



II KINGS



THE FINAL DAY OF HURRICANE ELIJAH (2 KINGS 2)

PREVIEW

SCRIBE

This is a preview of the Final Day of Elijah which is incomplete. See the fulfillment in the life of Yeshua called Jesus in Matthew 27

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By Scribe

The wind blows where it lists and you hear the sound thereof, and know not from where it comes and wither it goes: even so is a man born of the spirit. **John 3:8**. So was the advent of Elijah, God of Jehovah, when he first appeared in **1 Kings 17** challenging Ahab: even so was the birth of Jesus of the Holy Ghost (**Luke 1:35**); and every son and daughter of God. **John 1: 12**. However, we have insights as to where Elijah and Jesus departed to: they went to heaven.

The last day of Elijah, a prophet filled with the power and Spirit (Wind) of God, was painted graphically by the Bible in no lesser glory than his ministry; he went out as he began, a Hurricane, a perfect storm, of category 5 plus. Follow his tracking on the final day and 'the One' (**Ruth 4:1**), Elisha, God of supplication or riches: but the Spirit itself makes intercession or supplication for us with groaning which can not be uttered (Roman 8:26); who rode with the storm. If you know that Elijah, God of Jehovah, is the type for Christ, then 'the One' who is to be prophet in his room (**1 Kings 19:16**), Elisha, which means God of supplication or riches is a type for THE HOLY GHOST. (**John 14 and 15**). He is the other Comforter that is in Jesus' room or stead.

In much the same way if you understand Elijah's ministry you will understand Jesus': if you understand Elisha's ministry you will understand the ministry and the function of the Holy Ghost. If you remember Elisha was anointed to be Prophet in Elijah's room after Elijah's return from Mount Horeb (see Mount Mori-jah). It stands to reason that the office of the succeeding Prophet is that of the Holy Ghost since Eli-jah is a type of Christ, he that occupies the succeeding office is a type of the Holy Ghost. This is made even clearer when one considers the meaning of Elisha's name: God of supplication and riches.

The final day of Elijah is therefore the final day of Jesus in type. Elisha's insistence not to leave Elijah is therefore the Holy Spirit profession to remain with and strengthen Jesus in His deepest hour of trial where his disciples failed: 'the spirit is willing but the flesh is weak.' Bear this in mind as you read through 2 Kings 2: the counterpart scripture for Jesus is **Mark 14-16**.

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Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended; is the same also which, ascended up far above all heavens, that he might fill all things. **Ephesians 4: 8-9**. These words were true of Elijah, God of Jehovah. Notice that in verse 2: 'they went down to Bethel'; in verse 4: 'they came to Jericho'; in verse 6: 'they two went on'; in verse 7: 'they two stood by Jordan'; and in verse 9: 'they pass-over' Jordan. Jordan means 'the descender' or 'fall' or 'to a lower region or boundary as the shore, the enemy'. Thus Elijah's descended to the enemy's territory before his ascent to Heaven is depicted in this tracking. The descent to the lower region speaks to the figurative death or baptism or both. Each location in the path taken is of spiritual significance as to how to get to the destination: The House or Temple of God in Heaven.

The same kind of language is used in the book of Ruth to describe where Ruth should go to mark 'the place' where 'he rest': 'descend to the lower region to the floor.' But remember, before she could go, she had to be prepared: she had to 'wash and anoint' and 'put on her clothes'. Similarly, it is reasonable to accept that Elisha was prepared to ride with the storm to 'the lower region' or 'boundary' or 'baptism' or 'death'. On this final day pay keen attention to Elisha's response to Elijah's requests: 'the spirit is willing'; his undivided attention to all that Elijah did; his non-interruption of Elijah; and patience to make his own request.

The relationship between Elijah and Elisha has identified in their discourse was more than that of lord or master and servant it was like that of Naomi and Ruth at the God-head level: they were friends that loved each other. Notice how the profession of Elisha and that of Ruth were similar in substance: 'As the Lord lives and your soul lives I will not leave (forsake) you': "Entreat me not to leave (forsake) you or to return from following after you; for where you go I will go..' As the experience went only death or translation could separate both. The profession was also of the 'Spirit'. He inspired those words: the spirit of a man is heard above his words. He was 'the One' that was driving Elisha for the 'double portion' blessing.

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It came to pass that when (final day) the Lord would take up Elijah to heaven by a 'whirlwind' or 'storm or hurricane' that Elijah and Elisha went from Gilgal (ghil-gawl: means a wheel; a variation of 'gal-gal': by analogy a whirlwind).

The route or track that the Lord sent Elijah is marked as Gilgal, Bethel, Jericho, they went on, stood, pass-over, and on the other side Jordan. At each of the first three locations Elijah's request 'as in prayer' was essentially the same except a slight modification at the second location when he inserted Elisha's name: " 'Elisha' tarry ye here, I pray thee; the Lord had sent me to (the next location)."

Three times he prayed Elisha and three times Elisha's response was the same: 'As the Lord lives, and your soul lives, I will not leave (forsake) you.'

Elijah did not say that Elisha could not come at all. It was his will that he should go alone but Elisha did not want to dwell at any of the locations just yet. He had a petition and sought an opportunity to voice it: he was 'chosen or anointed' and now he wanted perfection or ordination, a 'double portion' of Elijah's spirit. The timing was perfect, as it was the final day before Elijah was taken up to heaven. Not only sought he a blessing but he did not want to part with his lord and master; he wanted to be with him at all times.

