

# Is the Water in Your Well Drinkable

by Teresa Conlon

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*The sermon emphasizes the importance of filling in the wells of the enemy in our lives, allowing us to trust God and receive supernatural strength and provision.*

**Duration:** 53:48

**Scripture:** Isaiah 12:3, Matthew 6:33, John 4:14, John 7:38, Revelation 21:6

**Topics:** "Spiritual Growth", "Salvation"

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## Description

In this sermon, the speaker focuses on the importance of having a good well in a dry and thirsty land. He compares the land to our total being, including our mind, heart, soul, and body. The speaker emphasizes that a good well, which represents salvation, is necessary for us to be fruitful and produce a harvest. He mentions that in the promised land, there were wells of salvation all over, and similarly, there are wells that spring up in our minds and spirits, nourishing us and causing us to be fruitful. The speaker also references Psalm 44, which highlights how God delivered his people and brought them into the promised land.

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## Transcript

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However, for all other forms of reproduction or electronic transmission, existing copyright laws apply. If you would turn with me in your Bibles to 2 Kings chapter 3, 2 Kings chapter 3, I want to talk to you today about is the water in your well drinkable? Is the water in your well drinkable? Hallelujah, hallelujah, hallelujah. Will you pray with me? Father, we come in the mighty name of Jesus.

And Lord, because you are here, Jesus, there is a blessing. Because you are here, Lord, you are commanding a blessing. Lord, we thank you because we're in unity with you.

And we thank you, Lord, that Father, you regard Jesus and through him all blessings flow. God, you have sent the fount of all blessings, King Jesus, to be in our midst. Now, Lord, we ask you to let those blessings flow in your precious name.

God, we ask you now by the Spirit to come and teach us these things. And Lord, we thank you that we receive them now in your precious name. And we thank you, Lord, we will be changed because you are

the Lord of life in our midst and in our hearts.

Be glorified, be magnified. And we give you all the praise and glory in Jesus' precious and holy name. Amen and amen.

I want to talk about wells. I want to talk about us being a well. And the importance of wells in a dry and thirsty land.

In a land that's expected to give a harvest. In a land that is expected to produce something. In a land that is called to be fruitful.

You cannot underestimate the power of a good well. And Scripture, many times the land can be referred to, beloved, as our total being. The area of the mind and the region of the heart and the soul and the body.

This is the land. This is the land. And many times, wells, in Isaiah 12, 3, you don't need to turn there, but here's what Scripture says a definition of a well is.

With joy shall you draw water out of the wells of salvation. With joy shall you draw out of the water of the wells of salvation. And I want to paint to you a picture.

In Old Testament lands, the promised land needed more than one well. The promised land needed wells all over the place. And each one of them was a well of salvation.

If it was a good well, a deep well, and it produced water, it was salvation for that area. There were wells of salvation all over the promised land. And I believe that there are wells that spring up in our minds, spring up in our spirits, spring up in us and nourish us and cause us to be a fruitful land.

Cause us to be a people of regular harvest. Because there is a continual supply of living water. In Psalm 44, that psalm talks about how God delivered his people, that he delivered them through the Red Sea and he drove out the heathen and he cast out the enemy before them to bring them into the promised land.

And it says, you don't need to turn there, but Psalm 44 says, they got not the land in possession by their own sword, either did their own arms save them. But thy right hand, thine arm and the light of thy countenance because you had favor unto them. And the scripture is clearly telling us here that Lord, you brought us into the promised land.

You brought us into the land of your choosing for us. And you laid before us a conquered land and a vanquished people. But beloved till the land is watered, till the land that lays before them now, vacant of an oppressing enemy, knowing that they entered this land under the banner of their God, that he has given it to them.

It is their inheritance. And God is saying, now you've got to go in and there's got to be wells in this land or it's just real estate. There's got to be something of that living water all over this land for there to be what I have called it to be for you.

That there be a harvest and an abundance that all the nations may see that I, the Lord God, blesses his people and that I am the God of abundance in your life, that I bring a richness into your life. There needs to be wells all over this land. And in the natural world, beloved rivers of water and streams flow in the ground, underground where we can't see them.

