

## 2 Kings Chapter 5

**2 Kings 5:1 "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valor, [but he was] a leper."**

“Naaman”: A common name in ancient Aram, or Syria, meaning “gracious, fair.” Four phrases describe the importance of Naaman:

1. He was the supreme commander of the army of Aram as indicated by the term “captain,” used of an army’s highest ranking officer (Gen. 21:22; 1 Sam. 12:9; 1 Chron. 27:34;
2. He was “a great man,” a man of high social standing and prominence;
3. He was “highly respected,” a man highly regarded by the king of Syria because of the military victories he had won; and
4. He was “a valiant warrior,” a term used in the Old Testament for both a man of great wealth (Ruth 2:1), and a courageous warrior (Judges 6:12; 11:1).

Severely mitigating against all of this was the fact that he suffered from leprosy, a serious skin disease (verse 27; see notes on Lev. Chapters 13, 14).

The author attributes Naaman’s greatness and success to God’s sovereignty. “Naaman” was a military leader of one of the region’s most powerful nations, “Syria;” He was a man of position, prestige, power, and wealth; and admired hero, but also a “leper.” Leprosy (generic for many skin diseases), was feared because of social rejection as well as the physical suffering it caused (Luke 4:27).

“King of Syria”: Either Ben-hadad I or, more likely, Ben-hadad II (see note on 1 Kings 15:18).

“By him the LORD had given deliverance unto Syria”: Naaman’s military success was attributable to the God of Israel, who is sovereign over all the nations (Isa. 10:13; Amos 9:7).

The name "Naaman" means pleasantness. Naaman had possibly been an army officer in the army of Ben-hadad. It seems that at this point in time, he had been made captain of the host. The master, spoken of here, is Ben-hadad. He had led the Syrian army in battle against the Assyrians, and the LORD had helped him to victory. He was honored by his countrymen, because of his bravery and skill in battle. It appears from the verse above, that he was a good moral man as well. His leprosy had not been severe enough to keep him out of battle.

Verses 2-4: God uses the weak to humble the mighty. Naaman was a great man; she was a “young girl.” He was Aramean; she was an Israelite. He was a commander; she was a captive. He had fame; she was a servant.

**2 Kings 5:2 "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife."**

“Companies”: Naaman led the Syrian army in quick penetrations across Israel’s border (1 Sam. 30:8, 15). On one of his raids, he captured a young Israelite girl used as a servant, who ultimately told him of Elisha.

It seemed, there was never a peace between Syria and Israel that lasted very long. There were border skirmishes frequently. This little maid from Israel had been captured on one of these raids.

**2 Kings 5:3 "And she said unto her mistress, Would God my lord [were] with the prophet that [is] in Samaria! for he would recover him of his leprosy."**

The prophet ... in Samaria”: Elisha maintained a residence in the city of Samaria (6:32).

The word for “leprosy” designates not only Hansen’s disease (15:5), but also serious skin conditions (Lev. 13:1-46), and various types of fungi (Lev. 13:47-56; 14:33-57).

It appears, the maid was happy in her captivity. It even appears that she cares for Naaman, her master. She believes, that if Naaman was in Samaria, Elisha could heal his leprosy. She is aware the healing comes from the LORD, but is mightily manifested through Elisha. She is so sure of this, that she tells her mistress.

**2 Kings 5:4 "And [one] went in, and told his lord, saying, Thus and thus said the maid that [is] of the land of Israel."**

What the girl had said to her mistress; one of the servants of the house that overheard it; or rather, Naaman went and told his lord the king of Syria. For as this was said to his wife, no doubt she told it to her husband, and not a servant; and the following words require this sense, and is the sense of most Jewish commentators.

"Saying, thus and thus said the maid that is of the land of Israel”: Who for her wit and beauty might be well known at court by the name of the Israelite girl.

This possibly means that Naaman went in and told Ben-hadad that this girl said, there was a prophet in Israel, who could cure Naaman's leprosy.

**2 Kings 5:5 "And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand [pieces] of gold, and ten changes of raiment."**

“King of Israel”: Jehoram (see note on 1:17).

“Ten talents of silver and six thousand pieces of gold”: About 750 pounds of silver and 150 pounds of gold.

Naaman also, sent ten changes of clothing. This means that Naaman was very important to the kingdom, and he must be cured regardless of cost. Notice who he sends the money to. It is the king of Israel. Such a gift would surely turn the head of the king of Israel.

**2 Kings 5:6 "And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have [therewith] sent Naaman my servant to thee, that thou mayest recover him of his leprosy."**

The contents of which were, so far as it concerned Naaman and his case, which are only observed, these.

