

# Contentment - Ii Kings 5

by Phil Beach Jr.

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*The sermon emphasizes the importance of contentment in the Christian life, and warns against the dangers of discontentment and covetousness.*

**Duration:** 43:51

**Scripture:** 2 Kings 5:20-27, Proverbs 5:15-20, Romans 12:1-3, Philippians 4:12, Hebrews 13:5

**Topics:** "Contentment", "Covetousness"

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## Description

Phil Beach Jr. emphasizes the importance of contentment through the story of Gehazi in II Kings 5, illustrating how discontentment can lead to spiritual ruin. He highlights that true contentment is found in abiding in the secret place of the Most High God, where one can experience peace and fulfillment in Christ. Gehazi's covetousness and pursuit of material gain serve as a warning against the dangers of discontentment that lurk within all believers. The preacher calls for honesty and humility in recognizing our own struggles with contentment and encourages the congregation to seek satisfaction in their relationship with God rather than in worldly desires.

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## Transcript

Thank you so very much, Lord, for the work of the Holy Spirit in our midst. Thank you for the Word of God. Thank you for the call that you have caused us to hear.

A call to abide in the secret place of the Most High God. A call to walk in Christ, living by you and through you and in you. Lord, help us to be honest tonight.

Deliver us from pride and help us, Lord, to apply the Word as you apply it to our own lives. We ask for Jesus' sake, amen and amen. Friends, there is no discontentment in the secret place of the Most High God.

You who were here Sunday morning, remember the message we ministered on dwelling in the secret place of the Most High God. Jesus walked in the secret place of the Most High God. He walked in that place.

And that is simply a place where you are living in God. Walking in God. Praying in God.

Seeking God. Joying in God. You see, your vision becomes fixed on Him.

Your faith becomes fixed on Him. He becomes your habitation, your dwelling place. And He becomes everything you need, both great and small.

Oh, how lovely it is to dwell in the secret place of the Most High. There to be infatuated with Jesus alone. There to find a solace in time of need.

There to find consolation in time of distress. There to find direction in time of confusion. Jesus.

God will deal with you if you are desirous to walk with God. I'm not talking about just talking about God. And emotionally being involved in the various different things that Christians can be involved in, in the day that we live in.

But I'm referring to a walk hid with God in Christ. God will surely deal with you about being content in Him. Being content in Him.

A lack of contentment. Want to shut that door, please, Joel? Thank you. Just pull it nice and hard, Joel.

That's it. As I was saying, God will surely deal with you about your contentment as you seek to find that shelter under the Almighty. I would like to invite you to turn your Bibles to 2 Kings.

2 Kings. And we want to look at a fella tonight who dwells in all of us. You say, this fella dwells in all of us? Yes.

He doesn't dwell in you in person, but what he means dwells in all of us. 2 Kings chapter 5. 2 Kings chapter 5. We're going to read about a man whose name is Gehazi. Now we often talk about Elijah and the story of Nahum.

And how Elisha, and how he was told to dip in the Jordan seven times and he was cleansed of leprosy. But recently the Lord directed my attention to Gehazi. And had me read over and over again something that Gehazi did.

And then I went and I learned what the name Gehazi means. And then I realized what the Lord was saying. Beware of Gehazi.

Beware of the tendencies of Gehazi that dwell within your heart and my heart. Beware! For Gehazi was a man who walked with the prophet. He saw mighty signs and wonders.

But he had something that lurked within his heart. He had eleven of a dangerous sin that inevitably resulted in his ruin and destruction. And may I suggest tonight at the very beginning that Gehazi's fault was not a sexual fault.

It wasn't a gross lie of some kind or some kind of an outward horrendous sin. But Gehazi's fault was discontentment. And discontentment I believe worked in Gehazi throughout his entire life as being the servant of Elisha.

And I believe that he struggled with discontentment. And that the Lord had given him opportunity after opportunity after opportunity to bring this area of discontentment before the altar of God and beg God to put a death blow to it. And then finally having lived with this discontentment it snared him.

2 Kings chapter 5. Let's read and learn. I'm just going to begin with verse number 1 chapter 5. It's a great story. I'm reading from the King James Version.

Like I always say, if you have another version and you're going to get confused, then don't read your version. Just listen. Because I'll be reading the Word.

But if you can read your other version and not get confused in reading it and listening to me read this at the same time, then do it. Just don't get confused. Don't let something rob you from the impact of God's Word tonight.

Those who go on to know the Lord, friends, are going to learn contentment. And without contentment you will never enter into the fullness of what God has provided for you not monetarily, but in Christ. They're the riches I'm after, Norman.

The moth doesn't eat. The rust doesn't destroy. And the thief can't steal.

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.

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. And she said to her mistress, Would God my Lord were with the prophet that is in Samaria, for he would recover him of his leprosy. And one went in and told his lord, saying, Thus and thus, said the maid that is of the land of Israel.

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. 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.

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

And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wrath 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. Are not Abana and far, far 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.

