THE PATH FROM GREATNESS TO SERVANT
(2 Kings 5:1-15)

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# TABLE OF CONTENTS

INTRODUCTION ........................................................................................................................ 3

ORIENTATION AND CONTEXT .......................................................................................... 3

SIGNIFICANCE OF TEXT ......................................................................................................... 3

HISTORICAL AND SOCIAL SETTING ................................................................................. 3

LITERARY SETTING ............................................................................................................... 5

PRESENTATION OF TEXT ....................................................................................................... 7

SCRIPTURE PASSAGE ........................................................................................................... 7

TEXTUAL VARIANTS .............................................................................................................. 8

OUTLINE OF PASSAGE ........................................................................................................ 10

NAAMAN’S CONDITION ...................................................................................................... 11

NAAMAN’S CURE .................................................................................................................. 13

NAAMAN’S CLEANSING ...................................................................................................... 16

CONCLUSION ....................................................................................................................... 20

SUMMATION .......................................................................................................................... 20

INTERPRETATION ............................................................................................................... 22

WORKS CITED ..................................................................................................................... 24
Introduction
Orientation and Context

Significance of Text

The Old Testament Historical books are meant for more than just a simple ‘history lesson.’ While 1 and 2 Kings are primarily narrative portions of scripture dealing with the events, kings, and kingdoms of Israel and Judah, what we find as we study through Israel’s history is God’s intervention into the lives of individuals. We see a succession of kings, but the prominent characters are those whom God works in, with, and through. We see God work through men like Jehoshaphat, Elijah, Elisha, Hezekiah, and Josiah; kings, prophets, and commoners alike. God, it appears, is not so concerned with the societal position of a man, but with the position of that man’s heart.

Such is the case in the passage before us. In it we primarily examine a foreign man with great position, but God is more interested in working in this man’s life to bring him to a place where He can work on the position of his heart. This is the purpose of the historical books and the reason that we study them: that we may see God’s hand upon His people, know that His hand is still upon His people, and realize that God is still intervening into the lives and the affairs of His people. Through these books, we see God at work in the lives of His people and understand that this same God is still at work in our lives today.

Historical and Social Setting

After the reign of King Solomon (d. 930 B.C.), the kingdom of Israel split into two nations under the reign of his son, Rehoboam. In this new division, the southern half,
Judah, consisted of the tribes of Judah and Benjamin while the northern half retained the name, ‘Israel,’ and consisted of the remaining 10 tribes. It is in this northern kingdom of Israel that our narrative takes place, approximately 90 years after the division of the kingdom.

The dating of this exact event cannot be precisely determined, but there are clues to help us place this fairly close with a certain degree of confidence. One problem in the dating of this is that in this passage specifically, the king that is ruling of Israel is anonymous (v. 7). Although the king of Israel is not named, it is assumed that Jehoram is king at this time as he was the last king to be mentioned (chapter 3). But to be perfectly honest, “a lack of detail does not permit a definite identification of this king” (Falwell, 706). However, if Jehoram was the king of Israel at the time, we could place this generally between the beginning of his reign in 853 BC and then, of course, at his death in 840 BC. We can probably narrow this window by acknowledging that the death of Jehoshaphat, who died in 847 BC, isn’t recorded until chapter 8. Chapter 4 follows on the heels of chapter 3 in which Jehoram and Jehoshaphat embarked on a joint military campaign, thus indicating that Jehoram was probably king of Israel at this time and that the date would likely be between 853-850 BC. And for the purpose of pure exegesis, from now on, we will treat the king of Israel as an anonymous figure.