"Now when this letter is come unto thee": Was received by him.

"Behold, I have therewith sent Naaman my servant unto thee": The bearer of it.

"That thou mayest recover him of his leprosy": Meaning not he himself, but that he would recommend him to the care of a proper person, his prophet, and enjoin him to do the best he could for him. But the king of Israel mistook his meaning, as appears by what follows in the next scripture.

Messengers from kings were allowed to carry their messages to the king of the land without danger. Ben-hadad was a heathen king. He thought if there were someone in the land that could heal Naaman, he would surely be working for the king. He sent the letter and the gifts to the king, so Naaman would be healed.

Verses 5-7: Jehoram feared that the "letter" of the "king of Syria" might have been a pretext for war. Letters of provocation were common enough in the ancient Near East (1 Kings 20:1-11).

**2 Kings 5:7 "And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, [Am] I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me."**

"Rent his clothes": This action was a sign of distress and grief (1 Kings 21:27). Jehoram thought that Ben-hadad expected him to cure Naaman's leprosy. Since Jehoram knew that this was impossible, he thought he was doomed to have a major battle with the Syrians. When Elisha heard of Jehoram's distress, he told the king to send Naaman to him for healing (verse 8).

The king of Israel knew that only God could give life to a person. Someone with leprosy was thought of as being dead. The king of Israel knew how serious a sin it would be, to put himself in the place of God. He tears his clothes to prove that this is not his idea. He believes this to be some kind of a trick the king of Syria is pulling, to get him in trouble with God.

**2 Kings 5:8 "And it was [so], when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."**

"There is a prophet in Israel" was the same as saying Israel had a real God.

We do not know for sure, but it appears the king was not aware of Elisha's part in the raising of the woman's son from the dead. Elisha heard of this, and sent word to the king to send Naaman to him. It was almost as if he was saying, "the king of Israel and the king of Syria will realize there is a prophet in the land". This was as much for the benefit of Israel, as it was for Syria.

**2 Kings 5:9 "So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."**

In his chariot drawn by horses; or "with horsemen and chariots", a great retinue, both for his own grandeur, and for the honor of the prophet, and to make him the more respectable by him.

"And stood at the door of the house of Elisha": Who now dwelt at Gilgal, as is probable (see 2 Kings 4:38), hither Naaman was directed, and here he stopped. And having sent a messenger to Elisha to acquaint him who he was, and what was his business, he stayed waiting for an answer.

From a very early age, the Syrians used horse-drawn chariots. This was not unusual then. This proud man would not go into the humble house of Elisha.

Verses 10-14: No one should seek a display of God's power without first submitting to Him. The cure for Naaman's spiritual need (his true problem), was to humble himself (Luke 5:12-13). Elisha's counsel would force him to set aside his pride and his preconceived notions and trust God, even though he had hoped for a more dignified healing process.

**2 Kings 5:10 "And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."**

Or returned an answer by Naaman's messenger; he did not go out to him, choosing to be retired, as he commonly did. And being perhaps employed in prayer for the cure; and it may be also to show his contempt of or little regard he had to worldly grandeur and honor, as well as to mortify the pride of Naaman.

"Saying, go and wash in Jordan seven times": So, according to the law of the cleansing the leper, he was to be sprinkled seven times, and on the seventh day his flesh was to be bathed or dipped all over in water, which is meant by washing here (Lev. 14:7).

"And thy flesh shall come again to thee": Which was eaten and consumed by the disease on him.

"And thou shalt be clean": Freed from this pollution, or filthy disease, with which he was defiled. For a leper was reckoned unclean (Lev. 13:3).

Since he did not come in to Elisha, Elisha did not come out to him, but sent him a message. The commander of the army would find this a very degrading thing to do, as if he were not clean.

**2 Kings 5:11 "But Naaman was wroth, 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 strike his hand over the place, and recover the leper."**

"Surely come out to me": Because of his personal greatness (verse 1), his huge gift (verse 5), and diplomatic letter (verse 6), Naaman expected personal attention to his need. However, Elisha did not even go out to meet him. Instead, he sent his instructions for healing through a messenger (verse 10). Naaman was angry because he anticipated a personal cleansing ceremony from the prophet himself.

Because of his prominence "Naaman" expected a greater reception from Elisha.

We see a very proud man. He was a great man in his land, and he expected the holy man to show him respect. We must remember, he had shown the holy man no respect. He had made up his mind, how this healing was to take place, and none of his expected things happened. He did not even hear the holy man call upon his LORD. He is insulted.