And his servants came near. By the way, in passing, months ago, we preached on this and we discovered that Naaman's problem was this. But I thought, I thought, there's the problem.

I thought, Lord. God's word was very clear. Go dunk seven times in the Jordan.

But then we come back and say, But Lord, I thought. That will always get you into trouble. Always.

Verse number 13. Thank God for those who encourage us when we become adamant toward God. Verse 13.

And his servants came near and spoke unto him and said, My father, if the prophet had bid thee to do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, wash and be clean? A little bit of encouragement always does good, doesn't it? Aren't you glad for friends who will come to you in love and gentleness and reason with you when you are set to do contrary to what God's word says? Aren't you glad for the servants of the Lord? Oh, what are you doing? Look what God's word says. Reconsider, brother. Reconsider.

Wow. Maybe I will think twice about it. Thank God for the servants of the Lord.

Verse 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. And he returned to the man of God, he and all his company, and came and stood before him.

Now let's focus in on what we're about to read. Naaman had just returned from being healed. And he brought himself and all of his company.

He stood before the man of God and 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. Verse number 16.

And he said, As the Lord liveth before whom I stand, I will receive none. And he urged him to take it. But he refused.

And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules, burden of the earth? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods but unto the Lord. In this thing the Lord pardoned thy servant, that when my master goeth into the house of Reman to worship there, and he learneth on my hand, and I bow myself in the house of Reman, when I bow down myself in the house of Reman, the Lord pardoned thy servant in this thing. And he said unto him, Go in peace.

So he departed from him a little way. Elisha had learned the secret of contentment. But listen, we're getting to the best part.

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. So Gehazi followed after Naaman.

Oh, my friends, volumes are already speaking. Volumes are already coming forth. Gehazi says, I will run after him.

And then verse 21 says, So Gehazi followed after Naaman. Gehazi was running after and following after something he ought not to have been following after, the Gehazi that lurks within us all. 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? And he said, All is well. My master hath sent me. Now did Elisha send Gehazi? What's happening

here? He's beginning to justify his pursuit.

My master hath sent me. Now listen closely. 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 talon of silver and two changes of garments. And Naaman said, Be content. Take two talons.

And he urged him and bound two talons of silver in two bags with two changes of garments and laid them upon two of his servants and they bare them before him. And when he came to the tower, he took them from their hand and bestowed them in the house and let the men go and they departed. But he went in and stood before his master.

And Elisha said unto him, Whence cometh thou, Gehazi? And he said, Thy servant went no whither. Whence cometh thou, Gehazi? Thy servant has gone nowhere. Now this is where the Lord spoke to my spirit.

Where did you come from? What were you following after? What were you pursuing? I haven't gone anywhere. I haven't done anything. And he said to 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 olive yards and vineyards and sheep and oxen and menservants and maidservants? 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. Now listen.

I'm reading from the Ungers Bible Dictionary. Something available to anybody. The first mention of Gehazi is his reminding his master of the best mode of rewarding the kindness of the Shunammites.

He was present when she told the prophet of her son's death and was sent to Elisha to lay his staff upon the face of the child which he did without effect. The most remarkable incident in his career is that which caused his ruin. When Elisha declined the rich gifts of Naaman Gehazi coveted at least a portion of them.

Listen. The root of discontentment the root of discontentment is covetousness. Covetousness.

Now you know the Bible has a lot to say the Bible has a lot to say about covetousness. Did you know the New Testament is filled with warnings about being covetous? These are things that it's very difficult to cope with in an American society. It's almost a no-no for a preacher to get up and warn the flock of being covetous for fear that the flock might become upset.

The most remarkable incident in his career is that which caused his ruin. When Elisha declined the rich gifts of Naaman Gehazi coveted at least a portion of them. He therefore ran after the retiring chariots and requested in his master's name.

Wow. He did it in his master's name and how we do it in the Lord's name. We covet in the name of the Lord.

We lust in the name of the Lord. We follow hard after Naaman in the name of the Lord. A portion of the gifts on the pretense that visitors had arrived for whom he was unable to provide.

He asked a town of silver and two garments and the grateful Syrian made him take two talents instead of one. Having hid the spoil he appeared before Elisha who asked him where he had been and on his answering thy servant went no whither. The prophet denounced his crime and told him that the leprosy of Naam should cleave to him and to his seed forever.

The word Gehazi actually means the valley of vision. The valley of vision. And may I suggest that deep within each one of our hearts lurks the valley of vision.

The vision of what we can have, what we can get, what is pleasant, what is visible, what we can follow after. Everybody has the valley of vision within their heart. Gehazi's sin was simple.

He failed to find contentment in the Lord God and in God's provision and sought after because of covetousness more than what God had ordained him to have. And as the scripture very clearly says, it was his ruin. The New Testament has much to say about contentment.

The Savior has much to say about contentment. Perhaps we could turn to Philippians chapter 4. Now, I do not want anyone to limit because God is not limiting. This message tonight on the idea of material monetary covetousness.

