

What You Need to Know About ELISHA:

**“Heir of the Spirit:
‘What wish shall I grant you
before I am taken away’ (2 Kings 2:9)”**

Study Number Four – 2 Kings 5:1-27

Thus far in pursuing the biography of Elisha, we have witnessed the fact that he took over for Elijah, crossed the Jordan, went up to Jericho, to Bethel and then on back to the palace in Samaria.

In the second study he is confronted by the kings of Israel, Jerusalem, Judah, and also the king of Edom. He was confronted with the fact that they had some real needs. And through Elisha's intervention he gave a message to them saying, “You will have victory over the Moabites” and he also provided the water for them.

In our last study we pursued five miraculous interventions that were mostly all personal relationships between Elisha and the people whom he knew.

We saw the widow lady whose husband was a seminary student who was left in a very destitute position, who was provided for. We saw the woman at Shunem, a very spiritual woman, who had one bitter trial in her life and that was that

she was getting older and had never had children. And Elisha makes the promise that God would provide the gift of a child. That child is born and even though we don't understand, the child dies as a result of an accident. And the child is given back again. We learned a lot of lessons from that.

Then in our last study we saw the sons of the prophets at one of the seminaries that was founded by Elisha and Elijah, in time of great need. And on both of these occasions, food was supplied to meet their physical needs.

Now it's back to Samaria again and Elisha's there at headquarters. But we've also got to move a little bit to the north to Syria.

The scene of our study opens in the land of Syria and we're going to be introduced to a very interesting character by the name of Naaman.

v. 1 Now Naaman, captain of the army of the king of Syria, was a great man with his master, and highly respected, because by him the Lord had given victory to Syria. The man was also a valiant warrior, but he was a leper.

“Now Naaman, captain of the army of the king of Syria, was a great man with his master, and highly respected, because by him the Lord had given victory to Syria. The man was also a valiant warrior, but he was a leper.”

Now we're introduced to General Naaman. He's head honcho, as far as the forces are concerned, for the land of Syria. There are some things that characterize him.

First, he's a "great man" and secondly, he's "highly respected." And notice that next phrase, "because by him the Lord had given victory to Syria."

There are some pregnant implications in that statement. If we're not experiencing victory in our personal life as a Christian, it's our fault and not God's. By cooperating with Him, He gives the victory. And He restrains it when we are not those who are in a position for Him to give it. And Naaman has been given the victory in his military campaigns.

2 Corinthians 2:14 says: "We can give thanks to God who is constantly leading us in a pageant of triumph." He's the one who causes the victory to take place.

It's interesting throughout the scripture how many times God allows victory to take place for prominent leaders like Pharaoh, Nebuchadnezzar, Cyrus, Alexander the Great, and in this situation Naaman.

Now evidently he had grown up with military desires. Probably in his college career he went away to A&M and joined the Corp. That was the way he got started. And then he continued to become a "valiant warrior."

Now to be highly respected and to be a great man with his

master, we have to say this guy has three qualities about him that all of us ought to put in our lives.

First, in order to be highly respected by his master, the guy that's over him, and to be a "valiant warrior," he has to learn to be a SUBMISSIVE person to the authority that's over him.

Secondly, he has to be SUPPORTIVE of that authority, and

Thirdly, he has to learn to be a SERVANT.

No person ever becomes great as a leader until first he or she has learned to live comfortably with authority over them. We cannot exercise authority until we've learned how to live with it ourselves. We'll never be a great leader.

Naaman seems to be an outstanding illustration of a man who's learned to submit to authority and to be supportive of that authority because the master over him—the leader of the land—respects him highly, and he's really learned that greatness comes by serving others.

So we have a neat guy on our hands here. That is, except for the last phrase in the verse. Isn't that awful? But he has a physical problem. He's a leper.

He's highly respected, has everything going for him, but he has a physical problem. He's a leper. He's just like the apostle Paul where he says in 2 Corinthians 12, "Lord, if You take this thorn out of my flesh, man You'd be amazed at what I could do

for You!” The Lord says, “No, My grace is sufficient for you. For My strength is made perfect in your weakness.”

A lot of times we have that little word “BUT” in our lives. And we say, “Lord, I could do all of this but you know the problem I’ve got.” We use that as an excuse.

For Naaman it’s a legitimate excuse. He’s a leper. He has a real physical problem. He could die with this disease. There’s no way to cure it. All he can do is cover it.

Leprosy in the Old Testament always speaks of sin. Each of us has one disease. And that disease is the leprosy of sin.