**2 Kings 5:12 "[Are] not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage."**

"Damascus," the capital of Syria, has been labeled the oldest continually inhabited city in the world (Isa. 7:8). It is located northeast of the Sea of Galilee and Mount Hermon in northern Palestine. Three major caravan routes passed through Damascus. Major roads extended from the city to the southwest into Palestine and Egypt, straight south to Egypt and the Red Sea, and east to Babylon. Damascus owed its prosperity to two rivers, the Abana and the Pharpar (verse 12). The Syrian people were so proud of these streams that Naaman the Syrian leper almost passed up his opportunity to be healed when Elisha told him to dip himself in the waters of the Jordan River in Israel. He thought of the Jordan as an inferior stream in comparison with these majestic rivers (verse 9-14). However, it was obedience to God's Word that was the issue, not the quality of the water. In the days of Israel's divided kingdom, Damascus was the capital of an Aramean kingdom that engaged in hostilities, not only with Israel and Judah, but also with mighty Assyria.

His pride was about to keep him from being healed. He was familiar with the rivers of Damascus, and he knew they were clean. He could not believe he had come so far, to just wash in the water of the river. He was really angry.

**2 Kings 5:13 "And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much rather then, when he saith to thee, Wash, and be clean?"**

“My father”: The title “father” was not usually employed by servants to their masters, but was a common term of servitude, humility, or respect. The use of the term here may indicate something of the warmth that the servants felt for Naaman (2:12). His servants pointed out to Naaman that he had been willing to do anything, no matter how hard, to be cured. He should be even more willing, therefore, to do something as easy as washing in a muddy river.

The servants were not so puffed up with pride. They are saying to Naaman, what will it hurt to wash in the water and try it? You might be healed. You have come so far, why not just try washing in the river like the prophet said?

**2 Kings 5:14 "Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."**

“Flesh of a little child”: This description indicates that ancient leprosy was a disease of the skin, distinct from modern leprosy, a disease primarily of the nerves.

For the term “man of God” (see the note on 1 Sam. 9:6-11).

He realized how foolish it was, not to take the advice of the holy man, after he had come so far to get his advice. He swallowed his pride, and obeyed the commands of God which came from Elisha's lips. He immediately had soft skin like a young man. His leprosy was gone, and his skin was very soft.

Verses 15-18: More than Naaman's physical condition had changed. He displayed new attitudes as well: thanksgiving (verse 15), reverence (verse 17), and humility (verse 18).

Verses 15-16: Naaman's conversion is reminiscent of other Gentiles in the Old Testament: Rahab (Josh. 2:11; Ruth (Ruth 1:16), and the sailors and Ninevites in the Book of Jonah (Jonah 1:14, 16: 3:5-10). He expressed his belief in the Lord by confessing that “there is no God in all the earth, except in Israel.”

**2 Kings 5:15 "And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that [there is] no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant."**

“There is no God ... but in Israel”: Upon his healing, Naaman returned from the Jordan River to Elisha's house in Samaria (about 25 miles), to give confession of his new belief. Naaman confessed that there was only one God, Israel's God, the Lord. In saying this, Naaman put to shame the Israelites who continued to blasphemously believe that both the Lord and Baal were god (1 Kings 18:21).

He had been angry, when he left the house of the prophet before. Now, he went back and honored the prophet, who the LORD used to heal him. He recognizes the God of Elisha as the One True God. He tries to pay Elisha for the healing.

**2 Kings 5:16 "But he said, [As] the LORD liveth, before whom I stand, I will receive none. And he urged him to take [it]; but he refused."**

Elisha demonstrated well the spiritual principle that God's ministers ought not to make merchandise of the ministry.

"He refused": To show that he was not driven by the mercenary motives of pagan priests and prophets, Elisha, though accepting gifts on other occasions (4:42), declined them here so the Syrians would see the honor of God only.

It was not wrong for the prophet to take an offering. In fact, generally the person blessed, did give an offering. It perhaps, was because Naaman had first expressed his importance, or it could have been because he was a heathen. Elisha possibly, wanted Naaman to see that a person could not buy the favors of God. Elisha wanted Naaman to realize that it was the LORD who truly healed him.

Verses 17-19: Most people believed deities had power only on their own soil (17:26-28). Naaman wanted to build an altar "to the Lord" with dirt from the land of Israel to insure that Yahweh would be present when he worshiped in his homeland of Syria ("Rimmon").

**2 Kings 5:17 "And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the LORD."**

"Two mules' burden of earth": In the ancient Near East, it was thought that a god could be worshiped only on the soil of the nation to which he was bound. Therefore, Naaman wanted a load of Israelite soil on which to make burnt offerings and sacrifices to the Lord when he returned to Damascus. This request confirmed how Naaman had changed, whereas he had previously disparaged Israel's river, now he wanted to take a pile of Israel's soil to Damascus.

