teach that only fermented juice can be used. Their argument is usually based on a false assumption that since the Lord's Supper was instituted eight months after the grape harvest, all of the grape juice had by then fermented and unfermented juice was not available. Thus, they say, Jesus used fermented juice and we must also. Historical records show that unfermented juice was available during the whole year, and an examination of the scriptures seems in order to determine whether fermented or unfermented juice is acceptable.

Fermentation is a natural process by yeast bacteria in the absence of air that changes sugar to ethyl alcohol. Man has controlled this process since Noah (Gen. 9:21) to produce intoxicating beverages. In the Old Testament, fermented juice was described by several words, but the two most common, yayin and tirosh, are translated into the Greek language of the Septuagint as oinos (Thayer, p. 442). Thayer translates oinos as wine, which also appears 28 times in the New Testament. Arndt and Gingrich (p. 564) say that oinos is the fermented juice of grape, but some Bible scholars question whether it means fermented juice in every case or in some instances can mean unfermented juice. The point is that oinos generally means wine or fermented juice, but is never used to describe the emblem of the Lord's Supper. The silence of the scriptures is strong evidence that fermented juice or wine (oinos) was not used by Jesus - and should not be bound on Christians today. One could argue that Jesus might have used wine and the fact wag not recorded, in which case we would be free to use either juice or wine. The only way to prove that Jesus used wine is to prove that unfermented juice was not available, and the testimony of ancient arts cries just the opposite.

In Mt. 26:29, Mk. 14:25, and Lk.22:18, Jesus describes the cup as the fruit of the vine. The word for cup, poterion, in this case, is defined by Thayer (p. 533) as the contents rather than the vessel, and represents the blood of Christ which Paul told Christians to drink as the cup (I Cor. 10: 21). In the phrase "fruit of the vine," the word for fruit gennenma is used by Thayer (p. 113) to mean fruits of the earth or products of agriculture. Thayer (p. 32) does not specify any particular kind of vine for the word ampelos; however, Lev. 25:5 refers to the "grapes of thy vine," and most Bible scholars agree that this means grape vine in the New Testament.

By definition, grapes are the fruit of the grape vine. The grape is composed of an outer skin, juice vesicles, and sometimes seeds. When the grapes are hanging on the vine the juice is unfermented, and hence, unfermented juice is truly the fruit of the vine. In order to obtain fermented juice, the grape skin must be broken and the yeast spores contact the juice. Alcohol is not found in whole grapes on the vine, so fermented juice is not the fruit of the vine but rather the fruit of bacteria acting on the juice. By this reasoning, fermented juice is no longer fruit of, the vine, but something different and, hence, unscriptural for use in the Lord's Supper.

However, the heart of the question is whether unfermented juice was available for Jesus to use, and historians say yes! Normally, when the grape skin is broken, bacterial yeast spores are washed from the outside of the skin by the juice into the vat, where the spores germinate, grow, and begin fermentation. But Forbes (p. 124) records that when the ancient vats were first filled with grapes, the weight of the grapes was sufficient to gently break some skins and cause a small amount of juice to collect which contained very little bacteria. This first collected must (trux) ". . . could be kept, a year." He further states that "The Romans filled it in jars, shut and sealed them tightly and immersed them in cold river or salty water, thus stopping fermentation." Singer (p. 132) says "The first must that was collected, particularly that squeezed from the grapes by their own weight, was especially valued, and remained wholesome for a fairly long time if well sealed." Smith

(p. 1774) also comments that sometimes the wine "was preserved in its unfermented state and drunk as must□"

Those who contend that only unfermented juice can scripturally be used for the Lord's Supper should seriously consider the three points of this discussion. The Greek word meaning fermented grape juice oinos is not used to describe the fruit of the vine, alcohol is not found in grapes which are the true fruit of the grape vine, and unfermented grape juice was available throughout the Roman world at the time of Jesus. The important thing is not to strive about something the Bible does not teach, but rather unite in an understanding of the Lord's Supper and its relationship to God's love, Christ's sacrifice, and our salvation.

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− 44 −Dr. S. M. Isaacs, an eminent Jewish rabbi of this city, says: “In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented.” In reference to their customs at their religious festivals, he repeatedly and emphatically said: “The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of fermented drinks. In their ablations and libations, both private and public, they employ the fruit of the vine that is, fresh grapes — unfermented grape-juice, and raisins, as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness.” Gesenius, the eminent Hebraist, says that “leaven applied to the wine as really as to the bread.” — Thayer, p. 71. The Rev. A. P. Peabody, D.D., in his essay on the Lord’s Supper, says: “The writer has satisfied himself, by careful research, that in our Saviour’s time the Jews, at least the high ritualists among them, extended the prohibition of leaven to the principle of fermentation in everyform; and that it was customary, at the Passover festival, for the master of the household to press the contents of ‘the cup’ from clusters of grapes preserved for thisspecial purpose. “ — Monthly Review, Jan., 1870, p. 41. “Fermentation is nothing else but the putrefaction of a substance containing no nitrogen. Ferment, or yeast, is a substance in a state of putrefaction, the atoms of which are in continual motion (Turner’s Chemistry, byLiebig).” — Kitto, ii. 236. It was predicted as a peculiarity of the Messias, Psalm 16:10, “Neither wilt thou suffer thine Holy One to see corruption”-that is, decomposition or putrefaction. This prediction the apostle recognized, Acts 2:31, as fulfilled in the resurrection of Christ, “Neither his flesh did see corruption.” Contrasted with David, Acts 13:35-37, who “was laid with his fathers and saw corruption,” it is written, “But he whom God raised saw no corruption.” All admit that the bread was unleavened — had not passed the putrefaction or fermentation — and was, therefore, the proper emblem of the body of Christ, which “saw no corruption.” For the same reason, there was a necessity that the wine should be unfermented, that it might be the fit emblem of the great Sacrifice which “saw no corruption.” Leaven, because it was corruption, was forbidden as an offering to God. Exodus 34:25: “Thou shalt not offer the blood of my sacrifice with leaven.” But salt, because it prevents corruption and preserves, is required. Leviticus 2:13: “With all thine offerings thou shalt offer salt.” If leaven was not allowed with the sacrifices, which were the types of the atoning blood of Christ, how much more would it be a violation of the commandment to allow leaven, or that which was fermented, to be the symbol of the blood of atonement? We cannot imagine that our Lord, in disregard of so positive a command, would admit leaven into the element which was to perpetuate the memory of the sacrifice of himself, of which all the other sacrifices were but types. Our Lord blessed the bread, and for the cup he gave thanks. Each element alike was the occasion of devout blessing and thanksgiving. This cup contained that which the Saviour, just about to suffer, could bless, and which he, for all time, designated as the symbol of his own atoning blood.

LAWS OF FERMENTATION AND WINES OF THE ANCIENTS. by: William Patton, D.D.