The social setting at this time is of particular interest, especially to shed light on the king’s distress relayed in verse 7. At this particular time in Israel’s history, she was at an uneasy peace with the nations around her. During the reign of Baasha, King of Israel, Syria’s King, Ben-Hadad, had been enticed by King Asa of Judah to break his treaty with Baasha and to turn against Israel, with whom Judah had been in constant war with (1
Kings 15). Syria remained in conflict with Israel well into the reign of Ahab who defeated Ben-Hadad at Aphek (1 Kings 20:29-34). This tentative truce was accompanied by a new peace with Judah and her King, Jehoshaphat (1 Kings 22:44). Despite this truce on two sides, war began with Moab after Ahab died (2 Kings 1, 3) and Syria began raiding Israel’s borders, finally moving into open war again in chapter 6. It was during one of these Syrian raids that a certain commander of the Syrian army, Naaman, returned with a certain Israelite slave girl who figures very importantly into our passage and ultimately into Naaman’s life. The irony is that while Naaman meant for her to serve him, she ends up being a blessing to him that he would have never imagined. Her slavery will end up providing his freedom as he, himself, becomes the humble servant.

**Literary Setting**

With this passage, there are two contexts that we need to keep in mind as we go through it. First, we must realize that this passage is really a part of an extended narrative of the dealings of Israel and Syria that began in 1 Kings 15. In chapter 15, we read of war between Israel and Judah and an alliance sought by Asa king of Judah with Ben-Hadad, king of Syria. In chapter 20, we read of various military encounters between Ben-Hadad and Ahab king of Syria with the chapter ending in Ben-Hadad’s defeat and a tentative alliance between the two. This was to be short lived as Ahab would ask Jehoshaphat, king of Judah to embark on a military campaign against Syria in chapter 22. After this, we continue to see hostility perpetuated between these two countries. “Probably due to Israel’s’s failure to participate in the continued Syro-Assyrian confrontation that marked most of the sixth decade of the ninth century B.C., the Arameans [Syrians] continually...
chastened the northern kingdom with systematic raids (cf 2 Kings 6:8)” (Gaebelein, 189). These border raids and minor incursions into Israel continued until Ben-Hadad’s full invasion attempt that we see relayed in 2 Kings 6. The episode that we are examining takes place in this time before full-out war; in a time of uncertainty and nervousness on the part of the king of Israel.

During this tentative peace between Israel and Syria (1 Kings 20:34 – 2 Kings 6:24), the narrative begins to focus more on the lives of Elijah and Elisha as they minister to king and commoner alike in Israel. Before this peace, we see Elijah’s involvement directly with King Ahab (1 Kings 17-21), but with this peace developing and Elijah’s declining role in the royal court, the text begins to focus on the prophets’ (Elijah and Elisha’s) involvement in the lives of the individual, the common person of the land. In chapter 2, Elijah passed his mantle (literally) to Elisha and then we begin to see God’s work continue in and through this new prophet. In the chapter before our passage, we see a narrative containing three miracles performed by Elisha. This is significant in this book (1 and 2 Kings taken together as in the Hebrew scripture) whose narrative mainly focuses on a succession of the Kings of Israel and Judah and their exploits. In the midst of the wars of Israel, Judah, and Syria, we still see God not only at work in the course of the nations, but in the lives of individuals, showing that the individual is not lost from God’s sight in the midst of the chaos of our world.
Scripture Passage

2 Kings 5:1-15 (NKJV)

1 Now Naaman, commander of the army of the king of Syria, was a great and honorable man in the eyes of his master, because by him the LORD had given victory to Syria. He was also a mighty man of valor, but a leper. 2 And the Syrians had gone out on raids, and had brought back captive a young girl from the land of Israel. She waited on Naaman’s wife. 3 Then she said to her mistress, “If only my master were with the prophet who is in Samaria! For he would heal him of his leprosy.” 4 And Naaman went in and told his master, saying, “Thus and thus said the girl who is from the land of Israel.”

5 Then the king of Syria said, “Go now, and I will send a letter to the king of Israel.” So he departed and took with him ten talents of silver, six thousand shekels of gold, and ten changes of clothing. 6 Then he brought the letter to the king of Israel, which said, “Now be advised, when this letter comes to you, that I have sent Naaman my servant to you, that you may heal him of his leprosy.”

7 And it happened, when the king of Israel read the letter, that he tore his clothes and said, “Am I God, to kill and make alive, that this man sends a man to me to heal him of his leprosy? Therefore please consider, and see how he seeks a quarrel with me.”

