

Wednesday, October 26, 2022 ▫ Read 2Kings 5:15–27

Questions from the Scripture text: Where does Naaman go in v15? With whom? Who stand before Elisha? What does Naaman say that he knows? What does he ask Elisha to do? How does Elisha begin his response in v16? What does he say that he does in front of Yahweh? What will he receive/accept? How does Naaman respond? How does Elisha keep responding? For what does Naaman then ask in v17? What will he no longer do? To Whom alone will he sacrifice? What does he ask for from Yahweh (v18)? For what does he want pardon—where will he still go? Why, to do what? How does Elisha answer in v19? Who speaks to himself in v20? Nu Whom does he swear? What does he plan to do? What does Gehazi do in v21? Who sees him? How does Naaman respond? What does he ask? How does Gehazi answer in v22? What story does he spin? What does he ask for under the guise of this story? What does Naaman offer instead (v23)? Who helps him give the gift? To where does Gehazi arrive in v24? What does he do there with the silver and the garments? What does he do with the servants? Where does Gehazi go in v25? What does Elisha ask him? How does Gehazi answer? What does Elisha say went with Gehazi? What does Elisha ask Gehazi about timing? What does Elisha say will cling to whom in v27? Where does Gehazi now go? In what condition?

Where is God? 2Kings 5:15–27 looks forward to the first serial reading in morning public worship on the coming Lord’s Day. In these thirteen verses of Holy Scripture, the Holy Spirit teaches us that **the true God is everywhere and sees everything, so we must aim at pleasing Him in all of our actions in every place.**

Only one God in all the earth. Naaman’s Damascus-pride (v12) (and Rimmon-pride, v18) has now been humbled. Now, he recognizes that Israel is the only land that has an actual God (v15). Naaman wants to give something to the prophet who was this God’s mouth to him, but Elisha acknowledges himself to be a mere “standing servant” (v16) as Naaman himself is in Syria (cf. v18). Unable to recognize Yahweh as God by gift, Naaman wants to recognize Yahweh by taking a piece of Yahweh’s land with him.

A gracious God, with gracious servants. Naaman’s theology leaves much to be desired. He doesn’t seem to understand that Yahweh is God in and over Syria (cf. the error in 1Ki 20:23). He seems to think that he needs some Yahweh-dirt in order to offer Yahweh-sacrifice (v17). And though he understands that enabling his master’s idolatry requires pardon, he already plans on doing so anyway (v18).

But notice the difference between Elisha’s response to Naaman’s weakness (v19) and to Gehazi’s (v27). Naaman is wrong about himself, but he isn’t wrong to think that Yahweh is a merciful, gracious, and longsuffering God (cf. God’s own self-description in Ex 34:6). The spiritual work done in him is not nothing, and the Lord has regard for the work of His hands. We ought to have the same hope for mercy that Naaman had, and with those who are new to faith we ought to show the same patience as Elisha.

The God Who sees us always, everywhere. For his part, Naaman at least knows that even back in Syria Yahweh will be seeing him and responding to him. Gehazi? He’s swearing by Yahweh’s Name (v20), but still thinking he can pull the wool over Yahweh’s eyes—hiding the goods (v24) and lying about the trip (v25). As Yahweh’s servant, Elisha’s heart had gone with him (v26). But even if Elisha had missed it, shouldn’t Gehazi have cared more about what Yahweh saw?

Yahweh sees the heart, and Elisha highlights this by naming all the things that Gehazi’s heart craved to buy with that silver. At the end, we have two flawed believers: Naaman and Gehazi. The way Elisha states the curse in v27 demands that we note the comparison/contrast. Gehazi has been given more, but is bearing less fruit. Of him to whom much is given, much is required. If you’re reading and using this devotional, it’s likely that much has been given to you. Don’t seek comfort in sin by looking away from God; rather, seek to resist your remaining sin by looking to the God Who sees you and helps you.

In what situations are you tempted to forget that the Lord sees you? For you personally, what does your heart desire that is in competition with desiring to please the Lord? With whom, specifically, do you need to be more understanding? From whom, specifically, should you have higher expectations?

Sample prayer: Lord, You see us and You know us. We thank You for Your longsuffering and mercy with us, but of us to whom so much has been given, certainly much is required. Forgive us for enabling the idolatry of others like Naaman did with his master. Forgive us for desiring riches more than desiring to please You. Forgive us for watching out for what men see, and disregarding the fact that You see us. As You did with Elisha, conform us to Your own character we pray, in Jesus’s Name, AMEN!