The Bible says, “I have sinned and come short of the glory of God.” (ref. Romans 3:23)

Naturally we can be highly respected among men but we are an abomination in the sight of God because of the sin in our lives. God has to deal with that problem before we can ever enter into a relationship with Him.

And so we have a leper on our hands, but a highly respected leader. Look at verse 2.

v. 2 Now the Syrians had gone out in bands, and had taken captive a little girl from the land of Israel; and she waited on Naaman’s wife.

“Now the Syrians had gone out in bands, and had taken

captive a little girl from the land of Israel; and she waited on Naaman's wife."

Now see what happened? They came down through the golden heights up there, along through Damascus and they just moved down around the Sea of Galilee, and they captured several of these Israelites—mostly little girls and boys that could be used in service as maidservants and menservants for their families.

We suppose that little girl probably cried herself to sleep a lot of times wondering what in the world was going on back home. That mother and dad spent many sleepless nights wondering if their daughter was okay.

And we can lash out in bitterness right now, can't we? We could say, "God, that's really a bum deal. And they're God's people too, and You let that happen."

Well we do that all the time. But we never have a right to an opinion until all the facts are in. Just remember that.

We could have said the same thing about Joseph too, when he was sold by his brothers into the land of Egypt at 17. But God had an ultimate purpose in that. And that was that there was going to be a fulfillment of the Abrahamic covenant. For 430 years that seed was going to be in a land that was not theirs. That's a pathway to blessing.

Withhold judgment in situations when we feel the sting of it

without knowing all the facts. Because eventually God's going to vindicate Himself and we're going to see it work together eventually. We can't explain it in isolation, but we'll see what happens.

Watch what happens now when we see this little girl who is working in the home of Naaman and Mrs. Naaman.

v. 3 And she said to her mistress, "I wish that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy."

"And she said to her mistress, 'I wish that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy.'"

When there's a problem and somebody comes along with a cure, they get to thinking, "Man I'll do anything. I want some help. I need some help so I'll do anything to get it."

When we are put in a situation where we have a great physical need we'll do anything if there is a fragment of hope that we're going to get something that's going to help us be able to live a normal life.

All Mrs. Naaman needs is to hear, "Is there somebody in Samaria that could actually do something that would help my husband?" She calls him on the phone and says, "Honey, I've got some news!"

**v. 4 And Naaman went in and told his master, saying,
“Thus and thus spoke the girl who is from the land
of Israel.”**

“And Naaman went in and told his master,”

As soon as she called he blows right out of the general’s office
right into the presence:

“saying, ‘Thus and thus spoke the girl who is from the land of
Israel.’”

The king of Syria’s excited. He’s a highly respected leader.
He’s a prominent guy. “Man I would love to have him free of
his leprosy so he could really serve effectively in my armed
forces.”

**v. 5 Then the king of Syria said, “Go now, and I will
send a letter to the king of Israel.” And he departed
and took with him ten talents of silver and six
thousand shekels of gold and ten changes of
clothes.**

“Then the king of Syria said, ‘Go now, and I will send a letter
to the king of Israel.’ And he departed and took with him ten
talents of silver and six thousand shekels of gold and ten
changes of clothes.”

That just tells us that the natural man always wants to buy a
cure, doesn’t it? That’s the biggest problem we have when we

share our faith with somebody else. Just tell them we don't have to work for it and we don't have to buy anything. It's ours free for the asking, if we'll allow Jesus Christ to come into our life. Right? That's the biggest problem.

Natural man wants to do something. Wants to pay for it. Wants to work it out. So he has all this together. He's going down and he's going to buy his cure.

And he sends a letter to the king of Israel. This is so funny. Remember Jehoram? He has a very bad attitude. Every time we see him, he's negative.

v. 6 And he brought the letter to the king of Israel, saying, "And now as this letter comes to you, behold, I have sent Naaman my servant to you, that you may cure him of his leprosy."

"And he brought the letter to the king of Israel,"—this is old Jehoram, our happy boy that we've seen in the last couple of studies.

"saying, 'And now as this letter comes to you, behold, I have sent Naaman my servant to you, that you may cure him of his leprosy.'"

v. 7 And it came about when the king of Israel read the letter, that he tore his clothes and said, "Am I God, to kill and to make alive, that this man is sending word to me to cure a man of his leprosy? But

consider now, and see how he is seeking a quarrel against me.”

“And it came about when the king of Israel read the letter, that he tore his clothes and said, ‘Am I God, to kill and to make alive, that this man is sending word to me to cure a man of his leprosy? But consider now, and see how he is seeking a quarrel against me.’”

Well remember the old bad attitude himself. When they got trapped down there in the wilderness, a couple of studies ago, and he didn’t have any water, remember what he said? “God brought us out here to kill us. Yep. We know it. God brought us out here to kill us. He’s going to give us into the hands of Moab.”