Elijah's prayer requests was in the multiple of three, and so were the responses; Jesus on his final day, Thursday night, took three of his disciples in the garden, and prayed three times

Beth-el (bayth-ale: house or temple of God)

Jericho (*yer-ee-kho*; from *yaw-ray'-akh*: *it's month or else from roo'-akh*: *fragrant or figuratively make of quick understanding*)

They stood by Jordan(*yar-dane'*: descender from *yaw-rad'*: *figuratively to fall*)

They Pass-Over (Jordan: smiting Jordan

THE FINAL DAY OF HURRICANE ELIJAH (2 KINGS 2)

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Part them asunder

The Chariots and Horses of fire

The Whirlwind Ascent

The Falling of the Mantle

Elisha taking up Elijah's Mantle

Smiting Jordan

INTRODUCTION:

We have traced the Samaritan (meaning: Watch Station or lookout post: The Tower) theme, the one whose focus is heavenward and pertains to the love of God. We have seen how his cleansing from sin is revolutionary and dramatic and how he embodies the 4th Commandment becoming one with its dictate when upon his cleansing his response from then on is to give obeisance, thanks, praise unto, and worship God. This response to his cleansing tells us that he has been made whole and is sealed for time and eternity.

We also saw how the Body of Christ, His Church, the Woman and the six men who are by the Woman, is also of Samaria on the Lookout for the Messiah, of the City of Sychar: those who give and desire to get the drink of the living waters, which Christ, the Messiah who is the Holy One or the seventh, Sheh-bah man gives that they may never thirst again. We see how He in communion with the Woman (and the men), His Church, satisfies their thirst, authoring and finishing their faith with the sealing of the Holy Spirit which is granted unto them at that the perfect, complete, sheh-bah or 7th hour of the day that they might worship God in Spirit and in truth.

We see how the Woman, the Church, is set on fire for ministry when she is so lit with the Spirit and went and tell others, the six men, to come see a man who tells me all things that I have done, is not this the Christ? We saw how the Woman was convinced by the Spirit of Prophecy, the Testimony of Jesus that the 7th Man was not like any other she had met, for He was a **Prophet (Tower), a Seer**, who knew all things she had done in her life.

We also saw that Christ functions by speaking, His word, the same means by which He was Creator. He also pronounces his blessings as Redeemer (when He was at Cana) unto those who seek mercy by repentance and does the noble thing in theirs and on the behalf of the life of others by taking that journey of prayer unto Him, who is both Creator and Redeemer. Like the Woman or Church of Samaria they receive their blessing at the perfect, 7th or Sheh-bah hour of the day.

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We took a look at Christ missionary strategy and we saw the Two (Pair) as those who were at the re-reward going ahead of the Priests and the Ark at Jericho as they do before Christ in whatever place He would himself go. We also saw the Good Samaritan as he followed the example of Christ, as those who followed in the footsteps behind Levi who bore the Ark around the walls of Jericho. He ministered to the one in need and behaved not as the Priests and Levite who shun the work of God. The Two or Pair and the Good Samaritan as they went on ahead or followed the Lord both bore a prayer in their heart or adjured as they ministered exercising their faith and the Lord wrought wonderfully in their ministry to those who were sick, demon possessed, or half dead. They both worked from the houses of the sons of peace or the Church which is as an Inn to care of the needy.

Now we shall look at the Samaritan, those of the watch station (Tower) unto heaven, in their Prophetic role. Know this that the Prophet that is in Israel today is those who are the Samaritans! They bare the seal (Name) of God, keeping the Sabbath holy and obeying all of His Commandments for they are cleansed and made whole. They are baptized with His Spirit, worshipping God in Spirit and in truth and are in constant communion with Him either through a study of His word or prayer accessing His manifold blessings by His words. They are His ministers obedient, praying and adjuring as they work in His behalf. Now we look at them in their role like that of the Messiah, who is not only Priest, King but also Prophet.

The World today needs the Samaritan in this role as Prophet to be cleansed from the leprosy of sins. The Syrians (Babylonians) today as Naaman, the Captain of the host and the King of Syria, need the Ministry of such a (this) Prophet. The World must know that there is a Prophet in Israel among those who are as Princes who have wrestled with God and have overcome or prevailed. We shall be looking at Elisha, the God of Consolation or Comfort, the Comforter, in His role as Prophet (The Tower) in Israel.

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Elijah or Elias, the God of Jehovah preceded Elisha. Elijah was translated from earth to Heaven without seeing death when he was taken up by a whirlwind. Elijah's Ministry both in Spirit and power spoke to the Ministry of Jesus and John the Baptist. While Elijah is in Heaven Elisha upon the earth continued the work. Elisha had a double portion of the Spirit and power of Elijah which he received when Elijah was taken up. This is the precedent. The antecedent is realized in the ministry of Christ who was a Prophet after the order of Elijah even as John the Baptist was. With Christ now in Heaven, the Comforter, the Holy Ghost: the former and latter rain, occupies His office upon earth in His behalf.

Christ himself was also of the Prophetic order of Elisha having been conceived by the power of Holy Ghost in Mary's womb and then secondly having been baptized was anointed at the Jordan as the Messiah. Thus we are able to identify two or a double portion of the Spirit in His life and Ministry and yet it is reported that God doesn't give Him the Spirit by measure. Suffice it to say the Prophet in Samaria role is realized not only in Christ or the Messiah's Ministry but also in those who follow afterwards and would help him in the period when the God of Comfort and Consolation, the Holy Ghost has His tenure.