But throughout this earth, the natural physical earth I'm talking about now, there are rivers of water running through the earth. And when people, when men dig a well, they dig to find a stream, a river of this clean flowing water. But there are areas of the earth where the water is not clean.

There are areas of the earth that when you dig down, you get sulfur water, a very foul smelling water. There are areas where you dig and you get iron water. It's not clear.

You dig and the water supply is not fit to connect to a house as the supply for water. It is not a well that people would want to draw from. It's not the kind of water, a water source that you want for your daily provision that you want to be associated with.

And beloved, this is such a picture of a sinner who has polluted streams in him, bitter water and salt water all running under the surface. But it is empowered by the spirit of man. It is an underground water supply.

And its sources, the scripture tells us where all pollution comes from, either the world, the flesh or the devil. And in an unrepentant sinner, this water, these kind of waters flow freely. And what that is, what bubbles up out of the mouth.

That's what bubbles and springs up into the mind. These underground waters polluted by the flesh, the world and the devil is what a sinner, what an unrepentant sinner springs forth out of his life. But I thank God when Jesus walked the earth, he went to a woman at a well.

And he said, if you knew the gift of God, and if you knew who was speaking to you, you would ask of him and he would give you living water, clean water, a water that bubbles up in your soul and your spirit. And it's cleansing and it is, it is life giving. It is what you want to always be associated in part.

You want to be drinking in of this water every day of your life, multiple times. In John 4, 14, it says, but the water that I shall give, this is Jesus speaking. The water that I shall give.

He says, shall be in him a well of water springing up into everlasting life. Listen, beloved. Jesus is saying when I come into a life, I shall be in him.

I shall be in her, a well of water springing up into everlasting life, into everlasting life. That when I come into a life, I will be in you and I will be as a well of water and it will be living water. And Jesus made the bold statement and the water I give.

You shall never thirst. Jesus made a bold statement to her. And he says, the water of this well of this water, you will thirst again.

But he was talking to her about a heart thirst that he knew she had. He was talking about, there was pollutions in her and it had polluted her life. It had polluted relationships.

It had polluted what she'd envisioned for her life. And now on her fifth husband and the last one she had not being her husband. She was now the reproach of all who saw her in her day.

She fully well knew the pollutions that ran deep in her. And Jesus says, you drink of this water. It comes through you, but you are never satisfied.

The relationships can't do it. The money can't do it. The possessions can't do.

You are never satisfied. And in your quest to be satisfied, your life looks more and more like a source of pollution. But when the really thirsty beloved, you know, this, when I was writing this message, I got thirsty.

There is a power in a suggestion of cool water, clean living water. And when we're really thirsty, only cool water satisfies. It is so good.

And God and Jesus speaking right into the core of her, where the corruption lay began to offer her something that she could not even begin to envision because she couldn't produce it herself. She could not begin to envision because the world couldn't supply it to her. The well she went to couldn't supply it to her.

And she began to be thirsty. There was this thought of a clean healing water and her soul being satisfied was incredible to her. And beloved, that's a picture of our salvation.

But I want to talk to you about something else today found in second Kings three. Those that know Christ is their savior. Now we have a well in us.

There is a well in us. He is in us and he is like a well of water springing up. But in second Kings three, Israel, which is the Old Testament believer.

When Israel invaded enemy territory, they were commanded by the Lord to fill in the wells of the enemy. They were commanded by God to stop up all the wells of the enemy. And we see that in verse 19.

It says, and you shall smite every fence city, every choice city and shall fell every good tree and stop all wells of water and mark every good piece of land with stones. Fill in the wells of the enemy. The Lord knew that when, if they would do that, if they would obey him in that, that the land, in this case, that they were reconquering from Moab would be rendered useless.

That in a dry and thirsty land, when you stop up the wells, you stop up all the productivity of the land and all the labor that went to build it. And all what was truly valuable in a desert land would be lost. God says, you go and you stop up all the wells of the enemy.

And beloved, there are two streams. There are two courses that run through a believer's life hidden in him. There is in him a well of water.

We said that Jesus, when he comes into our life, he is that he is that living water. He is that well in us, that living water. But beloved, there is also a polluted, corrupted streams of the old nature.