Naaman said above, "There is no God in all the earth, save in Israel". The request (in verse 17), was to take a little of Israel home with him, so he could worship on the soil of Israel. His burnt offering and sacrifices would be made on that soil. In doing this, he would be recognizing the God of Israel.

**2 Kings 5:18 "In this thing the LORD pardon thy servant, [that] when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing."**

“Rimmon”: The Hebrew term “Rimmon” (literally “pomegranate”), is a parody of the Syrian deity, Hadad, whom the Assyrians named “Ramanu” (literally “the thunderer”). Hadad was the storm god, usually identified with the Canaanite god, Baal. As an aide to Syria’s king, Naaman’s duty demanded that he accompany the king to religious services at the temple of Rimmon in Damascus. Naaman requested that the Lord forgive this outward compromise of his true faith in and commitment to the Lord.

Naaman is asking in this, for the LORD to forgive him for going to the house of Rimmon to worship. He will no longer believe in any other god than the LORD. He will go to the house of Rimmon to keep from being killed. He is saying in advance, that the visit to the house of Rimmon would be to please his leader, and he would worship in form only. His heart will be forever with the LORD.

**2 Kings 5:19 "And he said unto him, Go in peace. So he departed from him a little way."**

That is, the prophet said to Naaman.

"Go in peace": In peace of mind; be assured that God has pardoned this and all other transgressions.

"So he departed from him a little way": About a mile, as the Targum, and so other Jewish writers; of this phrase (see Gen. 35:16). Some say a land's length, that is, about one hundred and twenty feet; rather it was a thousand cubits, or half a mile.

In this, we do not see Elisha expressing approval of Naaman going to the house of Rimmon. He does not reprimand him either. He does send him away in peace.

Verses 20-27: “Gehazi” was struck with Naaman’s “leprosy” because he succumbed to greed (Col. 3:5).

Verses 20-21: Gehazi’s basic selfishness and shallow spiritual condition come to the surface in the following account. By contrast, “Naaman,” who had resented being received by Elisha’s messenger previously (verses 10-11), now comes down to meet the prophet’s “servant.”

**2 Kings 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."**

Within himself, observing what had passed.

“Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought”: He speaks contemptibly of Naaman, as an alien from the commonwealth of Israel, and reproaches his master for letting him go free, without paying for his cure. When he thought he should have taken what he brought and offered, and given it to needy Israelites, and especially to



the sons of the prophets, that wanted it. And perhaps it mostly disturbed him, that he had no share of it himself:

“But, as the Lord liveth, I will run after him, and take somewhat of him”: The word for "somewhat", wanting a letter usually in it, is what is sometimes used for a blot. Jarchi observes, that Gehazi taking something from Naaman, was a blot unto him, and indeed such a one that he could not wipe off.

The greed of Gehazi is showing. He is like many today, who are in the ministry for the money they make from it. That is the wrong reason to minister, as we will see in the next few verses. It is such a shame that he tries to include the LORD in this act of lying and stealing. He uses the phrase "as the LORD liveth". Had he been a true servant of the LORD, and of Elisha in particular, he would have trusted Elisha's judgment on this matter.

**2 Kings 5:21 "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?"**

As fast as he could.

"And when Naaman saw him running after him": Which he might observe, looking back, or be informed of by some of his servants.

"He lighted down from the chariot to meet him": In honor to the prophet, whose servant he was.

"And said, is all well?" Fearing something ill had befallen Elisha; or he himself had done something wrong, which caused the servant to run after him.

Naaman had seen Gehazi serving Elisha. His respect, shown here, is for Elisha.

**2 Kings 5:22 "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."**

“My master hath sent me”: A lie for selfish gain revealed the sad state of Gehazi’s character. Another lie followed to cover up (verse 25).

The servant of Elisha is giving an excuse to Naaman for Elisha changing his mind about the gift. Of course, this whole statement is a lie. A talent of silver was thought to weigh about 75 pounds. This is worth a great deal.

**2 Kings 5:23 "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."**

“Two talents of silver”: About 150 pounds of silver.

Naaman was so thankful for his healing that he wanted to give even more than was asked. He insisted on giving two talents of silver and two changes of garments. It took two men to carry the silver. Even at that, the load would have been very heavy. These servants were not Gehazi's.

**2 Kings 5:24 "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."**

Of Samaria, or which was near it; a fortified place, and where was a watch, to whom he could safely commit the money and clothes.