If you would recall over in **Matthew 24** the others or rest who stood by the cross required silence or let be that we may see, said they, whether Elias or Elijah would come as they thought that Christ on the stake called for Elijah. We have traced this subject in Revelation when we saw how the rest of the Sabbath opened John's and our eyes to view the vision of the future and we saw the Prophets, the one hundred and forty and four thousand from the twelve tribes of Israel, having been baptized before were now sealed in **Revelation 7**.

We also saw the great harvest of their work in the great multitude which no one could number, **but God numbered them in John 21**, standing with palm in their hands on the sea of glass before the Throne of God. The Elijahs of our day is actually the Elishas who received the double portion of the Spirit in the early and the latter rain outpouring. They minister with a constant watch unto prayer (The

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Tower unto Heaven) and with a focus heavenward expecting, looking and hastening the second return of our Lord and Saviour Jesus Christ by harvesting the earth, hence they are called Samaritans.

Babylon in Syria was pronounced in Nebuchadnezzar's day, as the Head of gold upon the image of **Daniel 2**. His kingdom was the first of the gentiles whose prerogative was and attained worldwide dominion, authority and power.

Babylon is the head of the body of the kingdoms of this world and of such Revelation refers to the tenure of the others (three) as that of 'Babylon' much in the same way Christ is the Head of Church whose body we are and so we are called Christians. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise and so we are also called Israel. So then they are but two in the world today: God's people Israel and those of Babylon, the Syrians, and we are told to come out of her my people and touch not of the unclean thing that ye receive not of her plagues for her sins have reached unto heaven.

The Covenant made by Israel (Jacob) with Laban, the Syrian of Babylon, is still in effect even unto today and will be the means of summoning God as The Witness when the latter day persecution begins again in our day even as Elijah invoked its precepts in his day against Ahab so will the Prophets of Samaria do in our time to consummate all things.

There is a general theme of **unity or oneness** of two that runs through the verses of this Chapter the fifth Chapter which agrees with the measure of Levi on the Measuring Reed or Rod. The Captain of the Host and the King of Syria: Naaman and Elisha: Naaman and Gehazi which seems to run through and through. Yea, the verses confirm that two can not walk together unless they be agreed. The Lord who worked and by the hand of Naaman delivered Syria, sought and brought His servant, the Captain of the Syrian host to be in union with Him who was his unseen Master, not the Syrian King. And Gehazi (valley of the visionary) who was not in agreement with his Master Elisha, who was anointed with a double portion

of the Spirit, was cursed along with his lineage with leprosy for the rest of his life while Naaman was made whole as he obeyed and washed and was made holy!

The work of the Samaritan Prophet is therefore to bring in union those that are God's and to separate from such union those who have proven themselves unfaithful and are of Babylon caring only for mammon! Yea, the voice of him that cries in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*, **Isaiah 40: 3-5**. (In the physical realm every Island and mountain shall be moved out of their places, and eventual flee away and cannot be found and finally the heaven and earth too shall also pass. **Revelation 6: 14, 16: 20, 21: 1**)

THE LORD'S DELIVERANCE: HIS HIGHWAY

V1 Now Naaman (pleasantness), captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.

The courtyard or earth today is nothing more than a wilderness and a desert, **Revelation 12: 6 & 14**, to be used to make straight a highway for our God for His second return when His glory shall be revealed. Though the Captain of the host of Syria was as the mountain, great, honourable and a mighty man in valour because the unseen, the Lord, by him had given deliverance unto Syria (to be elevated, the *highland*; *Aram* or Syria, and its inhabitants) and though his name meant: Pleasantness, he was or would become, a discarded, despicable and a detestable sight for the eyes as he was a leper.

The high and lofty Syrian would eventually die an ignominious death had his leprosy gone unchecked. Such is sin in our lives, notwithstanding our high and lofty exploits and accomplishments we would eventually be brought down low to the pit of hell. But the Lord by him had granted deliverance to the Syrians but what about his personal deliverance or soul salvation. God proposes such a highway for His second return making every lofty mountain low or humbled. As

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the Lord is not willing that any should perish but that all should come unto repentance, **2 Peter 3: 9**.

V8 And it was so, when Elisha (God of Consolation or Comfort) 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.

The mountain of Syria had towered over the Hill of Israel as is seen in the King of Israel rending his clothes and in this intimidation the Hill also was made low or humbled as the King sorrowed. But Jesus promised I will not leave you comfortless I will send to you another Comforter, **John 14: 18, 26 & 15: 26**.

And so the Man of God whose name bares the message: the God of Consolation or Comfort offered that support to the King of Israel in that day, sending unto him saying: send him unto me and he shall know that there is a **Prophet (or Tower) in Israel**. The Prophet(s) (Tower) in our time by the double portion of the Holy Spirit, by the former and latter rain out-pouring, will comfort the people of God.

V15 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.

The Prophet in Israel by his ministry alert and awaken those who benefit from the service of God that there is no God in all the earth but in Israel for I *am* the LORD: that *is* my name: and my glory will I not give to another, neither my praise to graven images, **Isaiah 42: 8**. So His glory, abundance and copiousness is experienced in a substantive way that we may know of His goodness and be led to worship, praise and glorify Him.

V22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim (Double fruited) two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

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Those who seek by crookedness to benefit from the service of God as the 'lying servant' will also be made straight as the rough places. Notice how crooked the servant was claiming the double. No one is out of the reach of God as the highway is prepared for His return.

