

2 Kings Chapter 05 Commentary Verses 20-27

2Ki 5:20 ¶ "But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the LORD liveth, I will run after him, and take somewhat of him. 21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? 22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. 23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. 24 And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed."

Now, in Israel, it was the custom that any who sought council of the prophet of God, was to bring to the prophet of God a gift. Gehazi, Elisha's servant, knew of this custom. Gehazi thought it was not right for Elisha to not take the gift from Naaman. However, Gehazi forgets that those who gave gifts to the prophets of God were Israelites, not Syrians or people of other nations. Gehazi also forgets that this whole healing of leprosy is to bring glory to the name of God, and to God himself.

Gehazi's inherited covetous nature gets the best of him and Gehazi runs after Naaman, and when he catches up with him, he tells Naaman a lie to procure some of the treasure for himself. Naaman readily gives more than was requested by Gehazi and sends two of his servants to bear the gift for Gehazi. Gehazi hides the gift in the house and sends the men away. The bible speaks, of Gehazi's actions, to us in volumes when we are told **1Ti 6:10 "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."** Surely, we see the covetousness of Gehazi at work, and just like the devil, Gehazi does his dirty work in secret, he thinks. Gehazi has forgotten that God knows all things, even the thoughts and intents of the heart.

Gehazi, in his covetousness, dishonors Elisha's name by his covetousness, deception, and pride of life, thinking what he can do with these monetary gains. He is stealing in the name of Elisha for his own gain. Thus, he not only degraded the name of Elisha but also dishonored the name of God.

Adam Clarke's commentary gives us this information: "*The Chaldee, Septuagint, Syriac, and Arabic understand the word *lpe ophel*, which we translate tower, as signifying a secret, dark, or hiding place. He was doing a deed of darkness, and he sought darkness to conceal it.*" We shall see proof of this in these next verses when the Holy Spirit reveals to Elisha what Gehazi has done.

25 "But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. 26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."

Gehazi goes in to stand before Elisha. Elisha asks Gehazi where he has been. Gehazi tells another lie, which does not deceive Elisha, the prophet of God. Elisha tells Gehazi: My heart went with you, and I know that you received a gift from Naaman. Elisha asks Gehazi: is it a time to receive money, and a list of other things, which were what Gehazi determined to do with the gifts he received, for something that we did not do? Elisha tells Gehazi: because you have done this covetous evil, under the cover of a lying spirit, the leprosy that was upon Naaman will be upon you and your seed forever. Gehazi departed from Elisha's presence a leper as white as snow. Notice that Gehazi's sin did not only affect him; but it was also laid upon his family forever. Does this mean that there are still descendants of Gehazi who are lepers today? No, It means that leprosy was upon all his descendants until his line was extinguished. This is a great warning to us today: when we sin, it affects many more than just our own self and may be the death of our own family lineage.

One lesson here is: we should not let the love of money cause us to be misguided in our actions. Just as we do not take credit for the eternal salvation of a soul, so we do not do things under the cover of a lie to get gain,

or some claim to fame for ourselves. Gehazi's actions equate to those who claim to have eternally saved a person, (which we hear often today in the realm of religion) when the truth is that only God can save a person eternally. By making such claims, we are defaming the name of God and Christ, just as Gehazi defamed the name of Elisha and God. Nor should we lie about our misconduct when we are called out for our inappropriate actions. We must always remember, in every decision we make for whatever actions we take, nothing is hidden from God.

There is also a picture of the New Testament church in this scene. We see a Gentile, coming to the man of God, a prophet, for healing. Thus, we see when the Jews rejected Christ, and later rejected his apostles, the apostles were sent forth to the Gentile nations of the world. Just as Naaman was healed of his leprosy, every born-again child of God is healed of his sin sickness, eternally, through the finished work of Jesus Christ.

We also see a picture of the Age of Salvation by the Grace of God, in that, eternal salvation cannot be bought, because it is the gift of God, to as many as God the Father gave to God the Son to save. We also see that no person can give eternal salvation to another person, because it is the gift of God to his own chosen people.

Just as Gehazi, under the pretense of a lie, exercised to take a gift that was not his, and paid the price for his sin, we remember in the New Testament, two scriptures that demonstrate this, seen in **Ac 8:18-23; 18 "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."**

And in **Ac 19:13-17; 13 ¶ "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified."** Both texts teach us that we are not to exercise in gifts not given to us by God.

We give thanks and praise to our Saviour and Lord, Jesus Christ, for the gift of eternal life, and the great hope of the resurrection of our bodies, to be like his resurrected body in eternity. Thank you, LORD, for the revelations of this chapter to us. May your Holy Spirit take these revelations and make them effectual in the hearts and lives of many, to bring glory and honor to your holy name, Amen!