8 So it was, when Elisha the man of God heard that the king of Israel had torn his clothes, that he sent to the king, saying, “Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel.”
Then Naaman went with his horses and chariot, and he stood at the door of Elisha’s house. 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.” But Naaman became furious, and went away and said, “Indeed, I said to myself, ‘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 heal the leprosy.’ Are not the Abanah and the 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. And his servants came near and spoke to him, and said, “My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, ‘Wash, and be clean’?” So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean. 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.”

Textual Variants

When addressing textual variants that occur in the Old Testament, a great many of the issues that a person will face involves the comparison between the Masoretic Text (MT) and the Septuagint (LXX). In The New American Commentary: 1, 2 Kings, the author, Paul R. House, gives an excellent relation of the variants that occur in 1 and 2 Kings between these two important and ancient works (47-50). In this, he brings up the issues of the order difference between the two in a couple of the accounts (Solomon,
Jeroboam), some of the apparent attempts at harmonization (thus creating variants) and a few other issues. None of these, however, affect the text that we are examining here. However, there are a couple differences that appear between the texts that are worth looking at while remembering that “a careful study of the variants of the various earliest manuscripts reveals that none of them affects a single doctrine of scripture” (Archer, 103).

In verse four, there is some disagreement on who exactly ‘went in’ to tell their lord of the proposed cure for Naaman’s leprosy. This comes, however, not from a disagreement in Hebrew text, but in translation. In the text, the sentence excludes a specific mention of who is acting here (note the italics in the presentation of the text above, denoting that the name, ‘Naaman’ is inserted by the translators) and merely reads, “And went and told the lord of him” both in the Septuagint (καὶ εἰσῆλθε καὶ ἀπήγγειλε τῷ κυρίῳ) and in the Masoretic Text (וַיָּבֹא, וַיַגֵּד לַאדֹנָּיו לֵּאמֹר). Thus most translations follow the reading that has Naaman telling his lord, but Sir Lancelot Brenton translates the Septuagint by saying “And she went in and told her lord…” (371, emphasis mine). This, as I mentioned, is not a discrepancy in the text but merely in the interpretation of the text that is unclear on this point. It is the opinion of this author that the King James Version and the American Standard Version both translate this best by simply stating, “And one went in, and told his lord.”

One other simple variant appears in verse 12. Regarding the rivers of his homeland that Naaman lauds, the Septuagint and Vulgate read, “Abanah” while the Masoretic, Syriac, and Targum read “Amanah.” Our text follows the Septuagint and Vulgate in using “Abanah.”
Outline of Passage

I. Naaman’s Condition (vv. 1-2)
   a. Description of his greatness and power (v. 1a)
   b. Description of his condition – but a leper (v. 1b)
   c. Great man (master) instructed by the weak (servant) (v. 2)

II. Naaman’s Cure (vv. 3-12)
   d. Offered the cure (v. 3)
   e. Approached his lord with expectation (v. 4)
   f. Sent to the King of Israel (v. 5-6)
   g. Response of the King of Israel (v. 7)
   g. Response of the Prophet of Israel (v. 8)
   f. Sent to the Prophet of Israel (v. 8)
   e. Approached Elisha with expectation (v. 9, 11-12)
   d. Offered the cure (v. 10)

III. Naaman’s Cleansing (vv. 13-15)
   c. Great man (master) instructed by the weak (servant) (v. 13)
   b. Description of condition – Clean (v. 14)
   a. Description of his humility and weakness (v. 15)
NAAMAN’S CONDITION

The first thing that we read in this passage is the incredible greatness of Naaman. He was “the commander of the army of the king of Syria, a great and honorable man… a mighty man of valor” (v. 1). Being the commander of an army of an entire nation is no small title and was of tremendous value to his king, Ben-Hadad because, “by him, the Lord had given victory to Syria.” It is important to note that it was the Lord who had given victory to Naaman; this is not an insignificant point. Naaman was a man the Lord had used for great deeds, no doubt because of his character. We may hear or read of many ‘great’ men in times both past and present, but Naaman was more than that; he was an honorable man and had gained favor in the eyes of the Lord. J. Vernon McGee points out that “All of these things mentioned count in the high court of heaven. God does not despise these things. This heathen man was used of God” (McGee, 310).