DOUBLE PORTION OF THE SEVEN-FOLDED SPIRIT:

V2 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.

The inhabitants of the highland (7 hills or mountains) of Aram in Syria in Mesopotamia went out in bands, group or troop of robbers and took away captive out of the land of Israel (7 hills or mountains) a little young woman who waited on Naaman's wife. Though the Lord is high, lifted up and lofty yet He dwells with him who is of a broken heart and contrite Spirit, **Psalms 34: 18**. The Lord may not be in the great earthquake or the fire yet He is the still small voice, **1 Kings 19: 12**.

This we shall know if we follow on to know the Lord whose going forth is as prepared as the morning. Then shall we know the Lord and He shall come upon us as the early and the latter rain comes upon the earth, **Hosea 6: 3**.

V9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

Naaman was captivity who is now taken captive. He took and robbed as he did at his own will and took captive the little maid. And now he came with his horses and chariots to door of the house of the God of Consolation or Comfort, Elisha,

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for help. He is taken captive because of his need for wholeness which only the Spirit can give.

Similarly, when Jesus ascended on high, He led captivity captive and gave gifts unto men, some Apostles (Commissioners or Ambassadors with special powers), some Prophets, some Evangelists, some Pastors, some Teachers for the work of the ministry, for the perfecting of the saints till we all come in the unity of faith, unto the knowledge of the stature of Christ, unto the measure of the fullness of Christ, unto a perfect (or sheh-bah or seven) man, that is possessing the seven-folded spirit, **Isaiah 11: 2-3**.

V16 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.

The gifts and blessings of God are not for purchase or exchange. The Lord is generous and freely gives to all who humbles himself in obedience. Yea, the Lord gives His Spirit to him who obeys His commandments, **Acts 5: 32**. So the Prophet makes it clear as the Lord lives (upon the 7 hills or mountains in heaven) before whom I stand or serves, I will receive none despite Naaman urging him to take it, yea, he refused.

V23 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.

Yet, the disobedient servant, whose faith is denominated by the love of money, sought the double (not a 100%) but two times the portion of this worlds goods rather than the double portion of the Spirit.

THE SAMARITAN PROPHET (TOWER)

V3 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.

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The ministry of the Prophet or Seer that is in Samaria includes to recover, gather for any purpose or to take away the leprosy of sin. The Prophet does so by being on the watch or lookout for such who are in need, yea as a Tower. This includes but is not limited to his watch or prayer; hence for this he is called a Samaritan. He is a dweller in this City or defence dwelling place with its Tower reaching unto heaven that the view of the surrounding terrain might be seen.

The little young lady imparts the message of the ministry of the Samaritan Prophet (or Tower) unto her mistress or lady that her lord might be made whole of the leprosy of sin.

V10 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.

The God of Consolation or Comfort, Elisha, performs this function by the Holy Ghost. As Jesus says when He is come He will reprove the world of sin, of righteousness and of judgement. Of sin: because they believe not on me. Of righteousness: because I go and ye see me no more. Of judgement: because the Prince of this world is judged, **John 16: 8-9**. And so He despatches the messenger unto him saying: go wash into the Jordan seven times and thy flesh will come again and thou shalt be clean.

The counsel to wash seven times is one to claim the providence or provision of the Spirit. It is the first, second and third part of prayer, the first being just to ask of the Lord that ye might receive, while the second and third is to seek that ye might find and to knock that it might be open; for those who seek find and those who knock unto them it is opened, **Matthew 7: 8**. The counsel is therefore an adjuration or prayer by repeating an act or saying seven (sheh-bah) times, which is a call upon the Name of Him who is Sheh-bah or the Sacred Full One (Holy One) to do what is being dramatized or rehearsed. The Seven-folded Spirit will answer!

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V17 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.

Naaman's response to his cleansing makes it clear that he was made whole or born again as he now decides to worship no other god but the Lord God of Israel who He will now make his offering and sacrifices unto.

V24 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.

The house at the Tower of Samaria was used by him whose purpose his mammon to bestow such his goods rather than for the watch unto prayer. But we are counsel save not upon this earth treasures where rust doth corrupt and moth does eat. But save instead treasures in heaven where rust doth not corrupt neither moth doth eat. For where your treasure is there shall your heart be, **Matthew 6: 21**. The house by the Tower is much in its focus and scope as we will soon discover the Prophet of 'the Tower' saw Gehazi in his work of deceit.

SPEAK AND WORK AS THE LITTLE MAID OR HELPER: THE STILL SMALL VOICE

V4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

Out of the abundance of the heart the mouth speak, **Matthew 12: 34**. The young lady had spoken as she who is the greatest and proven herself as the trusted and faithful servant, **Matthew 23: 11**, desiring her lord to be recovered from his leprosy and sin she gave the best counsel which is now being conveyed unto her lord.

V11 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.

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God's servant does not always work in the way we expect neither do they do for us what we can do for ourselves. Instead, the Prophet(s) (Tower) of Samaria in Israel mission is to teach God's people how to pray and call upon the Name of the Lord as the children of Israel who cried out to God in Egypt.

The lesson and rewards for obedience is what is being taught that the pupil might receive the Spirit. We need only to enter our closet and pray as instructed rather than stand in the public and call on the Name of the Lord. Long public praying and the spectacle of striking the hand over the place of the leprosy or the one who has sinned is not the way of the still small voice of the Spirit. Naaman's anger usurps the way of the Spirit as the anger of a man works not the work which God desires of him, **James 1: 19-20**.

