

2 Kings 2:19-22

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[0:00] Hey, get back in the old testament tonight.

Same book in the same chapter we was in this morning. See who's paying attention. Second Kings in the second chapter.

We'll start reading in verse 19. Says, 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 knelt, and the ground bearing.

And he said, Bring me a new cruise, and put salt there in, and they brought it to him. 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, thou shalt not be from thence any more death, or barren land.

So the waters were healed unto this day, according to the saying of Elisha, which he spake. And that brings us to the end of that passage. So as it began there in verse 19, says the men of the city, what city?

[1:18] Well, you're reading the passage before this. It was the men of the city of Jericho that came to Elisha. And I explained this morning that Jericho was destroyed.

It was destroyed by Joshua and the Israelites. It was the first major city that the Israelites came to after crossing the Jordan River on their conquest into the land that Almighty God had promised their father Abraham.

They came to Jericho. We all are familiar with the story, how the Joshua and the Israelites and the priests, they marched around the walls of Jericho.

And but on the seventh time, the seventh time they done that they blew the horns and Joshua said to move forth, this city is ours, God has given it to us.

And the walls came in and the Israelites, they came into the city and they done exactly what God had instructed them to do.

[2:18] And they took over that city, they destroyed the city. And at the end of that chapter, at the end of Joshua chapter six, you see a curse that's pronounced, not on Jericho itself, but on the man that would raise the walls and or the gates and the foundations of that city again.

And it was about 530 years later, there was a man named Heal. He was at the same time as Ahab was king in Israel. And he's the one that laid the foundations of that city again.

He's the one that hung the gates of that city again. And he done it at the price of the, or at the cost of his oldest son and at the cost of his youngest son.

The folks here we are in Jericho, a city that really and truly never should have been rebuilt. There should have been no reason for this city to have been rebuilt.

The reason that the Jews would have ever wanted it, raised in their own land that Almighty God had promised them. But nevertheless, here we were in Jericho and the people of the city, these men come into Elijah and they say, if you look around, you'll see that everything that we have is pleasant.

[3:30] Everything that we have is good. He said, we got the things to look at, we got the things to do, we have food, we have shelter. It's beautiful here where we are at, but there's one problem.

The water is no, the water is nothing. The water is not fit to drink. It's cause the land to be buried. It's cause people to be sick. This water is diseased.

There's something wrong with it. Everything here in Jericho is perfect except for that which we need to sustain our lives. Now Jericho was situated just a few miles from the Jordan River, not very far from the Jordan River at all.

That's where Jericho was at. I don't know if they had to go to the Jordan and load up water and bring it into Jericho, but they wanted this spring that was within the city.

There was a spring right there that they wanted to be able to use so they wouldn't have to go outside the gates of the city. They wouldn't have to go outside the walls and to fetch their water and to bring it back in.

[4 : 34] I don't know, maybe they had made aqueducts that were miles long or hundreds of yards long. I don't know how they were getting their water at this time, but we all know that it takes water to sustain us.

It takes water to keep us alive and these men in Jericho came to Elisha. They said, our water is not fit to drink. Our water is not doing us any good.

Not only is it hurting the people, but it's cause the land to be buried. These trees here won't even keep their fruit long enough and the fruit drops to the ground.

Elisha, then we need help with this Elisha. They came to the man of God to seek out that which they knew would help them sustain their lives.

They came to Elisha. They said, the water is no good, folks. I don't know what was wrong with this water. The scripture doesn't tell us, it just says it was not.

[5 : 30] It was nothing or it was worth nothing to them. They could not drink it. It reminds me of when the Israelites first came up out of Egypt, they first crossed the Red Sea.

I spoke about it this morning, Maryam and the rest of them, they were dancing and they were singing praises unto God for delivering them from the Egyptians. The folks, it is in the very next chapter, the very next chapter in Exodus that you see them come to a land and you see them come to these waters and the waters were bitter and they murmured against Moses.

They said, why have you brought us out here into this wilderness? Have you brought us out here that we might die first? Have you brought us out here that our purposes may ride in this wilderness? They were asking Moses these things. Hey, post God did not save the Israelites just to leave them in the wilderness to die. He didn't save me just to leave me in this wilderness that we call the world to die.