However, to show that what man may be is nothing to our Lord (“For there is no partiality with God,” Rom. 2:11), the first verse ends with the emphatic, “but a leper.” In spite of all his greatness and all that he had going for him, Naaman was still, “but a leper.” There are two important things that we must realize regarding Naaman’s leprosy. First of all, the Hebrew word for leprosy (ץָרָע, ‘tsara’) “refers to a variety of symptoms” (Youngblood, 362) and “some of these symptoms belonged to diseases other than leprosy” (ibid) in the traditional sense. Being specifically defined as “to be diseased of skin” (Strong, Enhanced Strong’s, “H6879”), this may be used to describe a variety of skin issues. Secondly, God’s word is very specific about leprosy, its treatment, and courses of action to take should a person contract the disease (cf. Lev. 13-14) and this was amplified more in the Israeli society and law than that of their neighbors as “Lepers
were not excluded from society in pagan nations” (McGee, 311). But even so, it is widely acknowledged that the disease was incurable, and regardless of its effect on a man’s societal status in varying cultures, “the basest slave in Syria would not change skins with him” (Matthew Henry, “2 Kings 5:9-14”). This serves to show that regardless of man’s greatness or external condition, there is a true condition of man that may eclipse all that the world may lavish on him.

J. Vernon McGee points out that “Leprosy in Scripture is a type of sin” (311). With leprosy being this physical representative of a deeper, spiritual truth, we see many similarities between the condition of Naaman and the condition of the sinner without Christ. Like sin, leprosy begins as a spot that slowly begins to grow as it eats away at the victim. It first appears to be insignificant but spreads quickly and soon gets out of control. And as sin, leprosy is eventually fatal and is incurable apart from God’s intervention. Naaman is struck with this physical condition that reflects not only his own spiritual condition, but that of the entire human race. Sin is fatal to our souls and is absolutely incurable… apart from God. The benefit that Naaman has in this story is that he has a physical representation of his sin and recognizes that something must be done. But what, he does not know.

Beyond being a great man, a commander, and a mighty man of valor, Naaman was also a master over at least one slave, a young girl that he’d captured in one of the Syrian raids of Israel. It is not unintentional in God’s plan or in the author’s recording of it that we find that despite the great status and character that Naaman enjoyed, his cure was first brought to him by a lowly servant girl. This irony is not lost on the author as he takes us on this journey through this passage from the great Naaman being ministered to
by a young girl, to the point where Naaman is humbled and his “flesh was restored like the flesh of a little child” (v. 14). In this passage we see that the same Hebrew words (נַעַר קָטֹן – ‘na’ar qatan,’ lit. ‘little child’) are used of the ‘servant girl’ and of Naaman’s skin that becomes as of a ‘little child.’ The way that these same words are used in book-end fashion is highly important in drawing our attention to the chiastic structure of this passage. And recognizing this structure allows us to realize and fully appreciate the transition that Naaman makes from ‘great master’ to ‘humble servant.’

Naaman begins this transformation here in this passage as he, in his dire state, finds himself heeding the counsel of his young, foreign slave. This is not entirely surprising as Naaman is described as honorable, but it is still out of the ordinary and shows Naaman’s desperation to be rid of his disease. But more importantly, we begin to see Naaman showing deference to those beneath him as God begins to break Naaman of his pride and position. This is important here because it is a vital step in the entire process of salvation. We see this displayed throughout the pages of scripture: Saul of Tarsus reaching his point of humility in Acts 9:3-9, Jesus’ methodology of giving grace to the humble, but the law to the proud (Mark 10:17-22, Luke 10:25-29, etc.), and elsewhere. Though Naaman must undergo other humbling experiences to arrive at his healing, this was the first – and important – step. “The Lord is not only going to heal his leprosy, He is also going to heal him of pride” (McGee, 312).

NAAMAN’S CURE

The instruction that Naaman receives from this girl does not (with all due respect to her) make much sense. No doubt a powerful man such as Naaman – and in such a high
position as he, with any resource at his disposal – would have already searched high and low and found out very quickly that there was no cure for his condition. So her instruction was a peculiar one: to go see a certain man, a man in whom no cure would exist (for it is God that can heal Naaman, not Elisha). But, extending the humility a bit further, Naaman acquiesces to this and desperately approaches his master in the hope and expectation that a man exists who can cure his ailment and that Ben-Hadad will send him to see this Prophet in Samaria.