And then as soon as he gets with Elisha he says the same thing. Elisha just looks at him and says, “The Lord brought us out here to kill us, give us into the hands of Moab.” Elisha just looks right past and says, “What do I have to do with you anyway? Get lost.”

And finally he said, “I wouldn’t even talk to you if it weren’t for Jehoshaphat the good guy that’s here.” And so he gives the message and it’s totally contrary to that. He says, “And y’all are gonna have water. And I’ll just tell you too, you’re going to have victory. It’s totally contrary to your bad attitude.”

“God is out here to kill us.” Now what’s he saying? “Come start a fight. That’s what he did. Send him down here. He knows I

can't cure anybody of leprosy. God has to do that! So because I'm going to be unsuccessful, he's going to send his whole army down here and wipe us right out. That's what is going to happen. We're all going to get killed."

When we're around a person who isn't a Christian, we're around a bad attitude period. A non-Christian never has anything to really be positive about. He has to enjoy what he's got now because it's going to get worse. We can just plan on it. We have to enjoy what we have right now because if we're not a Christian it's just going to get worse.

But isn't it neat being a Christian? Because we know things are going to get better. They just keep getting better. If somebody asked us, "What's the best time of your life?" We could say, "Today!" Because it is! And every day just gets better and better and pretty soon we can say, "Wow Lord! You saved the best till now!"

When we step into His presence, what exciting anticipation! A man without Christ is always suffering from a bad attitude. We can plan on a bad attitude coming out of a guy who's not a Christian.

We aren't through yet. Poor Jehoram, we're going to see him a few more times. He's going to have the same rotten attitude. He never does get it together.

v. 8 And it happened when Elisha the man of God heard that the king of Israel had torn his clothes, that he

sent word to the king, saying, “Why have you torn your clothes? Now let him come to me, and he shall know that there is a prophet in Israel.”

“And it happened when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent word to the king, saying, ‘Why have you torn your clothes?’”

“Jehoram, come on now. You’re having a bad day up there or something? Is it pretty bad in the palace?”

We can just hear old Jehoram saying, “You don’t know how bad it is over here! That Naaman has been sitting down here and they’re supposed to cure him of his leprosy. And you know I can’t do anything about that!”

Elisha is so cool. He has all kinds of confidence.

“Now let him come to me, and he shall know that there is a prophet in Israel.”

“I know Jehoram. I wouldn’t expect any more from you, you old pagan creep. Send him down here to me! I’ll take care of him. We’ll know there’s a prophet in Israel after we get over this.”

Now we need to put ourselves in Naaman’s shoes. What’s Naaman thinking? He’s thinking this wild wooly prophet is going to come out and say “abracadabra” and spout a few words to heaven and wave his hands over the spot and it’s all

going to be cured.

And he has a problem with pride because he's Mr. Cool coming down here, foreign visitor to the land. He's expecting them to roll out the red carpet and get the TV networks and get everybody here because, "Boy this is some guy coming to this religious leader! And when this religious leader comes out bowing and scraping and counts it a real privilege to serve me I want you all to see it!"

Elisha doesn't even bother to go to the door.

v. 9 So Naaman came with his horses and his chariots, and stood at the doorway of the house of Elisha.

"So Naaman came with his horses and his chariots, and stood at the doorway of the house of Elisha."

v. 10 And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you and you shall be clean."

"And Elisha sent a messenger to him,"—sent one of his aids out there—"saying, 'Go and wash in the Jordan seven times, and your flesh shall be restored to you and you shall be clean.'"

He doesn't even bother to come out himself.

There are multitudes of people in our day who are denying the

truth to be true because they've determined what truth is before they become acquainted with it. That's the big problem.

And in his situation right here, this runs totally contrary to anything that Naaman ever thought. Understand that's going to be the biggest problem we have in our life. Realizing that our thoughts are not God's thoughts and our ways are not His ways.

It doesn't matter whether we're a Christian or not a Christian. Coming into His family is totally foreign, but what we think. And living the Christian life is totally foreign. We can never anticipate how God's going to do it. And we can't listen to somebody's testimony and expect that God will do it that way for every one of us.

God always does it differently in everybody's lives. But He's always God.

Imagine what it would have been like to be Gideon. Thirty-two thousand men against a hundred and thirty-five thousand down in the valley. Hears God say, "Look you've got too many troops. All you guys that are scared, go to the house." Twenty-two thousand head for the house. And then after that reduces it ninety-seven hundred more and he's left with three-hundred men. (see Judges 7)

Gideon never thought that God, with three-hundred men, could give the Midianites into his hand. But God did.