In us, in the believer, there are two kinds of water. And that's why James can say in the New Testament, he says, how can this be so out of the mouth of believers flows bitter water and sweet water? How can it be? Because beloved, there's two different sources. There's two different kinds of waters running through him.

And beloved, the command still stands that we are to fill in the wells of the enemy now that we are believers. Every area, territory in our heart and mind and body, where corrupted wells spew out unclean water from my inner old man, from my corrupted nature. Our prayer can be it's our privilege to pray.

It's our privilege to know that Holy Spirit, you show them to me. You show me every access, every hole where I have an enemy is bored a hole. Where there is access to this pollution of my old nature, of the spirit of man that needs to be stopped up.

Now, beloved. I so that we don't get confused. I want to draw our attention.

You don't need to turn there. In Exodus 15, it talks about Moses led the children of Israel in the wilderness to a place where there was no water. And when they came to a place of no water after three days, they came to a land called Mara and there was water there, but it was absolutely undrinkable.

And you know the story where Moses, he was commanded to cast into the bitter water, the tree, which is representative of the cross. And the bitter water became sweet. Now you have to follow me here because I'm talking now.

And I don't want to confuse when Christ comes into our life. There is a well, there is a healing. There is this water that is Christ himself.

That is our covering is why he deals with us. And this cross, when it is put into our bitter water, it makes it sweet, firstly in salvation. But secondly, every bitter place that we encounter in our lives.

I don't know how it's done, but I do surely know that when the cross, the cross and all that it stands for, God's symbol to us of his love and his cleansing and his power and his sacrifice. When something of that touches my bitter water, it becomes sweet. When I open myself up and I won't close myself around my bitterness and my cause.

But finally, in my desperation, I will open my arms and I'll say, God, the water, it's turning bitter in me. Jesus, put your cross to it. Remind me of its sacrifice, its love, its power and its cleansing.

And do for me, oh God, what only you can do and what only your cross does. And beloved, what happened then will happen now. And our bitter waters will go sweet.

The embittering in our lives will be made sweet. But that does not change the fact that some wells, some water sources have to be filled in and God grant us discernment. The Lord is a man of war and the Lord is going to lead us into enemy territory.

The Lord will show us areas in our mind, areas in our spirit, areas in our day-to-day life where the enemy, even though we belong to Christ, is dominant. Where the enemy has a controlling influence in that area. And him being a man of war, he wants to lead us into this enemy area because he's going to point out the wells of the enemy to stop, to be stopped up.

He will do the liberating, beloved, but we must do the following. We don't dispatch the Lord of glory to our enemy territory. He says, no, I'm the captain of the host.

I'm a man of war. I've come to do war. But he says, you've got to follow me in.

And under my command, when I pointed out, it is your privilege to take that ground and fill those wells. And in 2 Kings 3, it talks about a time when the northern kingdom of Israel and the southern kingdom of Judah joined forces to reconquer Moab. Under Ahab, a king of Israel, Moab was quiet.

But when his son took the throne, the land conquered by Israel, the Moabites rose up. And these two kings of Israel joined forces with a king of Edom. Now, he's an ungodly king.

He's a heathen king. But two kings of Israel who say that we know God joined forces to fight. And they entered enemy territory.

And after they get into enemy territory, they find themselves in a position of no water. They find themselves in a position of great need. They find that their horses and the cattle that follow them in the army is without water.

Now, this should not surprise us, because when we go into enemy controlled territory in our heart and life, we're going to find no good thing there. OK, we're not going to find groves and springs and wells and an oasis. This is the enemy owns this.

He is a devastation. He is destruction. He is a horror.

And every area that he controls or says he controls, which he's not. He's a puppet king. If we are believers in Christ.

But the ones where he seems to win the battles, where he is most dominant, is a devastation. And so now is a picture of these two kings joining forces. And they're going in and they find nothing of life there.

And they're in great need. And the scripture says that one king despairs, but one king calls for a prophet. One king says this is impossible.

Another king says, is there a word? Love it. I'll tell you something. That's us.

We have two kings in us. We have two kings in us. When we go into enemy territory, our flesh, our mind, our spirit is not going to say, let's go when the tough comes.

Tough time comes. We will find that division in us. There will be one king that's saying this is impossible.