V18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon (Syrian deity) 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.

Now Naaman speaks as a servant in a small voice as one who is converted requesting pardon for accompanying his master the King of Syria into the house of his god, rimmon, where he bows himself as he now knows that rimmon is not God, that Jehovah, the Lord will pardon him in this thing.

V25 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.

Gehazi of the valley of the visionary was crooked and one of the rough places which needed straightening and to be smooth. He now stood before Elisha and continued in his lying ways saying that he went no where when asked from whence he came. As Ananias and Sapphira he did not lie unto man but unto God. He spoke not with the still small voice of a servant.

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THE HIGHWAY OF PEACE OR SALVATION:

V5 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.

This know that Jerusalem, Yaw-raw Salem, is the only place that teaches peace or the ways of Salvation and there is no other name given under heaven whereby men are to be saved other than the Name of Yeshua, which is called Jesus, the Christ or Messiah, **Acts 4: 12-13**. Hence the King of the highland of Syria sends Naaman to go and I will send a letter unto the King of Israel.

Neither can salvation be bought or sold with either silver or gold or changes of raiment.

V12 Are not Abana (stony or to build) and Pharpar (in the sense of rushing, rapid), rivers of Damascus (a city of Syria or the highland), 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.

The rivers of the high and lofty in pride, Abana and Pharpar of the City of Syria, Damascus, can not be compared with that of Israel's Yaw-raw Salem which flows as water or rains peace. The Living Waters of the throne of God is superior to any water in the whole earth much less that of Damascus, the City of Syria. Come ye that thirst and drink, buy without money food, **Isaiah 55: 1**.

V19 And he said unto him, Go in peace. So he departed from him a little way.

Those who thirst and drank as Naaman shall go in peace with their souls watered with salvation!

V26 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

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receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

The Liar corrupted the free salvation offered by the highway of God that as Naaman left in peace he sought to extract of him what he thought was a fair price for his cleansing and wholeness. Double he said in his heart for the double portion of the Spirit but money, garments, oliveyards, vineyards, sheep, oxen, menservants and maidservants can not value the worth of our eternal salvation, only the precious blood of Jesus does. And time has come for mammon, these things, to be put aside and that every soul should seek the highway of peace.

Yea, the heart of the Prophet from 'the Tower' of Samaria saw the crookedness of his servant.

CONTENT OF THE HEART SEALS OUR DESTINY:

V6 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 message of the little maid was conveyed by Naaman's household unto him who then told it unto the King of Syria who then communicates via letter to the King of Israel, saying in the opening sentence: '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.'

Naaman's and his household desire for his cleansing received also royal ascent as all banded together in this regard. Thus the King of Syria wrote to the King of Israel. But the King of Israel was not a Prophet or Seer whose purpose among other things included to recover, gather for any purpose or to take away the leprosy of sin.

We have such an Advocate in heaven today, who is not only King, but also Prophet and Priest. He will give unto us the desires of our heart. He counsels if

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two of you shall agree touching anything upon the earth if shall be done of my Father in Heaven, **Matthew 18: 19**. The content of the letter revealed the content and desire of the hearts of the Syrians. What is the content of your heart as revealed in your prayers today? Do you desire cleansing or purification from sins?

V13 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?

Whatsoever things you shall ask in prayer believing you shall receive, **Matthew 21: 22**. Naaman had to be coaxed to comply by his servants who were akin to obeying their master, who highlighted that it was a simple thing that the Prophet had ask of him to do: 'Wash and be clean!'

For us to be cleansed and made whole we must obey the truth: for we are sanctified by God's truth, His word is truth, **John 17: 17** It is not belittling to do this simple thing which is of such great worth and importance. The Lord gives to them that obey the Holy Spirit, **Acts 5: 32**. We need the heart of a servant in order to obey the Lord. He that will be greatest among you shall be your servant, **Matthew 23: 11**.

V20 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.

The valley of the visionary, Gehazi, though he be the servant of the God of Consolation or Comfort, Elisha, the man of God, spoke deceit in his heart and pledged thereby to pursue after Naaman to take somewhat of him.

Every such servant who does not the will of their Master though they be as the valley shall not be exalted, for they are crooked and as the rough places. Yea, we saw his thoughts and as man thinks in his heart even so is he, **Proverbs 23: 7**.

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V27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever (always, lasting, continually, perpetual & forever). And he went out from his presence a leper as white as snow.

Now the destiny of Gehazi and his seed is sealed for ever receiving the damnation of the leprosy of sin which is death.

THE RECOUNT: PRAY OR PREY!

V7 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.

To be a King of Israel or those who as a Prince wrestled with God and prevails, you must know how to pray. When you know the content of man's heart, yea, even as the heart is deceitful and desperately wicked who can know it, **Jeremiah 17: 9**, and that what it desires is beyond and out of your reach, you must be sorrowful, rending or opening your heart unto God as the king rent his clothes.

What we must do next is what he said: 'I pray you,' even so should we pray. The King dramatizes what must be done.

For the Lord is nigh him, that is of a broken heart and saves such that be of a contrite spirit, **Psalms 34: 18**. This is the necessary condition to make effectual your prayer unto the Throne of Heaven and even so we join the Samaritan Prophet in His watch invoking 'the Witness' of the Covenant.