He had a work for us. He had a plan for us. He had a mission for us. And he will accomplish those things in his children. Hallelujah.

[6 : 38] I have that guarantee. My God will not leave me nor forsake me. He will finish that which he began in me. Philippians chapter one, he will finish what he started in me and my God cannot lie.

I have complete faith in this word that he will accomplish everything that he has set out to do with my life, with those around me, with you, with this church, with every church out there, with his people.

He will accomplish everything that he purpose to do before the foundation of the world was ever laid. We run out of water, he'll supply.

He'll supply. We run out of good water, he'll supply. We run out of food, my God will supply. If he intends for me to stay here on this earth and preach his words or sing his songs or help others along the way or exhort the brethren or to call other to repentance.

If he intends for me to do those things, he will keep me alive and give me that which I need to do that job. I have faith in my God that he will do this.

[7 : 42] Hallelujah. And the men, I'm sorry, they came to Alasha. They said, everything here is pleasant. Everything here is good. Folks, there are lands like this, there are cities like this, there's homes like this.

Unfortunately, there's people like this. You look at some of the homes, we got homes like that around here. We got homes, you can tell by looking at hundreds and hundreds of thousands of dollars, some of them upwards of a million dollars, some of them upwards of two million dollars. And they're extravagant looking on the outside, but we know not what goes on behind those walls. We don't know whether it's wickedness, we don't know if it's righteousness, we don't know, but folks, there are homes, there are nations, there are countries, there are cities that look fabulous on the outside.

Well, once you get inside of them, hey, they're full of wickedness, they're full of filth, they're full of evil, they're full of everything Jesus Christ told the Pharisees in the gospel, he said, outward, you look fine, outward, you've got everything going on for you, but inside, you are nothing more than dead man's bombs.

Man, folks that don't do no good for us back at heart, they don't do any good for us to pretend, they don't do any good for anyone to walk along those lines.

[8 : 59] If what's outside isn't because of a reflection of what is inside, there's something bad wrong, there's something wrong with our walk with God. Hey, why is it that we have the murders and we have the rape and we have all these other things that go on, why is it that we have alcoholism and we have drug abuse and we have prostitution and we have lies and we have thieves and we have all these other things?

Why is it that's a reflection of what's going on inside of the heart of those people? It's a reflection of the wickedness that's inside of them? It's a reflection of everything? Hey Jericho, what's a wicked city?

It was a wicked city from the beginning and God was about to show him, he constrained it up. Praise God. He's about to show him how. Yeah. He's about to show him how through his man, Alashia.

And Alashia said, bring me a new cruise and put salt there in it. And they brought it to him and he went forth into the spring in the waters and cast the salt in there and said, thus saith the Lord, I have healed these waters.

There shall not be from this any more death or bearing land. Alashia asked for one thing. Said bring me a new cruise. A new cruise. Don't bring me something to use.

[10 : 18] Don't bring me something from your house that you've done used three or four or five times. You bring me a new cruise and fill it with salt. Folks, Jesus tells his disciples in the Sermon on the Mount, Matthew chapter five.

He leaves a charge with them really. He says ye are the salt of the earth. Ye are the salt of the earth. And what good is salt if it loses its savor?

It's good for nothing but to be cast out and trodden under the feet of man. That's what Jesus Christ told his disciples, told those few that were following him at the beginning of his ministry.

But he charged them, ye are the salt of the earth. Right after that, he said, ye are the lots of the world, hey folks, he was the salt and he was the life while he was here. He was everything that we needed while he was here.

He's everything we need right now, but he expects us to be salt and to be life in a world that is dark and in a world that is in decay and corruption.

[11 : 18] Salt was used as an inhibitor to decay. It doesn't do any good for something that's already decayed. It does no good for something that's already rotten.

It can't bring it back to life. It can't bring it back to a usable state, but that which isn't already corrupt, you put salt on it, it'll protect it from that corruption.

It'll protect it from that rot and from that decay. What is the last you're picturing here? It says that he went to the spring. He said, give me a new cruise, fill it full of salt, and he went to a spring.

He took a new cruise, hey, God can't use our same old selves. When God saves us, what's the Bible say? If any man being Christ, he is a new creature, old things are passed away, behold, all things become new.