We see old Joshua going across the Jordan River into the land of Israel for the first time, and Jericho's the first big city. He says, "alright Lord. What are we going to do?"

"March around the city once. Go take a rest. March around it the second day. Go take a rest. Do that for six days. On the seventh day go around it seven times."

"Right, then what do we do?"

"Blow your trumpets."

And the walls fell down. That's the most ridiculous battle plan ever.

The only problem is when they do it, it works!

Another graphic illustration of salvation in the Old Testament is when the children of Israel are plagued with serpents. The Lord says, "Moses, if you want a cure to that, put a brazen serpent on a pole and everybody that looks to it will be healed of these poisonous bites."

Moses goes trucking around to the tents, knocking on flaps, and says, "Great news for you! Has anybody here been bitten by a snake? Y'all got three kids about to die. Great news for you. Come look to the brazen serpent and you'll live!"

The guy goes back into his family devotions and says, "We've got to pray for Moses. He got a sun stroke. He's talking about

looking at some brazen serpent and living.”

The only problem is everybody that did lived.

“Naaman, you’ve got to learn to let God be God. Put aside your preconceived ideas and notions and do what He says. Even if it runs contrary to human reason because you’ll find every time it works.”

Look at Naaman. Talk about a proud guy. Man he’s really bent out of shape now.

v. 11 But Naaman was furious and went away and said, “Behold, I thought, ‘He will surely come out to me, and stand and call on the name of the Lord his God, and wave his hand over the place, and cure the leper.’”

“But Naaman was furious”

The emphasis is on the word “furious.” He is just a tad bit burnt up about the whole thing—the fact that Elisha doesn’t even bother to come out.

“But Naaman was furious and went away and said, ‘Behold, I thought, “He will surely come out to me, and stand and call on the name of the Lord his God, and wave his hand over the place, and cure the leprosy.”’”

Now what’s happened? He’s been cut in his pride. The man

hurt in his pride gets hurt and gets upset.

“Behold, I thought”—every person who refuses to receive Jesus Christ, those are going to be the first words they say in eternity.

If we’re planning on going into eternity without a relationship with Jesus Christ based on human works, church membership, baptism, catechism, whether we’ve been pasteurized, simonized, humanized, or whatever—if we’ve had the whole bit and we don’t have a relationship with Jesus Christ, when we face the Lord we’re going to have to say “Behold, I thought.” Because our preconceived ideas are not right.

The Lord said, “Many will say on that day, ‘Lord, Lord, haven’t we done many wonderful works?’ And the Lord will say, ‘Depart from Me, I never knew you.’” (ref. Matthew 7:22-23)

We must come into a personal relationship with Him so He knows who we are, we know Him, our name is written in the Lamb’s book of life, then we’re ready for eternity.

Or like old Naaman, “Behold, I thought.” His pride’s been hurt. Look at the next verse. He’s got to play here.

v. 12 Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?” So he

turned and went away in a rage.

“Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel?”

Why sure! Abanah and Pharpar flow right out of the snowy regions of Mount Herman. They’re beautiful, crystal-clear rivers. And if we ever looked at Jordan it’s a muddy mess most of the time. He’s got a point!

“The only problem is Naaman, God didn’t say Abanah and Pharpar! God said the Jordan! And there’s only one place and only one way for you to be cured and that’s to follow the instructions in the right river! You can go dip a hundred times in Abanah and Pharpa but nothing’s going to happen because the Lord told you to dip in the Jordan river!”

Now John 14 says: “I am the way, the truth and the life. No man comes to the Father but by Me.” (ref. John 14:6)

Isaiah the prophet said in Isaiah 43:11: “I, even I am the Lord and beside Me there’s no savior.”

There really is only one way to a right relationship with God and that’s through the Lord Jesus Christ. That’s not said in pride or in self-righteousness. It’s just stating the fact.

And he has a point here. They are nice rivers. Great rivers! But they just aren’t THE river that God specified.

“Could I not wash in them and be clean?” So he turned and went away in a rage.”

v. 13 Then his servants came near and spoke to him and said, “My father, had the prophet told you to do some great thing, would you not have done it? How much more then, when he says to you, ‘Wash, and be clean’?”

“Then his servants came near and spoke to him and said, ‘My father, had the prophet told you to do some great thing, would you not have done it? How much more then, when he says to you, “Wash, and be clean’?”’

He has a lot of wisdom. He says, “Now look Naaman, you know I know you hurt. Your pride’s been hurt. If he’d have asked you to do some great thing like stand up and preach before the people or something like that so everybody could see Mr. Naaman, would you have done it? Why sure you would have. How much more then, if he asked you to just go down and dip in the river man? I mean it’s not gonna hurt anybody. Just go down there and wash and be clean.”