The Name of the Lord is a strong Tower the righteous runs into it and is saved, **Proverbs 18: 10**. The Prophet in Samaria became as that Tower, permanently upright unto the heavens: he continued in prayer without ceasing, **1**

Thessalonians 5: 17. We continue to look at this in the recount how the little maid influenced Naaman's wife, his household, Naaman and Syrian King to take the journey to Samaria, for help from the God of Israel. We have already seen

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how this influenced the King of Israel to rend or open his heart and to pray as he dramatized. The journey from the highland of Syria unto the Watch Station or Tower of Samaria which is unto Heaven is an analogy of the journey we take in prayer unto Heaven:

- 1 Irrespective of how great, honourable, mighty or courageous we are even as Naaman. We all have a need to know how to pray. Naaman's need was healing from his leprosy. What's yours? Interestingly, God uses each of us to accomplish His will as He did Naaman in giving deliverance to the Syrians. Therefore, count it not strange that He would also minister to you of His blessings. Man ought always to pray and not faint.
- 2 All things work together for good to those who are called to be heirs according to His purpose. The little maid or young lady though taken captive gave the greatest of service unto Naaman's wife as she was of a free and gentle spirit.
- 3 She desired the best for her master though she was taken captive by him and was now in servitude in his household: would that my lord was with the Prophet (he is the 7th) in Samaria for he would recover him of his leprosy, she said unto her mistress. She rendered not evil for evil. She wanted him to go unto the Tower of the Name of the Lord in Samaria or to go for prayer for healing.
- 4 Not only did the mistress heard but another of the household went in and told Naaman thus said the little maid of Israel, yea, men ought always to pray and not faint. Thus the mistress, the servant and Naaman and the little maid, these four, banded together in this.
- 5 The fifth person to buy in to this goal was the Syrian King, who gave an urgent decree unto Naaman, saying go to, go giving him a royal letter unto the king of Israel.
- 6 The sixth person who by default bought in to this goal was the King of Israel, who thought that the King of Syria sought a reason for a quarrel, and did as the custom of Israel dictates: rending his clothes,

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symbolizing the opening of his heart unto God from whom is help comes from, and he cried out or dramatized what was the necessary thing to do, yea, that is to pray.

V14 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.

The Lord will do nothing but He reveals His secrets unto His servants the Prophets, **Amos 3: 7**. Believe the Lord so shall ye be established, believe His Prophets (the man of God) so shall ye prosper, **2 Chronicles 20: 20**. The counsel given by the man of God, who was the 7th person to band with all who expressed an interest or concern in Naaman' state was that of a prayer by an adjuration: an act repeated seven times to invoke the Name of God to effect that which was being rehearsed. So Naaman obeyed and adjured, washing 7 times in Jordan invoking the Name of God to cleanse him from his leprosy of sin. Yea, he washed and was made clean by the Holy One of Israel, who is Sheh-bah or 7. So 7 persons agreed including Naaman and Naaman agreed and washed 7 times and was cleansed and made whole. Gory, hallelujah!

The Captain of the host of the Syrian army was taught the strategy of the Captain of the Lord's Hosts who adjures to consummate the end of our world in the book of Revelation.

Men ought always to pray and not faint, **Luke 18: 1**. For there is no difference between Jew and Greek for the same Lord is rich unto all that call upon Him, **Romans 10: 12**. And the Spirit help our infirmities for we know not what we should pray for as we ought but the Spirit makes intercession for us with groanings which can not be uttered, **Romans 8: 26**. We continue to look at Naaman's journey in prayer in the recount how he reached unto the answer to his prayer: cleansing and wholeness:

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- 8 The 7th person to have heard and banded with the other six was the man of God, Elisha, the God of Consolation and Comfort. He functions by the double portion of the seven folded Spirit bearing the Name of the Lord and His seal as the Prophet (Tower) in Israel in Samaria. The King of Israel had this Prophet who worked along with him. He also had a Priest. Jesus is our King, Prophet and Priest. So the king's prayer was answered in that the Prophet told him to send Naaman unto him.
- 9 Naaman was redirected to the door of the house of the Prophet of Israel. Believe in the Lord so shall ye be established, believe in His Prophet so shall ye prosper. We need to pay attention to the counsels of the Prophet as it relates to prayer.
- 10 The Prophet's counsels are always in sync with that of God's. God, nor the Prophet; will not do what we can do for ourselves. Man ought always to pray and not faint. So Naaman was counselled to go and adjure or pray: wash 7 times in river Jordan and thy flesh shall come unto thee again and thou shall be clean.
- 11 Naaman had thought that the Prophet would have invoked the Name of the Lord in his behalf and strike the spot. But neither the Lord nor the Prophet is about spectacular display. God want us to be converted and become as a little child that we will enter into the kingdom of heaven, **Matthew 18: 3.**
- 12 The anger of a man works not the righteous works which God wants, **James 1: 20.** The wash of 7 times in Jordan's dirty waters was for the humbling of the proud Naaman in all his glory and accomplishments that he might become a child of the Kingdom of Heaven. The clean waters of Abana and Pharpar would only further his pride. We are counselled to take from me and learn of me for I am meek and lowly and you will find rest unto your souls, **Matthew 11: 29.**
- 13 The servants of Naaman were like that one of his household who first told him the counsel of the little maid of Israel, in their words the

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Prophet had a required of him a small thing: 'wash and be cleaned.' Yea, brothers and sisters, it is as easy as said in the prayer of faith.

Whatsoever things ye ask in prayer believing ye shall have it, **Matthew 21: 21-22**. Naaman must ascent or agree to be sealed or numbered. Yea, the washing of water by the Word is also a necessary step in the process of salvation. We must not neglect the daily study of God's word for it is for our good unto sanctification and holiness that results in the washing of regeneration and the renewing of the Holy Ghost.