God couldn't use us in our sinful state. God couldn't use us as a lost person. Hey, we're sitting all day long, even as saved individuals, we sit all day long, but God had to create us new.

[12 : 17] He had to make a new creature. He had to put a new spirit within us. Everything about us had to be new. That's why I've said a million times, if somebody comes in to the altar and they weep and they cry and they snot all over the place and they go back out the doors and they're right back out in the world and the bars and the strip clubs and the hellholes of the world, they never got saved to begin with, nothing new happened.

They can't be, they can't be because a new creature will not do those things. No. Someone's been made new, holy ghost, from whence you go to the places? You stepped foot on the parking lot.

I'm convinced the holy ghost will guilt you so bad that you'll want to get out of there as quick as you can. If you go inside there, it never happened. You never got salvation. It never, never did happen. It had to be something new. And I should have said, bring me a new cruise and put some salt in it. God put some salt in us whenever he saves our souls. He put some salt in us because he charged us.

God himself charged us through Jesus Christ in the New Testament. He are the salt of the world or the salt of the earth. But he expects us to not only go out and to prevent the corruption, to prevent the decay.

[13 : 26] Hey, I say it, we can save the whole world. I'm not saying that we need to go, that we need to go door to door to every house in the United States of America and present the gospel. I'm saying whoever it is you're living around, whoever it is that you're spending your time with, whoever it is that checks you out at the grocery store, whoever it is that helps you down the sidewalk, whoever it is you come into contact with, you share that salt with them.

Who knows what kind of bitterness is going on in their life? Who knows if they're saved, who knows what they're dealing with but the salt of the gospel of Jesus Christ may be the just, the thing they need to help them.

We need to present that salt. We gotta present the salt, we gotta present the light. Oh, God doesn't need us to do this. He wants us to do this.

He expects us to do this, but He does not need you or I to do anything. God is completely and totally self-sufficient. He needs no one and He needs nothing.

He was there before this world was in the beginning. In the beginning, God created the heaven and the earth. Hey folks, He was here before the heaven. He was here before the earth.

[14 : 41] He's the very one that spoke these things into existence. He does not need us to do that. Don't get it in your mind. God needs me to go out and witness. God needs me to go out and preach and to testify.

God doesn't need anything from you, but He expects it to you. If you are His child, tell others about Jesus, share the gospel. Hallelujah.

It ain't hard. It ain't hard at all to share the gospel. It ain't hard at all to spread the salt around. Salt prevents decay.

Salt prevents corruption. So not only does it do that, it gives flavor to things. My goodness, you ever just try to need a plain old piece of less?

Tastes like water. That's basically what it tastes like. Try to eat a potato with no salt. It ain't that it don't have flavor. It's just that it's got a whole lot better flavor with salt.

[15 : 38] Hey folks, like I've already said, you don't know who's going through what. And the people that you pass by in your lives. You don't know who's facing bitterness.

You don't know who's facing strife. You don't know who's facing what. If we share a little bit of that salt, hey, it might just be the very thing that they needed. It might be a fellow Christian, and it might be somebody that's lost.

Hey, the message don't change. The message don't change about it's still about Jesus Christ. Jesus Christ, hey, it wasn't a lie, it was these waters here that we were talking about. It was Almighty God that done the healing of the waters.

It wasn't a lie, it's any more here than it was Moses over in the book of Exodus. Hey, when the Israelites came to that land, they had the bitter waters there. Moses grabbed a tree.

It says he cast it in the waters. And the waters there and Barra were made sweet. That word Marra means nothing but bitter. But the waters there were made sweet by God.

[16 : 37] Not by Moses, Moses didn't have no magic touch. Moses had the power of God. Moses had God's instructions. Moses had God. If we are born again believers, we have God.

Why do we fear? Why do we fear to share the salt of the gospel of Jesus Christ? Why are we afraid to do these things? Palashia here, it went forth through the spring.

She didn't go down the stream. She didn't go to the edges where the spring might have been bubbling up. I don't know exactly where the spring was at. Scripture don't say. But he went to the spring.

He went to the place where the water was coming out. God didn't save me from the outside in. No. God saved me from the inside out. God put that in and he does the same thing with that salt.