With great love and respect for the commander of his army, Ben-Hadad does not hesitate in sending Naaman to the King of Israel with gifts and a letter saying, “I have sent Naaman my servant to you, that you may heal him of his leprosy” (v. 6). This letter causes the King of Israel some degree of consternation to say the least. Whether Ben-Hadad did this intentionally or not we cannot know (it is possible that Ben-Hadad simply assumed this prophet was “probably connected with the royal court” [Falwell, 706]), but the King of Israel saw this request as possibly being an excuse for all-out war with Ben-Hadad. In short, the King of Israel knew that he could not heal him, but did not bother turning to the One who could. So thinking that Ben-Hadad was trying to pick a fight, he was overcome with grief, tearing his clothes – a sign of great grief in ancient Semitic cultures.

Contrast this reaction from the King of Israel with that of the Prophet of Israel. While the king laments and tears his clothes, Elisha, the Prophet of Israel, calmly requests that Naaman be sent to him. Elisha’s calm demeanor comes from knowing that not only is there a prophet in Israel, but that there is a very big God in Israel. Elisha is similar to the king in that he knows that he cannot heal Naaman any more than any other
man could. But he is different in that he knows the One [the Great Physician] who can. With leprosy being an incurable disease, this would require the touch of God Himself. Being a prophet of God, Elisha calls for Naaman to come to him.

Still the great man, Naaman arrives with plenty of possessions to impress the prophet and perhaps buy his healing. It is possible that this further requirement of Naaman in having to journey a bit further served to bring a little more humility to him, but if it did not, what he experienced next certainly did. After making the 10-mile journey from Samaria to Dothan (Vincent, 132), Naaman arrives at the door of the tent of Elisha in expectation; in expectation not only of healing, but of a fairly good show as well (v. 11). But Elisha throws Naaman a curveball by not even coming out to greet this ‘great man,’ this ‘commander of the armies of Syria.’ Instead, Elisha simply sends out his own servant to relay the simple message: “Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean” (v. 10). The simplicity of this is absolutely amazing and serves Naaman in multiple ways. First, it shows that nothing is too difficult for God. Leprosy or a headache, it’s all the same to the one who holds the universe in the palm of His hands. In addition to giving a proper picture of God, this also serves to give a proper picture of God’s servant. In choosing to not appear before Naaman (in all his expectations of man), this serves to “demonstrate to Naaman that it was God, not human beings, who healed” (Youngblood, 425). Finally, this serves as one more instance of God’s path of bringing Naaman to a place of humility. And he will get there; just not quite yet.
THE CLEANSING

Now that Naaman has finally made it to the Prophet of Israel, the method of the cure and the cleansing becomes a little more defined. But instead of being overjoyed at finally being at the point and the place that he has wanted to be for so long, Naaman is absolutely incensed. He “became furious, and went away and said, ‘Indeed, I said to myself, “He will surely come out to me, and stand and call on the name of the L ORD his God, and wave his hand over the place, and heal the leprosy.”’” Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel?” (vv. 11-12). Naaman felt that he had to travel all this way only to be redirected by a fearful king, snubbed by a silent prophet (whom Naaman no doubt regarded as a lesser man than he), and instructed by a servant to bathe in a dirty river. And he was absolutely right in what he said about the rivers. “If washing in a river were the cure for leprosy, the rivers of Abana and Pharpar of Damascus were much more inviting than the muddy Jordan” (Falwell, 706). “ If washing in a river were the cure for leprosy...” but it wasn’t. The cure didn’t have anything to do with a river any more than it had to do with a man. This entire episode is about bringing Naaman not only to a place of healing and a place of humility, but ultimately to a place of God revealing Himself to Naaman.

