

# "On the Way" 365 Bible Reading Plan

## II KINGS 5

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The story of the Naaman, the Syrian commander, is one of great intrigue, as it all begins with a raid into northern Israel during the days of the divided kingdom of Israel. The raid produced a young girl from Samaria who had been taken by the Syrian forces but had not forgotten the God of her family. The young girl served Naaman's wife, and no doubt observed Naaman's leprosy. It had not disabled him, but probably disfigured him to a point that it was obvious and embarrassing. The young girl desired for her master to be well, so she told his wife that there was a prophet of God in Samaria that could heal her husband's leprosy. So, when Naaman heard this, he went to the King of Syria and requested a letter of introduction and favor to the King of Israel. That was not received well by the King of Israel, so he went into a rage and tore his garments, a symbol of outrage in this instance.

When Elisha heard of the king's behavior, he immediately told the king to send Naaman to him. When Naaman showed up at Elisha's door, Elisha did not even go out to meet him, but rather sent his servant, Gehazi, to tell him to go dip in the Jordan river. It is important to know that the Jordan river, then and now, is more like what is known in the United States as a muddy stream or creek. It is often romanticized to be some clear, beautiful river that compares with the great rivers of Europe or the United

States. It is not, except in a few places in northern Israel at its headwaters.

Naaman went into a rage, as he thought he deserved a spectacular welcome and healing ceremony. It didn't work that way. After being persuaded by this cohort, Naaman finally did as the prophet of God requested and he was instantaneously healed. In gratitude, he asked to be allowed to take back to Syria a portion of earth that he might have a memorial to remember the place and God of his healing.

The sordid and sad story of the greedy servant of Elisha is a testimony of what the love of money and material possessions can do to destroy a life. Gehazi bore the penalty of that act of defiance all his days and so did his family for generations.

### Prayer and Action Steps

*It seems like a harsh penalty for Elisha's servant, Gehazi, but as Moses before him realized that God means it when He says, "to whom much is given, much will be required." Moses and Gehazi had seen the power of God like few men in history. They not only knew better, but they also presumed on the graciousness of God. God, please help us to not presume upon your goodness. Amen*

Date \_\_\_\_\_ Scripture \_\_\_\_\_

- *Read the chapter. If you have time, read it again.*
- *Highlight, underline or circle the Key Verse or Verses of the chapter.*
- *Ask yourself these questions as you read through the chapter.*

Is this historical narrative, analogy, metaphor, allegory, or some other element of speech or communicating truth?  
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What is the Context? Old Testament? New Testament? What is the writer speaking or writing about? To whom is he writing?  
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\_\_\_\_\_  
\_\_\_\_\_

Is this a clear passage of Scripture (can only be interpreted one way)? Or could the passage be interpreted legitimately, in two or more ways, according to grammar and context?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Does the passage teach a Biblical Precept; that is, tells you something to be, do or act? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Are there principles in this chapter that if followed, would require me to change my attitudes or actions? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Does the passage give a Biblical Pattern that is followed here and other places in the Bible? \_\_\_\_\_  
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