V21 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?

Son be careful what you set you heart upon, for whatever a man set his heart upon that shall he also receive. Gehazi preyed upon Naaman for his worldly goods knowing he was cleansed and made whole. Yea as those who pray he went to **a.s.k** of him, after he followed or sought after him, yes, he would knock on Naaman's door, to see if it would open to accommodate his desires. And Naaman answered the knock, saying: Is all well?

What Gehazi did was what Naaman did in principle when he came to Israel's King with the royal ascent of the King of Syria **a.s.k**.ing for his cleansing. He **s**.ought this by coopting his master and he came **k**.nocking at the door of the King of Israel. He by this principle would become a servant of the God of Israel in truth and verity. We continue to look at Naaman's conversion in the recount and how is life became one of prayer, worship and service to the God of heaven as that of the one Samaritan Leper who was cleansed, returned and with a loud voice praised God and worshipped at the feet of Jesus, while the other nine went their own way:

15 Naaman now cleansed as the one leper of Samaria returned to the Prophet as a servant of God with a blessing of thanksgiving and continues to conduct himself with an attitude of prayer. I pray thee, he

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- said, take a blessing of the hand of thy servant. He did so in the certain knowledge that there is no God in all the earth but the God in Israel.
- 16 Though he was importunate as one in prayer, urging the Prophet, equal to the task of resisting was the Prophet who pledged as the Lord lives before whom I stand I will not. The blessings of the Lord are granted with a free will and spirit, and freely have ye receive even so should you give freely. But the Prophet would not have the servant of God to feel indebted to him because of the blessings freely bestowed by God upon him. He would rather have all to know of how the power of God may be accessed by prayer.
- 17 Naaman continues his renewed walk in prayer: I pray thee let two mules burden of the earth be given thy servant. What? Naaman now directs his attention to offering up unto the God of Israel an offering of thanksgiving pledging to do sacrifice and burnt offering only to Him.
- 18 And he asks for pardon when he attends with his master to the house of Rimmon his master's god that the Lord will pardon him for bowing down.
- 19 So the Prophet pronounced the blessing of his salvation, saying: go in peace.
- 20 But Gehazi would have none of this, equal to the pledge of his master was his utterance, saying: as the Lord lives I will receive somewhat of Naaman for my master has spared him of receiving at his hand what he had brought. Gehazi went against the better judgement of the Prophet, he did not believe in the Lord nor the Prophet, therefore, he shall neither be established nor prosper.

CONCLUSION: THE END OF GEHAZI, THE UNFAITHFUL SERVANT

V22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim (Double fruited) two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

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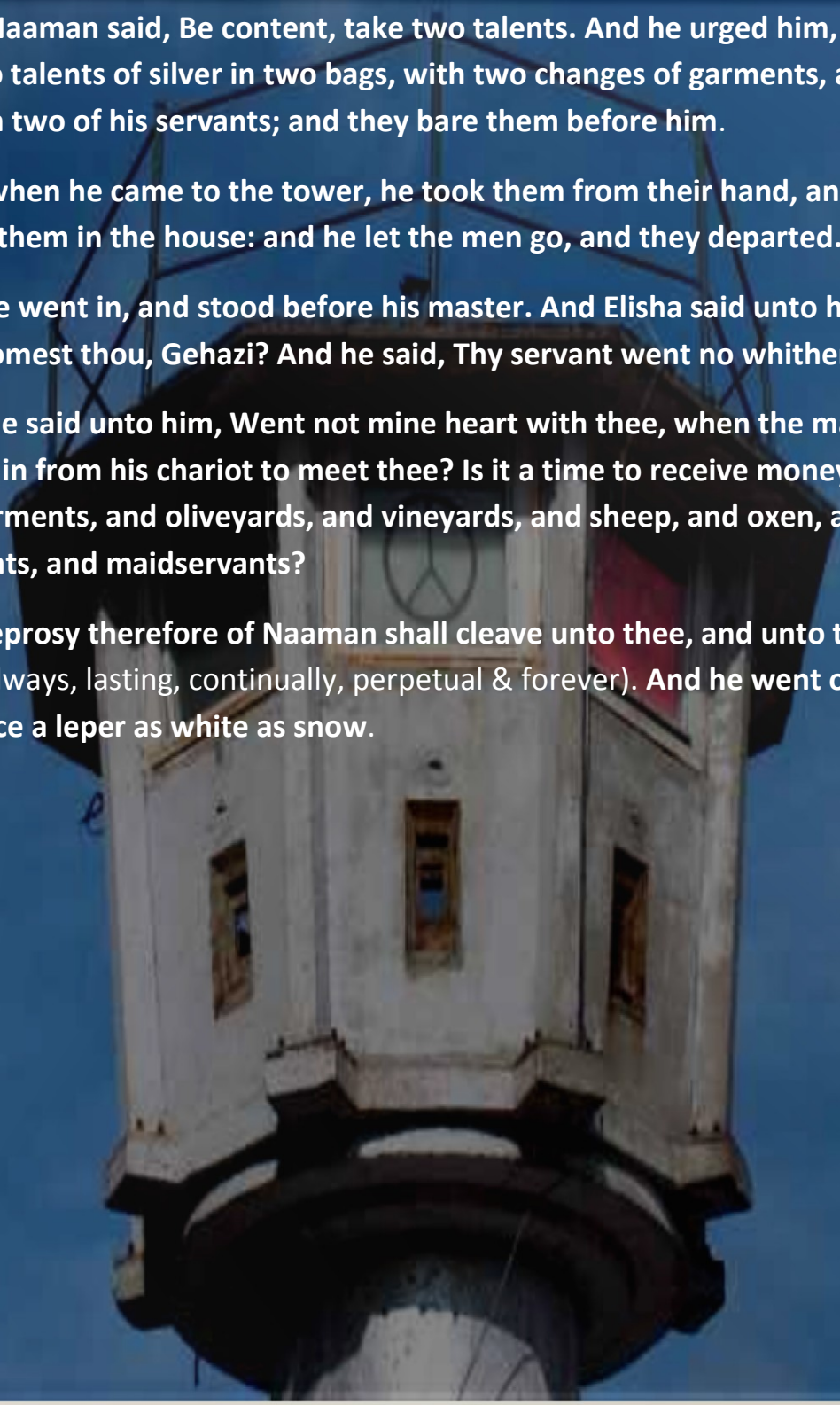
V23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him.