Seeing Naaman about to stomp away in anger without even trying what the prophet of Israel said, one of his servants steps forward and offers his very wise counsel: “My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, ‘Wash, and be clean’?” (v. 13). If Elisha would have told Naaman to do some great deed that would allow him to have some hand in it, he would have gladly done it. If it would have been difficult for him to accomplish,
he would have done it gladly. If it would have served and enlarged his greatness, if he would have a hand in his own healing, then Naaman would have been quick to act. But God knows what Naaman needs. Naaman needs humility and submission before he will turn to the God of Israel. Naaman’s leprosy is a secondary issue to God; God doesn’t necessarily want his body – He wants his heart, life, and his soul.

The fact that Naaman’s servant would dare approach him in this manner says even more about Naaman’s character. First, that Naaman is even approachable by his servants (especially when they bring a challenge) says something of his merciful and gracious character. Secondly, that the servant would care enough for his master to even offer this counsel tells us that Naaman was loved by this servant and was no doubt a good man. Finally, that Naaman would heed the advice of this servant tells us – along with these other things – that Naaman is indeed an honorable man. He is an honorable man with a skin and heart issue. Again, God is gradually breaking down Naaman’s heart issue in order to deal with his skin issue, which in turn, turns Naaman’s heart to the Lord. And God is using the least of men to accomplish this, as He so often does. “God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, so that no man may boast before God” (1 Cor. 1:27-29, NASB). And so Naaman realizes that all of the counsel given to him has been right. He surrenders and goes off to the dirty, muddy, Jordan River to again be humbled; to disrobe in front of his entourage, showing all of his blemishes and disease, and to dip seven times in the Jordan.
When Naaman rises up from his baptism of humility, he finds an incredible thing: he is healed! “His flesh was restored like the flesh of a little child, and he was clean” (v. 14). Now that we have come near the end of our study, the wording in the passage is worth remembering. In the beginning, Naaman was ministered to by a young girl (na’arah qatana); and now Naaman’s skin was restored like the flesh of a little child (na’ar qatan), yet the text specifically says, “he was clean.” Naaman has become like the little girl herself: pure and clean, an innocent child in the eyes of a loving God. In Hebrew, the word, ‘clean’ (טהור – ‘tahur’), is often used in the book of Leviticus regarding the sacrifices to describe them as “pure (phys. sound, clear, unadulterated; Levit. uncontaminated; mor. innocent or holy)” (Strong, New Strong’s Dictionary, “H2891”). Vine describes this word as “To be clean, pure… Cleansing might be achieved by physically removing the objects of defilement” (Vine, 36). Naaman had his ‘object of defilement’ – his leprosy – removed. He was clean.

Naaman’s flesh was not only renewed and clean, but his soul was as well. After his cleansing, he returns to Elisha to thank him and to confess his revelation of God as the true God (v. 15). Naaman’s soul has followed the example of his body and has become cleansed as well. From all appearances (both within our text and the verses that follow), it really appears that Naaman has left his old gods behind (repentance) and has committed to following the one, true God. Naaman has had his ‘object of defilement’ – his sin – removed. He is clean.

Finally, as is the true sign of repentance, Naaman longs to serve. What a change from the beginning of this passage! Naaman comes full circle and offers Elisha a gift and declares himself – in all of his humble, clean state – to be Elisha’s servant. We have seen
servants referred to throughout this passage. First the little girl from Israel, then Naaman, himself, as the servant of Ben-Hadad. We see the servant of Elisha declare the method of healing and the servants of Naaman sway his mind in regards to this method. Finally, we return to Naaman being the servant. This translation of ‘servant,’ however, may be a bit of a misnomer as Walt Kaiser tells us, that “the most basic idea of ebed is that of a slave” (Kaiser, 2:369). John MacArthur continues this thought saying, “Its fundamental meaning is... lost on the pages of most English translations. The King James Version, for example, never translates ebed as ‘slave’ – opting instead for ‘servant’ or ‘manservant’ the vast majority of the time” (29). MacArthur is right; the Hebrew word, ebed (עבד), does indeed mean, “slave” (Strong, Enhanced Strong’s, “H5650”). The slave has no rights of his own. The slave has no future but that which his master allows for him, as Vine says, “The “servant” was not a free man. He was subject to the will and command of his master” (Vine, 225). This point is best illustrated in Exodus 21 when what we often refer to as the ‘bond-servant’ is put into service. In this passage, the Hebrew word, ebed, is not translated as either ‘servant’ or ‘slave’ in the King James Version, but instead reads, “and he shall serve,” quickly followed by the word, olam, meaning ‘forever’ The slave is a slave forever. The slave is at the mercy of the master. Naaman has humbled himself to this state; to complete dependence and surrender. Only in the dirty Jordan did Naaman find his cleansing. Only through humility and offering himself as a slave did Naaman find his freedom.