This is ridiculous. Why are we here? And then there's another side of us that begins to say, oh, God, is there not a word? If we're a believer in Christ, there's something. Water is being stirred up.

And there's a thirst and only the word, the living word, the living water of the word can satisfy it. That's our mind. We do fight the battle going in.

Sometimes we get confused. But beloved, when we see it in the Old Testament like this, two kings who say they serve God, there's two natures in us. There's two rivers in us.

It won't surprise us when we say, Lord, lead on. There is an inner struggle. The interesting thing in verse 14.

One of the kings, the king of Judah, Jehoshaphat, he says, is there not a word? And he's given a word. He remembers that the prophet Elisha is in the land and they get they go to him for a word. And when Elisha sees these kings, verse 14, and Elisha said, as the Lord of hosts liveth before whom I stand, surely were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look towards thee nor see thee.

And he's speaking to the king of Israel. He's speaking to that side of us that's sown in doubt, unbelief, rebellion, fear, the whole thing. He is speaking.

This word comes and says, I don't look towards thee and I don't even see thee. I see the man who wants the word in you. I see the cry for me in you.

I have nothing to do with that side of you that the enemy has control because I'm leading you into his land to stop up his wells. And the scripture says, I don't deal with him, that nature. I don't deal with that flesh.

I see, don't see him. I don't look at him. Beloved, that's why we pray on condemned, because when we cry out in our spirit, father, I want you, Jesus, help me.

And the other side is full of doubt and unbelief. No, beloved, if we belong to Christ, God doesn't even see that king. God doesn't look at that king.

He has nothing to do with him because in God, he's an unapproachable light. He is holiness. And that thing can't come into his presence.

Hallelujah. But Jehoshaphat, who wanted a word, the word comes to him and he's given a word. And in verse 16, the word that comes to him, it says, and he said, thus saith the Lord to Jehoshaphat make this valley full of ditches.

Make this valley beloved where you were they were standing now. Elisha is saying where you're standing in the middle of this charge and enemy territory where all looks desolation. He says, I want you to dig.

I want you to dig. And these ditches, beloved, is a symbol of make room for faith because that that that kind of digging is the work. That that decision to trust that decision at that moment to have faith when there's a war going on inside.

But in this place where there is no water and I don't want to go on and I'm out to supposedly spoil the enemy and and stop up his wells in my life where he has access to my thinking and my heart and my emotions. And I seem stopped dead in my tracks. The word to him is in this place.

Start digging, start making room for faith, saying, Lord, even though at this moment, I don't feel it. I lift up a higher praise and I declare you to be God at this moment. I praise you at this moment.

I honor you at this moment. I declare you to be God did ditches. This is the work.

Make room for faith. And beloved, when they did that. The scripture says in verse 17, for thus saith the Lord, you shall not see wind.

Neither shall you see rain. Yet that valley shall be filled with water that you may drink both your cattle and your beef. And God is saying, when you set in under my direction to fill up and stop up the wells of the enemy, know that I will give you supernatural strength.

I will give you supernatural endurance to enter the enemy land. And when all looks impossible, you will look up to me and I will give you the strength, the plan and the provision, the living water, what you most critically need to carry on to enter that enemy land in our heart, mind, body, wherever the oppression is. I will give you all you need to endure.

I will let you go on in strength where there was a place of impossibility. I will create a place that you may go forward that you will regain the land. I don't want the enemy's waters in you.

I don't want the enemy's well, that bitter, foul, polluting spirit of man, spirit of doubt, fear, the loss of the flesh. I want my water in this land. God is saying, God saying, I'll give you strength to make no peace with your pollution.

God is saying that when you are tempted, I will make a way of escape. Trust me. He says, if you fall, I'm going to give you hope and courage to get up and fight again because I am merciful.

He's saying, it's not remember, it's not your arm, it's not your sword in this place, in this land, though you fall seven times, you will get up. Love it, though we fall seven times. If our heart, I'll tell you, if the king of Israel for a season seems to dominate, if he seems to tell us there is no way that well has been spewing its pollution and filth into our mind, into your mind, into my spirit, your spirit, our bodies, our relationships, whatever touches it.

It has been spewing it so long. Don't think you're going to change. But beloved Jehoshaphat will cry.