It starts on the inside and it works its way out. Hey, if I keep it on the inside, it ain't gonna do this world, it'll do you all. It'll do no one, any amount of good if I keep it on the inside.

[17 : 39] Paul even said, I believe it's to the Corinthian church. Paul said, Paul said, if the gospel be hid, it is hidden to those that do not believe. It's hid to the unbelievers. It's hid to the Hathens and the Pagas.

Folks, I can't hide it from the folks that are already saved. They already know the gospel. They've already been saved by the gospel. But if the gospel be hid, it is hid under the unbelievers. Folks, why are we hiding the salt of life?

Why are we hiding the water of life and the light of life? Why are we hiding the word of life from those that are around us? Shame on the church for doing so.

We should all be ashamed, myself included. Myself included, he went to the spring. He went to where the water was coming out. Therefore, when he put in this salt, when he put in this salt, it was spread all throughout wherever the spring went to.

Whether it was a stream, whether it was a puddle, whether it was a pond, regardless of what it was. If he went to the source that was coming out of the ground, or he went to the source that was coming out of the ground, and he put the salt in there out of a new cruise, and because of that, the waters were healed.

[18 : 47] The Lysha did not have magic. He didn't have a magic wand. He didn't say hocus pocus. He didn't say none of that other stuff. What did the Lysha say?

Says he went forth to the spring of the waters and cast the salt in there, and said, Thus saith the Lord. Thus saith the Lord. Thus saith the Lord, I have healed these waters.

There shall not be from this any more death or barren land. It wasn't the Lysha, and the Lysha knew that it wasn't him. And he wanted those other people that were there, those other men of Jericho that I'm sure followed him to this spring.

And he wanted them to know it wasn't the Lysha, that he wasn't a wonder worker, and he wasn't a magician. He wasn't any of those things. He said, Thus saith the Lord, I have healed these waters. And there will not be any more problems from this time on. Hey folks, the very next one, verse says, So the waters were healed unto this day from that time, from that, from the time that that happened, to the time that second kings, shakker two was written.

[19 : 53] Those waters stayed healed. Those waters stayed sweet. They stayed usable and both as far as I know, if you go over there in that land right now, those waters are still in use today.

Because when God does something, He does it right. He don't do it halfway. He's not a halfway God. He didn't save me halfway. He don't keep me halfway.

He don't let me go halfway. My God, my God went all the way. He went all the way to a cross recovery and gave himself there.

And if He went all the way and promised me He would be with me all the way, I'm going all the way. He is not a God of halfway things.

He doesn't heal halfway. He doesn't save halfway. He does nothing halfway. Those waters were healed absolutely and totally. They were healed with folks.

[20 : 51] The problem was, all the way back to the first verse that we read, the problem was they came to Elijah, the men of that city. They said, everything that we have is pleasant.

Everything that we have is pleasant. Folks, we could have a church house full here. We could have 100 people here, every service. And God bless it if that happens. But if the spirit ain't right or the spirit ain't here, if God is not present, it'll do me, you, or anyone else that comes in that door, no good.

It will be, it'll do no good whatsoever. It might look pleasant. It would look awfully pleasant to me. I'm not gonna tell you standing here in this pulpit and looking out and seeing every seat taken up.

And us have to get metal folding chairs out and line the aisles with it. And us have to open the doors so that other people that wanted to hear the gospel could hear it because they couldn't get inside. They were seated outside, folks.

That would look awfully good to me and it would be pleasant under my eyes. But if Almighty God is not in it, if Almighty God is not the one that heals the waters, those waters will not be healed.

[21 : 55] Those waters will still have depth in them. They will still have corruption in them. And it will do no one, including the preacher, including deacons, including anyone, any good.

God's got to be in it. And God's got to do the healing. Now, speaking of healing, I believe God heals. I know you all believe God heals.

Sometimes He uses man to do it. Sometimes He'll use a doctor. Sometimes He'll use a nurse. Sometimes He'll use a mommy. Sometimes He'll use a daddy. You know, that's my boys, how I healed them when they fall and get cuts and scrapes.

Go get me a tube of super glue. Hey, they got healed. They healed right up. They don't have many scars on them either. They got a few, but it worked.