The journey that we have witnessed Naaman take through this passage has been amazing. The passage begins with Naaman as a great man who happens to have leprosy, and as a master who is ministered to by his servant. He has had his pride challenged all
along the way, finally having it stripped off at the request of his servant after hearing the command of a servant. Naaman has been on a journey that has transformed him into a humbled man who is clean, a servant who seeks to minister to his Master. The greatest of all has become the servant of all.

Luke 22:36 - “The one who is the greatest among you must become like the youngest, and the leader like the servant.”

CONCLUSION

SUMMATION

When studying the Old Testament, there are two ways that we should always be looking at the account. The first way that we should (and rightly so) read the passage is as a historical event where God acts in the life of a person or persons. By this mode of reading, in this seemingly simple narrative we learn of the interactions of nations and of God’s working through His prophet, Elisha. At a deeper reading (still within this mode of study) we also see a very important display of God’s love and mercy – even for the unbelieving Gentile.

Yet this vignette of the ministry of Elisha and life of Naaman goes far beyond a simple historical lesson and display of God’s grace. While this is true and very important, we must also remember that God is the same yesterday today and forever; and the God that worked in that time also works in our time as well. The same God that worked in their lives is the same God that desires to work in our lives as well. In that, we catch a very important glimpse at what is later revealed to be a New Testament truth. Paul writes, “For whatever was written in earlier times was written for our instruction, so that through
perseverance and the encouragement of the scriptures we might have hope.” (Romans 15:4, NASB). So as we read these things, we must understand the work that God did there at that time and in that place, but we must also understand that these particular events are in the scripture because it doesn’t only relate to what God did then. It also gives to us a picture or illustration of different principles that God wants to speak to us today.

In this passage of the cleansing of the leper, Naaman, we find a great many principles that come into play in our own salvation. Naaman’s servant girl serves as a ‘type’ of God’s prevenient grace, His unknown (to us) and antecedent working in us in order to draw us unto Himself. We see God’s steady process of breaking Naaman of his pride and self-sufficiency as He had to do with so many of us and just as was Christ’s example of giving the law to the proud. We see the means of cleansing come through a way that doesn’t necessarily make sense to us (“For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God,” 1 Cor. 1:18); are there not ‘better’ ways to be cleansed? No, there is not; there is only one way. We also see the example of Naaman serving to show that any response of man in submission and service to God comes only after the touch of His saving hand.

Finally, we learn that the goal of the gospel and the process of salvation is to take our condition and completely turn it on its head. The goal is repentance – change. In this account of Naaman’s cleansing, we first see the transformation of man physically, then we see how “this experience has a great impact on Naaman, and that the physical change generates a spiritual one” (Assis, 280, emphasis mine). And so as Naaman’s physical cleansing ushered in his spiritual cleansing, let that remind us that this physical story
serves as a very real representation of the spiritual story that we are all a part of. God is not interested in only working in ‘great men,’ ‘mighty men of valor,’ kings, and prophets, but in you and I as well. Just as God did not intend to only teach us of the saving power of the gospel in the few words of the New Testament. It is – and always has been – spread across the entire scope of the Old Testament awaiting the day that we would uncover it.

**INTERPRETATION**

Despite the obvious potential for an evangelistic message, this passage is not merely limited to teaching us of the process of our salvation. Wherever we may be in our lives at this present moment, I believe that there are individuals in this passage from whom we may glean lessons for application. Perhaps one reading this might be a Naaman – a person who has all the outward trappings of being a great man, a valiant, might man of honor; but whose soul is rotting while they stand. Perhaps you are a Naaman who needs to heed the voice of many wise counselors around you in order to come to the river of healing and cleansing.

