



**KING'S
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EDINBURGH

The insignificant young girl, out-of-touch king, pagan general, and crooked servant (2 Kings 5)

The insignificant young girl

This Israeli servant girl had been captured and forced to work serving the wife of Naaman. You'd expect her to be bitter, angry and uncooperative and yet she goes out of her way to help Naaman and share the 'good news' that there is a prophet in Samaria that could easily heal him of his leprosy.

- **Talk about your own reactions to unfair situations. Could it be that God wants you to use them to open up conversations about Christ?**

The out-of-touch king

Looking at the king of Israel in verse 7 (probably Jeroboam), we see that he didn't naturally turn to Elisha as the obvious person who could heal Naaman. He should have been the one most connected to the ministry of Elisha, and passionate about helping his nation follow God.

- **What does this say to us about leadership? What are the applications of this for us in our generation and in our City?**

The pagan general

Naaman initially was '*furious*' (verse 11) that Elisha didn't come and see him himself, and was in a '*rage*' about being told to wash in an Israeli river.

- **Do you ever get upset at how God responds to you?**

Naaman does finally humble himself and obeys by washing in the Jordan seven times and gets completely healed (verse 14) and declares the God of Israel as the only God (verse 15)!

- **What does this tell us about friends of ours who are initially offended by the Gospel?**

The crooked servant

Finally, Gehazi (Elisha's servant) should have known a lot better than to take it upon himself to reverse Elisha's decision not to accept the cash gift from Naaman. This twist in the tale warns us to ensure the gospel we preach is 'free'. It is a *'free gift'* (Romans 6:23), that we can never repay. Many people have, over the years, abused this freedom and like Gehazi, tried to charge for it.

- **Talk about this important Gospel truth. Are there times where we forget this, and slip into practicing a 'payback' theology?**



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