Suggested songs: ARP1 “How Blessed the Man” or TPH273 “Break, Thou the Bread of Life”

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Second Kings chapter 5 verses 15 through 27. These are God's words and he returned to the man of God. He and all his aids and came and stood before him. And he said indeed now I know that there is no God in all the earth except in Israel Now.

Therefore, please take a gift from your servant, But he said, as Yahweh lives before whom I stand, I will receive nothing and the urged him to take it, but he refused. So now and said, Then if not, please let your servant to be given to mule loads of earth for your servant will no longer offer either burnt offering or sacrifice to other gods.

But to Yahweh Yet in this thing. May always pardon your servant. When my master goes in to the temple of Raman to worship there and he leans on my hand and I bow in the temple of Rahman when I bow down in the temple of Ramon may Yahweh, please pardon your servant in this thing.

Then he said to him go in peace. So he departed from him, a short distance But Gehazi servant of Elisha the man of God said, look my master has spared name in the Syrian while not receiving from his hands. What he brought. But as Yahwe lives, I will run after him and take something from him.

So Gehazi pursued name and when Aiman saw him running after him he got down from the chariot to meet him. And said it was all well, and he said all is well. My master has sent me saying indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim.

Please give them a talent of silver and two changes of garments. So now I'm and said, please take two talents. Any urged him and bound. Two talents of silver and two bags. Two changes of garments and handed them to two of his servants. And they carried them on ahead of him when he came to the Citadel, he took them from their hand and stored them away in the house.

Then you let them in go and they departed. Now, he went in and stood before his master, Elijah said to him, Where did you go Ghazi? And he said your servant did not go anywhere, Then he said to him did not my heart go with you and the man turned back from his chariot to meet you.

Is it time to receive money and to receive clothing all of Groves and vineyards sheep and oxen male and female servants. Therefore, the leprosy of Niamin shall cling to you and your descendants forever political And you went out from his presence, Lapras as white as snow.

So far the reading of God's inspired and, and there and toward

Sophia. They're more gods than one. There's only one God. And where is God in heaven? God is.

He makes his glory most known in heaven but God has everywhere which actually is not super precisely. Exactly. True God is, which means God is everywhere, because he has existence inherent to himself. He doesn't have measure or space. He fills all in all because in order for something to exist it must be present to him and he present.

It Does. God know, all things. Yeah. Yes. Nothing. Yeah, nothing can be. Yes, nothing can be hit from God. Well Khazi, of course, knows these things. And yet, there's a difference between knowing these things and living by these things Elisha very much new the presence of God. You see as he says as Yahweh lives before whom I stand, I will receive nothing and aims a quick study.

He knows that if he goes into the house of Ramon back in Damascus, with his master, the king that you offer will see him because God is everywhere and nothing can be hid from God. In fact, he himself has sort of already said that God has ever because he says, he doesn't believe Ramon is a God at all.

So there's no god and all the earth except in Israel. And so, y'all, like God of Israel is the only God and he may have a little bit to learn. It seems that he thinks he needs a little piece of Israel in order to have the true God with him.

And and there is some some growth to be had but there is only one God in all the earth and he knows all things. Then he sees all things. Now, here's a gracious. God with gracious servants. We'll get to Gehazi in a moment but we've already noted one imperfection.

We've already noted one imperfection with namein's. New faith. And of course we see the other one that it he is going to compromise and sin just a little bit Going into it knowing that it's sin and hoping that God will pardon him for it. Anyway that of course is a horrible thing.

And we must not willingly, commit, any sin? And if we can do so on an ongoing basis without the Lord reproaching us and our conscience and bringing us to our repentance in which we refuse to keep on doing that. Then we probably ought to be fearful for our souls.

You don't have good reason to think that you're a Christian. If you can just keep on willfully committing the same thing which is one reason why if you are you need help, you need not only to confess it to God and repent of it and seek from him help to fight against it.

But if you keep on doing it, eventually your heart will get hardened and it'll become easier and you'll get used to it. And you will not be able to know whether you are a Christian or whether you just fake it that family worship in corporate worship. And so is good to be able to confess to whomever.

The Lord has given spiritual care of you. That would be me or mom and we would help you and the fact that it is known and that you can fight against it with someone else will help you against it. So Ramond is doing something that is fairly serious, but he's a new believer and it's interesting that Elisha is patient with him.

He says to him, go in peace, have a gracious. God Psalm 103 reminds us that he knows our frame. He puts our state away from us, as far as the east is from the west. He has long suffering and patient and he persists in his sanctifying work in us and we too ought to reflect the character of our God.