And the obvious answer to both of those, when his pride finally gets settled down and his reason comes back to him is “Yes! You know I really can’t afford to lose anything. I’ve taken the whole trip down here and everything else. I might as well give it a try.”

So with a strange look and suspicious unbelief, the glorious

sincerity, turns around from Elisha's house and heads down to the banks of the Jordan River.

Doesn't it seem silly to see a grown man dipping in a river?

v. 14 So he went down and dipped himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.

"So he went down and dipped himself seven times in the Jordan,"

He goes down the first time, "See I told you it didn't work!" The servant said, "Keep going man. We've got seven."

He goes down twice. "Well nothing's happened. It ought to be getting better." He said, "Seven."

"Roger"—down three, down four, down five. "Nothing's happening! This is the most ridiculous thing I've ever done in my life! Plus I stepped on a rock the last time."

"Down again." Down six. "Alright, one more time Naaman. Come on, come on, come on." Down seven!

And when he comes up: "according to the word of the man of God; and his flesh was restored like the flesh of a little child, and he was clean."

It's a simple method, isn't it? But following the simplicity of the instructions by being obedient brings the desired result.

Well scripture speaks about that. It speaks about being born on the freeway which is broad, which leads to destruction. We're born there. All we have to do is put it on automatic pilot, cruise control, and we'll end up in destruction.

And it says, "Many go in there aft. But there is a narrow way which leads to life and few there are who find it." There are few who make the decision to get off of the freeway, to make the decision to respond to the person of Christ and come into a living relationship with Him. That way "leads to life and few there are who find it." (see Matthew 7:13-14)

We can just feel in these next verses that we have a brand new baby in the family. Here's a guy so grateful

v. 15 When he returned to the man of God with all his company, and came and stood before him, he said, "Behold now, I know that there is no God in all the earth, but in Israel; so please take a present from your servant now."

"When he returned to the man of God"—he comes right back, he's so grateful.

"When he returned to the man of God with all his company, and came and stood before him,"

He's humble now. He's broken. He's just so grateful.

“he said, ‘Behold now, I know’— underlined that.

“I know that there is no God in all the earth, but in Israel;”

That's the testimony of a guy who finally recognizes, God is really there and He's the only God! He's the God of Israel.

“so please take a present from your servant now.”

He responds in humble gratitude. He wants to do something for the prophet. And he says, “now, I know.” Nobody but His loved ones know that until they come into His family.

And as he expresses his gratitude look how Elisha responds in verse 16.

v. 16 But he said, “As the Lord lives, before whom I stand, I will take nothing.” And he urged him to take it, but he refused.

“But he said, ‘As the Lord lives, before whom I stand, I will take nothing.’ And he urged him to take it, but he refused.”

Now that's the tragedy of much of what's going on in today's world. People under the guise of religion manipulate people, take up offerings, get everything they possibly can get out of people who are grateful for what's been done. So they become wealthy, they become folks who've got more than they really

need. And they're taking and living off of people who are just grateful because of what's been done.

That's a tragic position to be in. Elisha's not going to have any part of that. He's not going to be taking up an offering here. He's not going to get something from him because he has been used by God in this situation. He's not going to take unfair advantage of him.

“he refused.”

Now look at Naaman. Talk about a new believer—verse 17.

v. 17 And Naaman said, “If not, please let your servant at least be given two mules’ load of earth; for your servant will no more offer burnt offering nor will he sacrifice to other gods, but to the Lord.

“And Naaman said, ‘If not,’—then you give me a present, okay—“please let your servant at least be given two mules’ load of earth; for your servant will no more offer burnt offering nor will he sacrifice to other gods, but to the Lord.”

Now there is a guy who's really got it together. He's already said, “I know.” His life's been changed. “But when I get back home, you know what? I'd really appreciate Elisha. Just a couple of mule loads of dirt so I could spread it out from this sacred soil where I am and build an altar to Jehovah God. And instead of worshipping all these creepy-type gods back home, I'm going to worship the Lord God! And if you'd just give me a

couple of loads of dirt, then I'll offer my sacrifice to the Lord."

He's been cleansed from his leprosy. He has assurance. He says, "I know." And now he's dealing with the matter of his worship.

Look at verse 18 because this is really an instructive verse.

v. 18 In this matter may the Lord pardon your servant: when my master goes into the house of Rimmon to worship there, and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon the Lord pardon your servant in this matter."

"In this matter may the Lord pardon your servant: when my master goes into the house of Rimmon to worship there,"—that's the god of Syria—"and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon the Lord pardon your servant in this matter."