It was a little bit different than the way mommy does. But nevertheless, they got healed. Whatever cut they had, whatever abrasion it was, they got healed up.

[22 : 52] They ain't bleeding to this day from those cuts and those scrapes that they obtained, folks. Sometimes God will allow things to happen just like these waters.

There's no explanation why they were better. There's no explanation why there was death. Like I said, when Joshua pronounced the curse, he didn't pronounce it on the city. He didn't pronounce it on the land.

He pronounced it on the person who revived that city, who laid the foundations and hung the gates for that city.

That's who the curse went to. That on the land itself. Most of the land was already cursed. It was cursed by God. Canaan land was just as cursed as the United States of America is.

And the United States is just as cursed as South America is. In South America, it's just as cursed as Canada is. And all around the globe, folks, there is a disease that's far worse than what we're reading about here.

[23 : 49] There's a disease. There's a bitter water that's far worse and it's called sin. Hey, this right here, it could be taken care of by many different ways. Like I said, they could have walked a few miles to the Jordan River.

They could have went somewhere. They could have dug a well. There's wells all over that desert region over there. Even to this day, there are wells dug in that desert sand. They could have remedied that themselves somehow.

But there is a problem in this world called sin that they cannot remedy themselves. I cannot remedy myself. I had to have God to remedy it for me.

And he's the only one that could do it. He's the only one that could solve that problem for me. That problem was seen. Folks, people argue all day long about the universality of the flood, of the deluge and Noah's day.

Some people say it was not a universal flood that just covered the Middle East region. I'll beg your pardon. The Bible says otherwise. I don't know why they would even think that.

[24 : 53] When the Bible plainly says, when God said, I'm gonna destroy it all, everything. I ain't real educated, but I know what everything means. He's destroying it all.

It was a worldwide flood. And people argue over that. I don't argue back against him. I ain't gonna fall out with nobody about something as stupid as that. If they can't read the scripture and understand what it plainly says in black and white, I mean, my goodness, how much more can I do for him besides telling him what the Bible says?

But I will not argue about it. But there is a bigger problem than that. And it is sin that affected Jericho. It is sin that affected Bethel, what we preached about this morning, the last three verses of that.

I told you all this morning, that's where Jacob named that land. He named the area of Bethel. He said, surely the Lord is here. That's what it means, the house of the Lord.

That's what Bethel means. But sin had gotten in there. Idolatry had gotten in there. You better believe it, it crept in here at Jericho and it crept in everywhere else that went around here. Hey, all you gotta do is read 1 Kings and read 2 Kings and 1 and 2 Chronicles.

[26 : 02] And you'll see the idolatry that took place. You'll see the leaders and the kings that led their people into that idolatry and the ones that took over after those that did nothing about the idolatry that was taking place in the king previous to them.

Folks, God had to punish sin. He had to do something. Idolatry was here, but here he was showing, I can heal bitter waters. I can heal this problem.

Only I can do something about this. I said they could go somewhere else outside the city and get their water. But they couldn't do anything about what was within.

What was inside? We got, as I already said, some people will look just fine on the outside. Jesus said, you're white at sepulchres.

Inside you're nothing more than dead man's bones. So he told the Pharisees, a white at sepulcher, now that was a clean grave. That was a clean grave. It'd been white, it'd been made pretty.

[27 : 03] For everybody to gaze upon. But Jesus told him, you're inside. You're nothing but dead man's bones. Right. God had to do something about what was within this city.

And only God could take care of that. And he used a man named Delosha to do it. Only God could take care of the sin problem in this world. And he used a man named Jesus to do it.

He used his only begotten son to take care of that problem. God uses people all throughout the scriptures. He used Moses to deliver his people out of Egypt. God could have just done it. God could have translated all three million plus of them up out of Egypt and sent them over in the Promised Land. And we wouldn't even have the Book of Exodus if God had chosen to do it that way.

But as Paul said, these things were written a four time. For us to take heed and for us to learn from. These things were written that we could get our lessons from them and that we could look back on what happened to them.

[28 : 01] Hey folks, when the Israelites, when they were murmur against God and they were complained, God always sent judgment. Always. It never failed.

There was always a judgment of some kind that came from God. Hey, he would send disease on them. He would send plague on them. He would send famine on them. He would do all kinds of things to these people.