V24 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.

V25 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.

V26 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?

V27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever (always, lasting, continually, perpetual & forever). And he went out from his presence a leper as white as snow.



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There is a general theme of unity or oneness of Two that runs through the verses of Chapter 5. The Captain of the Host and the King of Syria: Naaman and Elisha: Naaman and Gehazi which seems to run through and through. Yea, the verses confirm that two can not walk together unless they be agreed. The Lord who worked and by the hand of Naaman delivered Syria, sought and brought His servant, the Captain of the Syrian host to be in union with Him who was his unseen Master, not the Syrian King. And Gehazi (valley of the visionary) who was not in agreement with his Master Elisha, who was anointed with a double portion of the Spirit was cursed with leprosy for the rest of his life while Naaman was made whole as he obeyed and washed and was made holy!

NAME OF THE LORD: THE LORD'S DELIVERANCE: HIS HIGHWAY	1	<p>THE LOFTY NAAMAN: 1 Now Naaman (pleasantness), captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper.</p>	<p>THE MESSENGER, ELISHA: 8 And it was so, when Elisha (God of Consolation or Comfort) 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.</p>	<p>THE LOWLY NAAMAN RETURNS TO ELISHA: 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.</p>	<p>THE CROOKED SERVANT OF ELISHA: 22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim (Double fruited) two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.</p>	NAME OF THE LORD: THE LORD'S DELIVERANCE: HIS HIGHWAY
SPIRIT: DOUBLE PORTION OF THE SPIRIT	2	<p>THE LITTLE MAID OR VALLEY BEFORE NAAMAN'S WIFE: 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.</p>	<p>NAAMAN, THE HILL, AT ELISHA'S DOOR: 9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.</p>	<p>ELISHA STANDS BEFORE THE LORD WHO LIVES: 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.</p>	<p>THE ROUGH PLACES, TAKE TWO! 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.</p>	SPIRIT: DOUBLE PORTION OF THE SPIRIT
GENESIS: THE SAMARITAN PROPHET	3	<p>THE PROPHET MESSENGER OF SAMARIA: 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.</p>	<p>ELISHA'S MESSENGER: 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.</p>	<p>THE LORD'S LOWLY SERVANT: SERVANT OF THE PROPHET: 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.</p>	<p>AT THE TOWER OF SAMARIA: 24 And when he came to the tower, he took them from their hands, and bestowed them in the house: and he let the men go, and they departed.</p>	GENESIS: THE SAMARITAN PROPHET
EXODUS: SPEAK AND WIND: AS THE LITTLE MAID OR HELPER	4	<p>SERVANT SPOKE TO HIS LORD: 4 And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.</p>	<p>NAAMAN SPOKE IN ANGER: 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.</p>	<p>THE SERVANT SPEAK: 18 In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leanieth 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.</p>	<p>GEHAZI SPEAKS: 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.</p>	EXODUS: SPEAK AND WIND: AS THE LITTLE MAID OR HELPER
LEVI: THE HIGHWAY OF PEACE OR SALVATION	5	<p>GO, GO, A LETTER TO KING OF ISRAEL: 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.</p>	<p>WENT AWAY IN ANGER: 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.</p>	<p>GO IN PEACE: 19 And he said unto him, Go in peace. So he departed from him a little way.</p>	<p>WENT NOT MY HEART? 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 maid-servants?</p>	LEVI: THE HIGHWAY OF PEACE OR SALVATION
NUMBERS: CONTENT OF THE HEART SEALS OUR DESTINY	6	<p>THE LETTER TO THE KING OF ISRAEL: 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.</p>	<p>THE WORDS OF NAAMAN'S LOWLY SERVANTS: 13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?</p>	<p>ELISHA'S ROUGH SERVANT: MEET: 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.</p>	<p>JUDGEMENT THAT STRAIGHTENS & MAKE PLAIN: 27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever (always, lasting, continually, perpetual & forever). And he went out from his presence a leper as white as snow.</p>	NUMBERS: CONTENT OF THE HEART SEALS OUR DESTINY
DEUTEROS: RECOUNT PRAY ON PREY!	7	<p>READ, RENT & PRAY: 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.</p>	<p>WENT DOWN, WASH, & BE CLEAN: 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.</p>	<p>FOLLOWED, WAS SEEN & MET: 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?</p>	<p>DEUTEROS RECOUNT PRAY ON PREY!</p>	DEUTEROS: RECOUNT PRAY ON PREY!