There's a side that God planted because there's a well in us springing up into life. There is a Jehoshaphat that's crying for that water that Jesus says, the water, I will come and be in him, in you, and I will be a well of water springing up. That's a promise.

And Jehoshaphat will get that water. Beloved, if we can hear this. If we belong to the Lord Jesus Christ, there is living, clean water that will spring up in our time of greatest need.

And for some, though they fall in seven times, I'll tell you something. We will get God gripped. We are God gripped in Christ.

We are God gripped and we will get up by his power, by his arm for the glory of God. Beloved, these wells will be stopped. Anyone who wants a well of the enemy filled will have it.

And beloved, this is God's plan for us. This is God's plan that this perseverance and the strength and the courage that we need to go in and face this is critical because the purity of our lives and the purity of our testimony is what's at stake. Will you turn with me very quickly to Proverbs? Proverbs 25.

In Proverbs 25, verse 26, God is saying, this is why I am leading you in. This is why I'm going to point out the enemy's wells that have to be stopped and have to be filled. Proverbs 25, 26 says a righteous man falling down before the wicked is as a troubled fountain and a corrupt spring.

And we're talking a righteous man, we're talking a man with the spirit of God, we're talking about a man or a woman with that living well springing up with clean water in there. And the scripture tells us that one like that falling down before the wicked is now a corrupt spring. And the reason is because, first of all, a righteous man doesn't have to be falling down before the wicked.

There is another well. There is another supply, but beloved, I'll tell you one reason why he falls down is the ground under him caved in. There were underground streams of that pollution that needed to be stopped up and filled.

But when they leave unfilled, it eats away at the ground underneath. And one day it all collapses in on him and the ground underneath him is eaten because he will not deal with stopping up the wells of pollution in his spirit. When God says you are a righteous man, I'm going to you're going to fill that and you're going to move away underground where there's clean living, living water, where everywhere you drill is going to be fresh, clean water.

You move off that ground, but you fill that hole. In Christ, in his strength, by his power, a righteous man does not have to fall down. He has been given God given strength to fill in the enemy's wells.

Falling down speaks of when we make peace and when we make excuses after it's come under the light of the Holy Ghost. We're responsible for the light we live in. We walk in the light we've got.

And today there's a light shining because we're his our God dwells in unapproachable light. He is light. And there is a light when we're his fault on us.

And God is showing us there are areas that he wants us to deal with because we can in Christ, because he's not looking for us to fight our battles. Now there's a well in you. There's a well in me and it's living water and it's going to spring up.

And it's going to be able to cleanse us and it's going to give us strength for the battle ahead. But falling down is when we bow under the pressure of temptation and stay there when the pollution is allowed to make inroads all the time in our heart and our life. When it's an unstopped, unchecked, unplugged source that's constantly eating away at the ground in us.

Beloved, when the mouth is allowed to spout bitter water and sweet water. Unchecked. I'll tell you something, my beloved living around the ocean, you can have salt water and you pour it into fresh water and you have more salt water that for all the good we speak.

That when that other side comes out, what happens to our testimony? What does it tell us about a heart? What does it tell us about our mind? Yes, there are times falling, failing, but we're talking now about spewing. We're talking about now where another source of pollution is allowed to rise up and come out of us because the mouth is tied to the heart. And what is being now tapped up is not living water, but another supply, another source.

And this kind of defilement, beloved, is not to be changed. It must be stopped. And the Holy Spirit today is saying, by my grace, you fill it in.

By my grace, you turn it off. By my power, you walk away. By my grace, you pray to hate it.

By my power, you cry out for deliverance and do not give up. Because strength where there is no strength will be given. You will see no wind.

You will see no rain. But by the Spirit of God comes upon us and stirs up that water. We'll begin to dig and say, by faith, my God is going to give me a power to hate, to walk away, to turn away from it, to recognize it as defilement, not make excuses for it, not make peace with it, because I am his.

And Lord, you're beginning to show that a righteous man, if I keep falling down, I keep falling down. You're going to call me a corrupt stream. And that's not the truth.

When you came into my life, we had a farm. And on that farm, we lived there about 10 years in Canada, and we dug several wells. And when we bought the farm, it came with a well.