You can be a very discontent person and have nothing. You can be very dissatisfied and have an eye full of covetousness but yet have a humble house, very little money, not a high fluting lifestyle. Covetousness and discontentment is not always seen by pursuing after more money or more material things and a higher lifestyle and the fast lane.

But covetousness goes much deeper than that. That covetousness is the lack of contentment with God. And you can be a very humble person with very little and still be discontent with God and your field, whatever it is.

So don't interpret this as well, praise the Lord. I don't have anything. I'm not into the fast lane.

I don't have an eye for money and big homes and four cars and a lot of money and wheeling and dealing. No, that's not me. I don't have to worry about that.

Well, that's good. But maybe there's an area of covetousness somewhere else. Are you discontent with the place where God has called you? That's Gehazi.

Watch out now because as soon as discontentment begins to fester, you're going to start following after and start looking for something. It doesn't have to be money. It could be a position.

I've met a lot of people training, young people, older people, training for the ministry and they coveted after a position in God rather than being content in God where they're at being thankful. So see, there's various different forms of covetousness that can get a hold of us. Philippians chapter 4, beginning in verse 12, I know both how to be abased and I know how to abound everywhere and in all things.

In all things I am instructed both to be full and to be hungry, both to abound and to suffer need. Hebrews chapter 13, verse 5. Now, Hebrews chapter 5 says, Hebrews chapter 13, verse 5, let your conversation, a possible other translation, could be let your entire way of life, your entire way of life. What is it to be free from? Covetousness.

Now listen, to be free from covetousness is to be content. The absence of contentment is the presence of covetousness. Let your conversation be without covetousness.

Let your entire way of life, not just your physical, but all the other areas of your life, learn contentment. And the Bible goes on to say, Be content with such things as ye have. Some Christians, God made them a toe in the body of Christ and they despise it because they want to be the face in the light.

And all of their strivings and all of their effort is to try and become, because of covetousness, something, you see. But oh, how in Jesus you could be perfectly content, friend. You see, I'm hoping that the Word tonight will bring you to a crisis.

Because I know what the Word's doing. It's doing what it's doing in my life. It's showing me my utter vulnerability to this.

But it's also showing me my only place of safety is in Jesus Christ. For He alone is free from covetousness and only in Him, abiding in Him, can I find the realization of a heart that is not coveting. Only in Him.

Be content with such things as ye have for He hath said, I will never leave thee nor forsake thee. What more do we need if we have the promise from God, I will be with you. I will never leave you.

And if God promises to be with us, there's the secret of contentment. Learn to become content with God. Learn to become content with a love relationship with Jesus Christ.

Let the Savior infatuate you so that we may boldly say the Lord is my helper and I will not fear what man shall do unto me. Romans chapter 12, beginning in verse number 1. Now do we remember what we prayed right before we started this, the three things? Honesty. Now see why we wanted to pray those things? Because now we see we have a real need for them, don't we? Honesty.

Honesty. Humility. Pride.

Well, bless God, I'm content. No one thinks he is applying it to ourself. Yeah, the denomination.

They've really lost it. For my neighbor, that's you. Isn't the Savior wonderful? I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Now verse number 3 deals with being content in a spiritual sense. Now we're off the monetary, mansion, money, power, and now we maybe are going to get more into our own backyards, because I don't think any of us are really too rich, are we? For I say through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God hath dealt to every man the measure of faith.

Don't think or want or desire when it is springing from the leaven of covetousness, but long for him and him alone, and be content with what you have. Be content with what you have. For as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and every one members one of another.

verse number 10 and 11, verse number 10 and 11, And if thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday, and the Lord

shall guide thee continually and satisfy thy soul in the drought. What glory, what joy, what ecstasy, what privilege, what grace for a soul to be satisfied with God. Lord, you satisfy me.

Oh, you satisfy me. He shall satisfy you. You will want Him and Him alone, and you will not be motivated to do something that is springing from lack of content, lack of satisfaction.

Even when you pursue after God, it's not because you're not satisfied with Him. I've met Christians who appear to be so hungry after God, and it's an impure search for God. It's springing from a discontentment with where they're at in God because they want to be like someone else because they've got the pride in there.

Oh, I want to be spiritual like Brother So-and-So. I want to be able to hear God talk to me so I can go to people and say, Well, the Lord tells me this. See, and they pursue after God.

They want to know God, but it's all because they want to be seen of men, and they want to be heard of men, and they want to be admired by men. They want to sit at the prominent seat up on the platform and be recognized. Oh, friends, let's let Jesus cleanse us.

Let's let Jesus go deep. You don't have to be afraid. Just let Jesus cleanse us.

There is a pursuit after God that comes from God where a man longs for Him but is perfectly content with Him. Perfect contentment. There's much the Scriptures have to say about this subject.

Proverbs chapter 5. We'll just touch on this for a moment. Friends, when you are content with God, all other facets of your life get in order. Proverbs chapter 5.

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