Or perhaps you find yourself in a place similar to that of the servant girl. She had the very likely (and understandable) potential to be angry, hateful, and bitter at her situation and her master. Yet instead of displaying the characteristics of many bitter men in the same situation, she instead chooses grace and mercy, finding purpose in the place where God has her. And in doing so, it is absolutely beautiful to see this lone, young girl fulfill the calling and directive of God to an entire nation. God did not call Israel to an absolutely exclusive and seclusive relationship with Himself but instead called them to be “a light to the Gentiles, that My salvation may reach to the end of the earth” (Is. 49:6, cf Acts 13:47). This lowly servant girl fulfills the greatest cause of Israel, one that few
others (and only the greatest) ever did: that of being a light to the Gentiles. Can you do the same? Can you find purpose in where God has placed you?

Or consider the King of Israel and the Prophet of Israel and their responses to Ben-Hadad’s request. It’s interesting how we see these two men react to potentially bad news. The King of Israel, presuming to be self-sufficient, has no recourse in this matter and tears his clothes in despondency. Meanwhile, Elisha, the Prophet of Israel, calmly requests that Naaman be sent to him, knowing that not only is there a prophet in Israel (v. 8), but that there is a very big God in Israel. Which of these two will you be? When faced with an overwhelming situation, will you forget God’s might and His faithfulness, thinking of your own inadequacies? Or will you instead react as calmly as Elisha, turning the matter over to the one who holds the universe in the palm of His hand?

Again, remembering Romans 15:4 (“For whatever was written in earlier times was written for our instruction, so that through perseverance and the encouragement of the scriptures we might have hope”), there are things in this passage that gives us hope. We need to realize that the events of this passage doesn’t only relate to what God did back then, but because of what Paul said in Romans 15:4 (and similarly in 1 Cor 10:11), we know that these accounts can also be an illustration of principles that God wants to show us today. The basic principles are this: “The Lord does not see as man sees; for man looks at the outward appearance, but the lord looks at the heart” (1 Sam. 16:7). God is more concerned about the individual according to the position of their heart than their position before men. And God is concerned about every individual – Jew, Gentile, or marauding Syrian; great man or slave girl.


The Servant's Heart is a sealed prophecy. Kill Fidelitas in The Chamber of Sins Level 2 (Act 2) while wielding a Storm CloudStorm
Long BowBowQuality: +20%Elemental Damage: 1â€“85Critical Strike Chance: 6.00%Attacks per Second: (1.77-1.95)Weapon
Range: 120Requires Level 9, 38 DexNo Physical DamageAdds 1 to 85 Lightning Damage(36-50)% increased Attack Speed
Centuries of development in steel armoursmithing turned the armies of the Eternal Empire into very effective lightning rods. or have it in your 10
The Eternal Spring. The Great Path. Talks given from 11/9/74 to 20/9/74 Original in Hindi. CHAPTER 1. The Darkness Inside. 11 September
1974 am in Chuang Tzu Auditorium. [Note: This is a translation from the Hindi series Shiva Sutra, which is in the process of being edited. It is for research only.] OMIÂ The salutation is indicative of the fact that the path ahead is of surrender. Only the humble will attain. Those who are aggressive and full of ego, those who wish to attain even truth by grabbing at it, those with the attitude of conquering nature will be defeated. They can possess the trivial, but that which is so immense, so vast, can never be theirs. They may succeed in grabbing the worthless, but nothing meaningful can ever become part of them. The â€œScrum Mastery: From Good To Great Servant-Leadershipâ€ is an excellent book for experienced Scrum Masters and beginners. Geoff Watts is the author of this book. This is a powerful book full of great examples of leadership, with very interesting content. If you are looking into more insight into Scrum, this is a good book. It provides a good introduction to scrum mastery.Â Scrum Mastery is for practising Scrum Masters who want to develop themselves into a great servant-leader capable of taking their teams beyond simple process compliance. In short, it is a useful book for everyone aspiring or veteran scrum practitioner. Detail About Scrum Mastery by Geoff Watts PDF. Name: Scrum Mastery: From Good To Great Servant-Leadership.