And that well absolutely had to go. Because nobody could live with the water in that well. It was a polluted water supply.

It was horrible. It had an odor, it was colored, it ruined the clothes if you washed it, if you had a shower, a bath, you never felt clean. Beloved, it wasn't a well, it was a pit.

And that's what the enemy's water source is like. And in the time of the greatest heat, in the time of our greatest need, it'll be a dry pit. Even that filthy water that in our time of greatest need that we would have taken will dry up on us, because that's who the enemy is.

Now, beloved, when that well gets stopped up, if a well gets stopped up in our minds, in our thought life, then it must be replaced. Because, beloved, we're called to be a fruitful land. We're called, that God has come to say, I'm expecting a harvest.

There's got to be a new well dug. It's got to be replaced so that reclaimed land can bring forth what it's intended to be. That we're called to be productive, we're called to have a testimony.

Hallelujah. Our lives are called, beloved, to have an influence. You know the influence that a well has in a dry and a thirsty land? That's an incredible influence.

We can invite people to come and take something from us that's living and clean and pure. It's an unconscious impact. It's not self-conscious.

It's a servant's heart ready to provide living water to the thirsty. And, beloved, I'll tell you, you know and I know the thirsty come where clean water is. The thirsty come where clean water is.

But sometimes we feel like the well that was dug by Christ is not living anymore. Sometimes you say, Jesus, you did put a well in me, but where is the living water? It seems like the water in me is changing. Now, I'm not talking about an enemy's well.

I'm talking now, with this last point, is when Christ is in our life. But the quality of our water is changing. And if you would just turn with me to 2 Kings 2. Back quickly to 2 Kings 2. Verse 19.

2 Kings 2, verse 19. What happens when we know that Jesus has put the well in, but the quality of the water is changing? It says here in 2 Kings 2.19. And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth, that the water is not, and the ground is barren. Beloved, what they're saying here, this pleasant city, it's saying, God, we're in a good place.

We're in the house of God. We have salvation. We're knowing a blessing of God.

We live in a pleasant place. But the ground is barren. It's not producing anymore.

Barren means it used to produce, and now it is not producing. Because the water is not. And when we look up that word, the water is not means unethical or immoral activity against other people.

Includes speech or practice. It's saying that the water in us is not that there's no water. But something, a quality, what it was.

It used to be clean living water, but now it is not. Now there is now an unethical or immoral activity. And it is in my life.

And this water is turning. And what was a clean living water, where in my testimony, where people could come to me and partake and see and taste that God was good. They could dip down into my life and they got refreshed.

But now they're turning away. They're not coming to my well anymore because the water is changing. A well dug by Jesus and the water is changing.

It's a pleasant place. This is where I should be. But the water is not and the land is barren.

Unethical, unequal practice. Falseness practiced against the good of one another. Beloved, when speech is deliberately deceiving.

When the hatred in my heart is covered by deceit. That's what this is talking about. When envy covered by flattery.

When immoral activity is at the center of who I am and the center of my thought life. When really it is, I don't want to stop up this well. I just want to deal with the guilt.

I just don't want the guilt. But I do like the polluted supply. This is talking about when the water is not.

But read on verse 20, and he said the Elisha, the prophet, bring me a new cruise and put salt therein. And they brought it to him. Bring me a new container and put salt in it.

And beloved, that salt talks about our testimony. Jesus said, you are the salt of the earth. He says, bring me a new vessel and put salt in it.

And when they did that, he put it in the springs of water. And verse 21 says 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. I have healed these waters.

There shall not be from thence anymore death or barren land. Beloved, we're talking about now the water quality is turning. And it's saying that when we begin to understand and we begin to see this, because the land is barren around me, I'm not producing what I was called to produce.

My testimony is leaving. And there is something. And finally, with the courage to look in and the courage to take a water sample.

A courage to say and agree with God, if he's saying this water is changed and people can't come and take of living water from my life and from yours, because this is going on. Because I see the unethicalness. I see when you're against in your speech.

I see when the immorality that grips you. But God says, I have healed these waters when the salt is put in. When he says, I'm going to remind you that the well I dug in you will satisfy you.

But the purpose of the well is that others may come and drink. I'm going to restore your testimony if you want it. I'm going to remind you I will satisfy you.