He sent fiery serpents into the camp one time. Then he sent fire on the outskirts of the camp one time. God does not mess around when it comes to sin.

Amen. He will get our attention. There ain't no trying to get attention. God don't try to do anything. God will get our attention one way or another. It's up to us to discern, hey, this is God getting my attention.

But God doesn't try for anything. He doesn't have to try. God does. He's an action God. He just does it. It's up to us to discern where it's coming from and what we should do.

[29 : 01] So the waters were healed on this day, according to the saying of Alasha, which he spake, what did Alasha speak? Thus saith the Lord. Thus saith the Lord, these waters are healed.

If Alasha couldn't have said that, those waters would not have been healed. If he was unable to say that, if he said, I'm going to pour this salt in here now, boys.

I'm going to pour this salt. And I might even throw this cruise in while I'm at it. Just for good measure. But if he couldn't have said, thus saith the Lord, I have healed these waters. The Lord saying that.

Those waters wouldn't have been healed. Folks, if I couldn't say God saved my soul, if I couldn't say God moved in, God moved in and put the salt in me and that salt's working itself out every day, if I can't say that God did that, then it ain't of God.

If I'm saying, if I'm saying, I went to church, if I say I sing songs, if I say I preach the word, if I say I talk about Jesus Christ, if I say I do any of these things and I leave God out of it, it's all for naught, just like this water was.

[30 : 12] The problem wasn't that they didn't have water. The problem was that the water was no good. There had to be a new water. There had to be a change made in that water.

They had to be made sweet instead of bitter, just like the waters of Mara that the Israelites come across. It had to be made sweet and usable. And folks, it didn't only affect them, it affected them as people.

It said the very land was bitter, the very land. And Jericho, you read it yourselves here. If you read along with me, they said, everything that we have is pleasant.

Jericho was known for its fruit trees. Jericho was known for its agriculture, for its own agriculture. It was known for these things. It says that the land was barren.

Jericho wasn't supposed to be like that. But it was made that way for a reason. I believe that reason is what we're reading right here. That a man named Alashac come in and he could show a bunch of apostates, the true and the living God, and the work of the true and the living God.

[31 : 16] He could come in and show these folks when they said, everything that we have is pleasant. Everything that we have is good, but the water is for naught. And God used Alasha to help them with that and to cure those waters, to heal those waters.

But it was God that healed the waters, not Alasha. It is God that healed me of my sin sickness, not myself. There's too many people in the world that they just, they walk on eggshells all the time or shards of broken glass all the time, tiptoeing their way through life, not enjoying their salvation, not enjoying the fact that they're a born again child of God.

Folks, I'm tickled to death to tell you I'm a born again child of God. It doesn't tickle me to tell you that I will sin, but folks, I can't hold that back from you because the Bible backs that up that I will sin, but praise God, there is repentance for the believer.

There's repentance available for the unbeliever. There's repentance available for everyone God has made a way for that, but it still takes God to do it. People say, I'm going to do this and I'm going to do that.

How many of you have heard people say after this happens or after that happens, I'm going to get myself in church. I'm going to get myself straightened out. I'm going to get off the bottle, get off the pills.

[32 : 36] I'm going to become a nice person. I'm going to do all these things. They are doing nothing for themselves besides taking themselves down a road to hell. That's all they're doing.

They're depending on themselves, depending on themselves. Let's say the Lord, I have healed these waters. All credit goes to God.

All credit goes to God for my salvation. Although I say my salvation, it's actually God's salvation that he imparted to me. I have possession of it now, but it's still God's. God give it to me.

God shared it with me. God's sharing that inheritance with me one of these days. I'm an heir to God and I joined there with Jesus Christ. Praise God according to Romans chapter 8. I stand to inherit it all with you and with Jesus and with everyone else.

I stand to inherit everything. At that time, there will be no bitter waters. There will be nothing of the sort. We won't have to find the man of God and have him heal the waters.

[33 : 36] We won't have to find the man of God to find this food, to pray to God, to sin quail, to do any of these other things that we read about in the scripture. All will be wonderful. All will be perfect and all will be love in that land that I'm going to.

Hallelujah. That's a promise straight from the scriptures. Let's take a little ride and fill these waters.