Like Elisha and not expect that people will be immediately sanctified. Yes, We ought to call them to repentance but we should remember that. God has patient with us. We should be patient with others and even with ourselves so long as we are repenting groaning for stuff, completion of our sanctification and the redemption of our bodies, the way Romans 8 teaches us to grow and to fight against the flash, the deeds of the body by the spirit etc.

And I'll let yourself grow discouraged or dismayed at how slow, how slowly sanctification often goes. And yet we should be alarmed if we can be after much grace and much walking with the Lord much knowledge. If we can be false, like Ghazi is now Gehazi. Seems to think himself doing right?

He even swears to himself by the name, the covenant name of God as Yahweh lives. I will run after him and take something for him from him. Perhaps he's quoting to himself from Deuteronomy. You shall not muzzle the ox while it threads and rate rationalizing for himself all the reasons why it really wouldn't be right to just give away this spiritual service that we've given to NA name and, you know, Master Elisha's a nice guy but we really need to keep the law.

So he may have things that he could tell himself but the reality of what Gehazi is like and that this is a sinful thing from his heart comes out when he starts telling lies. It may actually be true that too young men of the sons of the prophets had come, but it wasn't true that Elisha sent him.

So maybe he's embellishing a little bit here after all, they've recently had a famine and taking care of the needs of the sons of the prophets, has been one of the difficult things. And so he may be thinking to himself that we need this and this is what Elisha ought to have said to me.

And so he speaks in behalf of what Elijah. You can see how a man could rationalize all these things. But what's actually in his heart, you see, Elisha knows what's in his heart, he got two talents of silver, it's a hundred and fifty pounds of silver and two changes of garments.

But Elijah says as a time to receive money to receive clothing and all of Groves and vineyards and sheep and oxen and male and female servants. You see Elisha

knows that and has his heart. He's been thinking about all the different things he could buy with all that silver.

And so Gehazi uses the name of Yahweh. And you can see the beginnings of his justifying reasoning in verse 20. Look, my master has spared, and I am in the Syrian. Well, not receiving from his hands. What? He brought as Yahweh lives. So he applies the name of Yahweh and but that's Elisha, the genuinely knows, Yahweh lives.

And he says, as Yahweh lives before whom I stand, you see, there's a way of thinking about God that forgets that we are actually interacting with him naturally, and actually in front of his face, which is a wonderful thing. He is the gracious God from whom Elisha has learned to be so patient with Naaman, but it's a fearful thing because he is the Holy God.

From whom Elisha has learned to curse. Gehazi. It has been shown more grace and has more knowledge and sending against grace and sinning against knowledge is more heinous than sitting in ignorance and sitting as a new believer or an unbeliever. And so one moment or a few minutes, maybe a couple hours, who knows how long it takes of Gehazi, counting countenancing, the sin in his heart and then lying to his master again.

Verse 25, you probably rationalized to himself that, you know, it's not like he went very far and you know, I kind of I didn't really go anywhere, you know, just to the end of the road or whatever. But this one moment of sin and ends up cursing, not just him, but his descendants forever.

Yeah, he goes out of Elijah's presence Leprous as white as snow. But however, long they were descendants of Gehazi on the earth, they too, were Leprous white to snow. So you see that the Lord is real and present and to be interacted with in our lives. He is gracious but he is holy and this holiness.

Ought to be a help to us against sin. Elisha didn't want the outcome to be that There is a profit for hire in Israel. Remember what he had said. He shall know that there's a prophet in Israel. He wanted to go name into know that there's a real God in Israel with a real prophet PRO P.

H E T and so he was unwilling to take a profit PROF IT less. The message of the realness of Israel's God, get lost or muddled.

So let us love and rejoice over our gracious God and remember His holiness. Like Elisha did not just using as Yahweh lives as a phrase that we're going to attach to whatever theological reasoning we give for doing what's in our hearts, but using it as something to check our hearts, to remember that we stand before Him.

So that we may be helped by him to grow and grace. Spray.

Father, thank you for worship and how our worship times themselves. Remind us that we stand before you. We sit before you we live before you. We praise you. That you the God before whom we live, are the one who have given yourself for us in Christ and given yourself to us in Christ.

We pray that You would help us to recognize and be honest about the sin. That is in our hearts that we wouldn't be self-deceived like Gahazi. And that we wouldn't try to deceive others. Do be patient with us in our remaining sin. We pray we have much just like name and did but do not let us become bold or false then our sinning Last.

We become hard Last. We find that we have never genuinely had dealings with you, but treated, you just as a way of thinking, Oh, forgive us and help us be near us by your spirit. So that we may live By faith in Christ, the fellowship of your spirit and the knowledge of you.

As our heavenly Father, we ask it all in Jesus name, Amen.