But that I send you into this world to be a well of clean water. And those that begin to say, God, I want my testimony back. I want to be that salt of the earth that heals and preserves and cleanses and adds flavor that you said I can be in you.

I want that back. God, come and heal the waters in me. Beloved, when I read to you what that word not means, we were all expecting one side of us that God was going to come down hard.

He says, no, I'm going to heal these waters. God says that those that begin to cry out for their testimony back, not just for themselves, but say, God, I see. I trust you to heal me.

But God, I want it back. So, God, that my life can have influence. Lord, that the thirsty may come.

Beloved, that's the heart of Christ. That's the heart of Christ. God says, I will heal the waters.

And he says there shall not be from this forth anymore death or barren land. God is saying that those that begin to cry out, God, heal me. That, Lord, I may trust you all the days of my life to have a restored testimony, that my life may be clean, living water, that it's about harvest.

That God, if I will go your way, you say that you are going to heal and you will be a blessing in my home. That my children, God, will live under a blessing. That they will be a fruitful seed because I'm water to them.

They will be planted, not in a barren ground, but in a ground with water supply. God, I'm not living for myself anymore because I see the self is at the root of water changing in me. Selfishness is at the root of the water changing in me.

Lust doesn't sound like selfish. Beloved, think it right through to its core. It's all about me.

That the water changes in me when it's all about me. But Jesus says, I can heal that. I can give you a new vision.

I'll give you a new heart. I'll give you a new spirit. And the joy that breaks out in us when we say, Jesus, you satisfy me, but now you've called me to be a productive land.

And many, many, many thirsty ones can come to me if you heal me. If you take the death, if you change the quality of the water in my life, in my heart, in my spirit, God says, Don, I will be living, clean water, bubbling up, springing up. I will be in him a well of water, springing up unto everlasting life.

Jesus' words to those that follow him. We had on our farm, a second kind of well. After the first one, which was useless, which was poison, we dug another well and we dug it in blue clay.

And when you dig down in clay, it's like the sides of that thing that takes out earth, bulldozer. It smears the sides of the wall and you don't get water right away. The rivulets of water have to push through that clay and finally trickle into that well.

It's a very slow filling well. And the Lord was showing me that, you know, when we have this kind of heart, when we have this kind of attitude that when we won't fully agree with God that I need that kind of healing, we are many times his, but we are like a well dug in blue clay and it's slow to fill. It gets there, but it has to get through all of us.

It has to get through our self stuff and it slowly fills. And you know, a well like that, that well, we had to keep, we had to keep checking it all the time because it was so slow filling that in the dry times, in the drought times, you had to keep checking because when it would go down, it was so slow filling. You just had to keep watching that well.

And one time when my husband took the lid off that well, there were two snakes in that well. Oh yeah. I didn't know whether to tell you this, but I decided to.

Because right at ground level, there was a hole in the chunk of the tiles and it got in. One was dead. One was still swimming.

Beloved, that's a picture of the enemy when he gets in our water supply. When we decide, God, I would like to live for you and me on the side. And it's a slow filling well and we better keep checking it.

You don't know what's going to get in a very slow filling well. Okay. But when we do that surrender thing, we say, God, I'm going to have to, I know my heart and I know me, and I'm going to have to trust you that I want the burning desire of my life to be a testimony of clean living water for others.

I'm totally convinced you'll satisfy me, but for others, then it's going to be like the third well in our property, the third well that was dug, the one by my father's house on his property. When they dug that well, they hit such a river of water. It came in gushing, swirling around.

It was bubbling up. That well never went dry. In the worst of times, in the hardest of times, in the driest of times, that well was always bubbling up, springing up, and it could have fed the whole neighborhood.

Beloved, that's a picture. That's the kind of life, if there's going to be a well, if there's going to be all that hard, painful work of digging. I would rather it hit the real living water supply.

Beloved, I know there's many in here today that are going to trust me. Jesus, the well in me, I want it drinkable. I don't want it polluted, and I don't want a fence around it where it's only for me and mine.

Jesus, do something. I'm going to trust you that the water in me would be you, living water, satisfying those that come to me. Will you stand with me? Hallelujah.