What's he saying? He's saying, "Nah, I've got to go back home." He's already thinking about it.

"You know, I've got to live with some people who don't believe this. And it's going to be rough Elisha. You should really pray for me. When I go back, one of the things I'm going to have to do when I get back there is, I'm going to have to go into the temple to Rimmon. This god that I really know doesn't exist

anymore, because now I know Jehovah God. Would you pardon me if I go in with my master because I'm submissive to his authority? You know I don't really have any way out of this situation right now. If I bow my knee with him and my heart's really not in it, is that going to be okay?"

Now what would you say to a young Christian who comes to you with something like that in their life? Do you know what most people do? "Oh! You can't be a Christian and do that! You mean you're going to be a Christian and still drink? You're going to be a Christian and still smoke pot? You're going to be a Christian and keep on doing that? Oh you've got to get it together man! You've got to have a clean-up act! You've got to get all that trash out of your life or you'll never become a Christian! And besides this, you've got to be found in church every Sunday—six times a week."

It's awful, isn't it? Why is it that we do that? Why is it that we relate to people alone and when they do the things we do and they don't do the things we don't do? We grade everything on external circumstances and external activity!

Look at those old hypocrites in churches. On Sunday they're saying they're one thing and on Monday they're living totally different. They're out there cheating their brothers in the field to get ahead in the material world and yet on Sunday they don't play cards and they don't go to the show and they don't dance and they don't go with the ones that do. And they're really living it! They think it's all performance.

Want to turn somebody off? Just start performing for God. Start emphasizing the externals. Man,

v. 19 And he said to him, “Go in peace.” So he departed from him some distance.

“And he said to him, ‘Go in peace.’”

“Look man, don’t sweat it. Don’t worry about it.”

He knows that this guy has been cured of his leprosy. He knows this guy knows that God exists and he’s going to worship the Lord and he just says, “Man don’t worry about it. Go in peace.”

We should give support to one another, to Christian brothers and sisters, when they’re having a rough time like that. It would mean so much.

The challenge of the Christian life is a deepening walk with God. Romans 14 says: “... Let each man be fully persuaded in his own mind” about these personal matters. (ref. Romans 14:5) And the sooner we get it off performance and we get it onto the deepening of a relationship the better off we’re going to be.

God can deal with us in our personal life! That’s our own business before the Lord. We’re each going to be held accountable for that.

And what might be wrong for one person might not be wrong for another. That's between each individual and the Lord.

Elisha's beautiful. He just says, "Go in peace."

"So he departed from him some distance."

Now remember we said Gehazi was going to come trucking back into the scene. Well, here he is. We're going to get to see it all wrap up here with poor Gehazi.

v. 20 But Gehazi, the servant of Elisha the man of God, thought, "Behold, my master has spared this Naaman the Syrian, by not receiving from his hands what he brought. As the Lord lives, I will run after him and take something from him."

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"Never look a gift-horse in the mouth! Get everything you can while the gettin' is good!"

v. 21 So Gehazi pursued Naaman. When Naaman saw one running after him, he came down from the chariot to meet him and said, "Is all well?"

"So Gehazi pursued Naaman. When Naaman saw one running

after him, he came down from the chariot to meet him and said, ‘Is all well?’”

v. 22 And he said, “All is well. My master has sent me, saying, ‘Behold, just now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothes.’”

“And he said, ‘All is well.’”—Lie #1

“My master has sent me, saying, “Behold, just now two young men of the sons of the prophets have come to me from the hill country of Ephraim. Please give them a talent of silver and two changes of clothes.””

v. 23 And Naaman said, “Be pleased to take two talents.” And he urged him, and bound two talents of silver in two bags with two changes of clothes, and gave them to two of his servants; and they carried them before him.

“And Naaman said, ‘Be pleased to take two talents.’ And he urged him, and bound two talents of silver in two bags with two changes of clothes,”

See, that’s what happens from a guy who has a grateful heart and we take selfish advantage of him.

“and gave them to two of his servants;”

And he said, “Hey guys, carry these four.” And he doesn’t need to take this.

“and they carried them before him.”

v. 24 When he came to the hill, he took them from their hand and deposited them in the house, and he sent the men away, and they departed.

“When he came to the hill, he took them from their hand and deposited them in the house, and he sent the men away, and they departed.”

v. 25 But he went in and stood before his master. And Elisha said to him, “Where have you been, Gehazi?” And he said, “Your servant went nowhere.”

“But he went in and stood before his master. And Elisha said to him, ‘Where have you been, Gehazi?’”

