Naaman is an example of extreme transformation for the sake of representing the Lordship of Israel’s God over the world. However, the attention of the main character of the Naaman narrative needs to move from Naaman to the Israelite girl, who recognizes the problem of the narrative and recommends Elisha to heal Naaman’s leprosy. The Israelite girl initiated Naaman's healing process with her braveness and her words. She was the leader of the narrative, although she was a marginalized woman in a foreign nation. She knew how to survive in the midst of disaster and to deal with the influence of a foreign nation. For Asian and Asian American Hermeneutics, the Israelite girl can be related to Baridegi (????), who was the princess in a Korean myth. When she was born as the seventh daughter of King Okui (??) in Bulla (??) nation, she was abandoned by her father. The reason for her father’s action was because Baridegi was not a boy. Yet, Baridegi traveled in a foreign country to search for a divine medicine for her father. Later, a deity made her a goddess, since she accomplished her mission for her father by reviving him from the dead. To compare the two, the Israelite girl functions as a mediator between Naaman and Elisha to heal Naaman’s leprosy in Aram. Likewise, Baridegi plays a pioneer to cure her father in a foreign nation. One of Asian American contexts recalls either mediators or pioneers to interpret religious settings in the American multi-culture society. Both narratives of the Israelite girl and Baridegi are appreciated by Asian and Asian American communities, since these girls show them their braveness and wisdom in their diverse situations.