Hallelujah. Beloved, for those, as the musicians come, of those that are hearing this word, they're saying, God, I'm going to trust you to take me into a land and a place I don't want to go, the strongholds of my mind and spirit, places I've fallen before, places where the enemy has won before, places in my flesh I don't want to go, but I stretch out my hands and I say, lead me where I need to go. You come.

And for those that have heard this word, where God says, I have healed these waters, no more death, saying, God, by faith, by faith, no more death, healed waters. God, I'm trusting you now that the burning desire of my life is I may have a testimony for you that, Lord, that may begin to shape my life and my vision and how my feet walk, that, God, I'm going to do what I'm doing because, first of all, I believe that you've healed the waters. And second of all, in my family, in my life, for anyone in the office, those that I couldn't stand before, those that I didn't care whether they were thirsty or not, God, I'm going to hear you.

You're going to promise, oh, God, to fill me, heal the waters, and I'm going to be that which you're calling me to be. Hallelujah. Beloved, there may be many in this place that are asking the question, how do I stop up the wells of the enemy? How do I do that? Beloved, the answer is very simple, that Jesus Christ will give you the power to do what you know to do.

Jesus himself will give you the power when we're desperate enough, we hate it enough, when we're needy enough, when we begin to see the devastation it's bringing in our lives. And beloved, there are many, many with a testimony of how Jesus, when he gave them a hatred and their eyes were opened, they didn't want it anymore. The taste changed.

After drinking the clean living water, they so readily refused the pollution. God will take us into enemy territory and we will need him in that place, but we will conquer in that place. Those wells will be stopped.

Those kings went in. They did mar the land of the enemy. They did reconquer the land.

They did stuff up the wells where that pollution was running through them, through their mouth, through their mind, through their heart. It was stopped. Even though an unwicked king went in, even though that unsight of us, that argues with us full of fear, God says, no, if you trust me, I will unite your heart and those wells will be filled up.

And beloved, for those that are saying, God, I want all the days of my life to be a clean living fountain. I want a new motivation. I want to stop living so consumed for self and me.

I want the joy of the Lord to break out that my eyes are for others. And I, God, you're owning and doing something me only you can do. Only you can heal the waters and only you can heal the death of this in me.

And Jesus said, if any man thirst, let him come unto me and drink. And he that believeth on me, as scripture has said, out of his bellies shall flow rivers, rivers of living water. Our promise in God is he's not just going to be a well in us springing up, but he said, here's going to be the evidence I've heard you.

And here's going to be the evidence that you are mine. And I've healed your heart. And you have a new motivation that your belly is going to flow river.

It's not just going to be people come to you. You're going to bring the river to them. God's going to widen our testimony.

The thirsty don't just come, but there's going to be rivers flowing out. And the river is going to take many in his healing stream to a place by the spirit of God that we just could not believe what God's going to do in and through us. Because we prayed a prayer like this, because this became our heart.

The heart of Christ became ours. Beloved, I'm believing him for awesome things in my life. And I know there's many here today.

You join me in that prayer and all those Lord that are thirsty. Would you raise your hands with me? That are thirsty and can hear what the spirit of God is saying. Speaking deliverance, speaking a healed heart, healed waters, clean living water springing up in us, not living for ourselves.

Oh, God, I pray now for all my brothers and sisters. I pray for myself. I pray for every thirsty heart.

Jesus, we look to you. We look to your word. We are trusting this word.

Jesus, you will do everything you've said in this word. God, we come now digging, not a well in our own perspiration, but God, we come digging. Oh God, shoving aside the doubt and unbelief because your word now has been mixed with faith and it is producing.

Oh God, a desire for you, a desire for your way, a desire for your living water. I desire for your testimony. Lord God, we take you at your word.

Remind us to take you at your word. Stir the water in us. Stir the water in us.

That Lord, we may be thirsty for your living word all the days of our life and Lord that we may be drank to the thirsty, that we may be a river. Oh God, to those that seemingly untouched by any other testimony. But the testimony of a river flowing through us and God, those that are looking at you for deliverance today, I thank you deliverance is the children's bread.

God, we receive it with gratitude and we give you all the praise and all the glory in Jesus precious holy name. Thank you, Jesus. Hallelujah.

This is the conclusion of the message.

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