Lie #2:

“And he said, ‘Your servant went nowhere.’”

v. 26 Then he said to him, “Did not my heart go with you, when the man turned from his chariot to meet you? Is it a time to receive money and to receive clothes and oliveyards and vineyards and sheep and oxen and male and female servants?”

“Then he said to him, ‘Did not my heart go with you, when the man turned from his chariot to meet you? Is it a time to receive money and to receive clothes and oliveyards and vineyards and sheep and oxen and male and female servants?’”

It’s like the Lord Jesus with the woman at the well. When the Lord says, “Go call your husband” she says, “I don’t have a husband.” The Lord says, “That’s right. You’ve had five and the guy you’re living with now is not your husband.” (see John 4)

We’re dealing with the omniscient Lord here.

Hebrews 4:13

All things are naked and open unto the eyes of Him with whom we have to do.

He’s not one that we can play hide-and-go-seek with. And right here his heart is revealed.

v. 27 Therefore, the leprosy of Naaman shall cleave to you and to your descendants forever.” So he went out from his presence a leper as white as snow.

“Therefore, the leprosy of Naaman shall cleave to you and to your descendants forever.’ So he went out from his presence a leper as white as snow.”

There are two tragic lessons in that:

1. Watch it, as far as greed is concerned, and
2. Never take an unfair advantage of a brand new believer. Don't put a stumbling block in the way of a brand new believer.

He now has the leprosy that departed from Naaman in the first part of the chapter. Now Gehazi's going to come back during the next three studies. As the leper, we're going to get to see him trip back into the series.

Here are the lessons that come out of our study

Lesson #1: It is possible to be a great man, highly respected and a valiant warrior, and still to be a leper. "All have sinned and come short of the glory of God." (Romans 3:23)

Lesson #2: Sometimes those things which by themselves seem to be a tragedy, even as the taking captive of a little girl from Israel, eventually are used in a providential plan of God for the accomplishment of a good result in the life of a man like Naaman.

Lesson #3: Naaman is assuming that he can purchase the cure from the prophet.

But wait a while. God's providential plan will be worked out.

Sometimes when you see something by itself it looks like a tragedy. But wait a while. God's providential plan will be worked out.

This little girl is God's instrument to bring Naaman into the family of God.

Sometimes things which by themselves seem a tragedy, like the taking of this little girl into captivity from Israel, are used in the providential plan of God for good result.

Lesson #4: Naaman's pride is brought to the surface through the cure that is prescribed.

Lesson #5: Naaman has preconceived notions as to how God was going to work this miracle in his life.

Naaman has preconceived ideas about how God's going to do it. And sometimes with us that's the biggest problem.

Lesson #6: When Naaman was obedient, the God-promised results took place.

And waxing eloquent on that section about worshiping the god Rimmon, just remember that our progress in our spiritual relationship will take place as we're submissive and obedient to God.

Emphasize with new believers' submission and obedience to God. Don't take the prerogative of the Spirit of God to be the

convicting force in a person's life. Let the Spirit of God, through the obedience to scripture, clean up that young believer's life and lead them in a path of Christlike conduct.

We so often put it on a performance basis. No. The deepening of a relationship through submission and obedience is what we're looking for in our lives.

Lesson #7: His departure from idolatry is an indication of his new-found joy in the relationship to God.

Lesson #8: Progress in our spiritual relationship will take place as we are submissive and obedient to God. He will deal with us in the personal areas of our lives.

Lesson #9: Gehazi's sin is the sin of greed, wanting temporary and material gain.

Lesson #10: One lie leads to another. First to Naaman, and then to Elisha.

“And all things are naked and open before the eyes of Him with whom we have to do.” (ref. Hebrews 4:13)

Lesson #11: All things are naked and open unto the eyes of Him with whom we have to do.

Lesson #12: Victory comes when the Lord gives it.

Lesson #13: We can get so concerned about convictions and conduct that we forget the deepening of a relationship is primary.

Our Father, we thank You for this passage that is so familiar but has so much in it that we've only scratched the surface. We pray if there's someone who is still looking for truth, that they would recognize that the simplicity of the cure is in a relationship to the Lord Jesus Christ. And that by faith they could reach out and invite the Lord Jesus Christ to come in, acknowledging their sin, knowing that the presence of Christ indwelling us is the cure, is the cleansing that must take place as we're born again by the Spirit into Your family. Then as Christians, our Father, we pray that we'll learn the seriousness of taking unfair advantage, the seriousness of personal greed when it comes to spiritual matters. The seriousness of putting upon people an act of performance rather than challenging them into an ever deepening relationship with the Lord Jesus Christ. And a similar obedience to the scriptures as they're being taught. Lord, take Your Word now and prosper it where unto You've sent it. In Jesus' name we pray. Amen.