"He took them from their hand": Not willing they should go any further with him, lest the affair should be discovered to his master.

"And bestowed them in the house": Deposited them there in the hands of some person whom he could trust; or laid them out, or ordered them to be laid out, in the purchase of houses, lands, vineyards, etc. (see 2 Kings 5:26).

"And he let the men go, and they departed": To their master.

Gehazi knows what he had done was wrong. He did not let the two carrying the load of silver come back into the city, for fear Elisha would find out what he had done. He hid the silver in the house, perhaps his own, and went to Elisha.

**2 Kings 5:25 "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."**

To know his will, and minister to him, as he had used to do, and as if he had never been from the house.

"And Elisha said unto him, whence comest thou, Gehazi?" Where had he been, and where was he last?

"And he said, thy servant went no whither": He pretended he had never been out of doors, which was another impudent lie. One would have thought that he who had lived so long with the prophet, and had seen the miracles wrought by him, and knew with what a spirit of prophecy he was endowed, would never have ventured to tell such an untruth, since he might expect to be detected. But covetousness had blinded his eyes and hardened his heart.

We can look back to when the staff of Elisha was sent by Gehazi to put on the face of the dead boy. We remember, the boy did not improve. Now, we know it was the hands of this liar that kept the staff from helping. God knew the heart of Gehazi even then. His heart had not been with the LORD all along.

**2 Kings 5:26 "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?"**

“Went not mine heart with thee”: Elisha knew Gehazi lied. Though his body did not move, Elisha’s mind had seen all that had transpired between Gehazi and Naaman.

All of man’s ways (Job 11:11; Psalm 139:1-4), are ever open to the omniscient and omnipresent God!

Elisha loved Gehazi. He had been Elisha's personal servant, as Elisha had been Elijah’s. Gehazi should have known that Elisha would know everything he did. Elisha had a vision of the whole thing. Gehazi's plan for the money was to buy oliveyards, vineyards, sheep, oxen, menservants and maidservants. He was tired of being poor, and wanted to be rich from the ministry. This sounds all too familiar, does it not?

**2 Kings 5:27 "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper [as white] as snow."**

“Leprosy ... shall cleave unto thee”: Gehazi’s greed had cast a shadow over the integrity of Elisha’s prophetic office. This made him no better in the people’s thinking than Israel’s false prophets, who prophesied for material gain, the very thing he wanted to avoid (verses 15-16). Gehazi’s act betrayed a lack of faith in the Lord’s ability to provide. As a result, Elisha condemned Gehazi and his descendants to suffer Naaman’s skin disease forever. The punishment was a twist for Gehazi, who had gone to “take something” from Naaman (verse 20), but what he received was Naaman’s disease.

He took the gifts of Naaman, now he will also have his leprosy. He will no longer serve Elisha. He must go out from him. He was no longer fit to serve Elisha. He was not trustworthy, and his greed made him unfit for the ministry. The leprosy that Gehazi received was the worst kind. He received his as a curse for his terrible sin. He could stop the leprosy with himself, by never getting married. If he married and had a family, the curse of the father would be on his sons and daughters.

## **2 Kings 5 Questions**

1. Who was captain of the host of the king of Syria?
2. What kind of captain was he?
3. What does the name "Naaman" mean?
4. Who is the master spoken of in verse 1?
5. How did the little maid happen to be in Naaman's house?

6. How do we know the little maid liked Naaman?
7. Who does she suggest Naaman go to see, to get rid of his leprosy?
8. Naaman takes the maid's suggestion to whom?
9. What did Ben-hadad send as a gift to Elisha?
10. How much does a talent of silver weigh?
11. Who sent the letter to the king of Israel?
12. What did the letter request of the king?
13. When the king of Israel read the letter, what did he do?
14. When did Elisha send word to the king that he would help Naaman?
15. How did Naaman get to Elisha?
16. Why did Elisha not come out and speak personally with Naaman?
17. What did Elisha tell him to do?
18. How did Naaman feel about this?
19. His \_\_\_\_\_ was about to keep him from being healed.
20. Who spoke to Naaman, and convinced him to do what Elisha had told him to do?
21. What happened, when he obeyed the words of Elisha?
22. What admission did Naaman make in verse 15?
23. When Naaman offered Elisha gifts for what he had done, what did Elisha do?
24. What did Naaman ask Elisha for?
25. What did he want with dirt from Israel?
26. Who ran after Naaman, and asked for a gift?
27. What did Naaman give Gehazi?
28. Where did Gehazi hide the silver?

29. What did Elisha tell Gehazi, when he came back?

30. What punishment came on Gehazi for his sin?