What You Need to Know About ELISHA:

**“Heir of the Spirit:
‘What wish shall I grant you
before I am taken away’ (2 Kings 2:9)”**

Study Number Four – 2 Kings 5:1-27

Notes

v. 1 Now Naaman, captain of the army of the king of Syria, was a great man with his master, and highly respected, because by him the Lord had given victory to Syria. The man was also a valiant warrior, but he was a leper.

v. 2 Now the Syrians had gone out in bands, and had taken captive a little girl from the land of Israel; and she waited on Naaman's wife.

v. 3 And she said to her mistress, “I wish that my master were with the prophet who is in Samaria! Then he would cure him of his leprosy.”

v. 4 And Naaman went in and told his master, saying, “Thus and thus spoke the girl who is from the land of Israel.”

v. 5 Then the king of Syria said, “Go now, and I will send a letter to the king of Israel.” And he departed and took with him ten talents of silver and six thousand shekels of gold and ten changes of clothes.

v. 6 And he brought the letter to the king of Israel, saying, “And now as this letter comes to you, behold, I have sent Naaman my servant to you, that you may cure him of his leprosy.”

v. 7 And it came about when the king of Israel read the letter, that he tore his clothes and said, “Am I God, to kill and to make alive, that this man is sending word to me to cure a man of his leprosy? But consider now, and see how he is seeking a quarrel against me.”

v. 8 And it happened when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent word to the king, saying, “Why have you torn your clothes? Now let him come to me, and he shall know that there is a prophet in Israel.”

Notes

v. 9 So Naaman came with his horses and his chariots, and stood at the doorway of the house of Elisha.

v. 10 And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh shall be restored to you and you shall be clean.”

v. 11 But Naaman was furious and went away and said, “Behold, I thought, ‘He will surely come out to me, and stand and call on the name of the Lord his God, and wave his hand over the place, and cure the leper.’”

v. 12 Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?” So he turned and went away in a rage.

v. 13 Then his servants came near and spoke to him and said, “My father, had the prophet told you to do some great thing, would you not have done it? How much more then, when he says to you, ‘Wash, and be clean’?”

v. 14 So he went down and dipped himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.

v. 15 When he returned to the man of God with all his company, and came and stood before him, he said, “Behold now, I know that there is no God in all the earth, but in Israel; so please take a present from your servant now.”

v. 16 But he said, “As the Lord lives, before whom I stand, I will take nothing.” And he urged him to take it, but he refused.

v. 17 And Naaman said, “If not, please let your servant at least be given two mules’ load of earth; for your servant will no more offer burnt offering nor will he sacrifice to other gods, but to the Lord.

v. 18 In this matter may the Lord pardon your servant: when my master goes into the house of Rimmon to worship there, and he leans on my hand and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon the Lord pardon your servant in this matter.”

v. 19 And he said to him, “Go in peace.” So he departed from him some distance.

v. 20 But Gehazi, the servant of Elisha the man of God, thought, “Behold, my master has spared this Naaman the Syrian, by not receiving from his hands what he brought. As the Lord lives, I will run after him and take something from him.”

v. 21 So Gehazi pursued Naaman. When Naaman saw one running after him, he came down from the chariot to meet him and said, “Is all well?”

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v. 27 Therefore, the leprosy of Naaman shall cleave to you and to your descendants forever.” So he went out from his presence a leper as white as snow.

QUESTIONS:

1. Read 2 Kings 5:1-27 and in your own words pull out the main thought of this passage.

2. What is the problem with Naaman, according to verse 1?

3. What is the response of the king of Israel to the letter from the king of Syria in verse 7?

4. What are Elisha's instructions to Naaman in verse 10, and how does Naaman respond in verse 11?

5. What is the servant's advice in verse 13?

6. What happens when he follows the instructions, according to verse 14?

7. What is Naaman's response to all of this in verse 15?

8. Describe the action of Gehazi in the remainder of the chapter.

9. Which verse in the study has meant the most to you?

10. What lesson have you learned from this study?

LESSONS FROM THE PASSAGE:

What are some of the lessons we can learn from this particular study?

LESSON #1: It is possible to be a great man, highly respected and a valiant warrior, and still to be a leper. All have sinned and come short of the glory of God.

LESSON #2: Sometimes those things which by themselves seem to be a tragedy, even as the taking captive of a little girl from Israel, eventually are used in a providential plan of God for the accomplishment of a good result in the life of a man like Naaman.

LESSON #3: Naaman is assuming that he can purchase the cure from the prophet.

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