

Cleansing of Naaman—READ: 2Kings 5

- There is no doubt as to how we are to interpret this event. The Lord Jesus Christ himself tells us how we are to consider this record—Luke 4:24-27.
- *The Lord tells us that this represents how the Jews (his own country) rejected him as a prophet, and how his preaching cured the Gentiles. (By the way, John the Baptist is likened unto Elijah, while Jesus is represented by Elisha—who actually did double the miracles that Elijah did. See: Luke 1:13,17; Mat 17:10-13; 11:7-15).*

2Ki 5:1 Now Naaman, 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.*

- Regardless of his high status in this world, without the Truth Naaman “was a leper.” It is a disease that is associated with “sin” in the Bible.

2Ki 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.

- Notice the contrast: the greatness of Naaman with the “little maid” from “the land of Israel,” which has been taken captive. This is all part of the humbling of the Gentile “great man” that he might learn salvation, which comes from “Israel.” Look how amazing this parallels to the doctrine we embrace (see: Luke 21:24).
- Notice, this man was actually Israel’s enemy, as it were: Rom 5:10 “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life”

2Ki 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.

- Religion is now introduced into the account—*the prophet*. Although Jews from “the land” had been brought away “captive,” the remedy for Naaman’s “leprosy” still required identification with the Jewish “prophet.” (READ: Rom 11:13, 25-27).

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

- Again the emphasis: the cure for Naaman’s leprosy is with the message from this “maid that is of the land of Israel” who has just been brought under subjection.

2Ki 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.

- Naaman will learn the “silver, gold and raiment” will not redeem him. (READ: 1Pet 1:18-19).

2Ki 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.

2Ki 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.

- This is a very important insertion in the record. The remedy for “leprosy” is not just “Israel”—in a national sense—but the religion of Truth given to Israel (through the patriarchs: Abraham, Isaac and Jacob). A good portion of the *Christian World* believes in support of Israel and has no knowledge or affinity with “the Hope of Israel” in a religious sense.

2Ki 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.

- This is another critical point in this event: Naaman must “come to Elisha, the man of God” that “he might know that there is a prophet in Israel.” This is required humility that must be associated with the Jewish religion (see: John 4:21-22).

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

- The “house” is the ecclesia—1Tim 3:15
- The “door” represents Christ, the only entrance—John 10:7-9
“Door of faith unto the Gentiles”—Acts 14:27

2Ki 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.

- “Jordan” is where the Lord Jesus Christ himself was baptized—Mat 3:13
This requires hearing the Word of the Prophet and identifying with Christ in baptism.

2Ki 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.

2Ki 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.

- This shows the necessary humbling to prepare us for baptism. The things of the Truth require the abasing of the flesh, and quite often “rage” is the first response.
- READ 1Cor 1:23-31

2Ki 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?

- See: Luke 7:1-10. As Gentiles, we understand that we do not have the presence of prophets, or angels, or apostles, or miracles in our time. But we do have the Word, which we can obey. (John 4:39-44...John 20:29).

2Ki 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.

- “Dipped”—baptized (Septuagint Version). Note what John Baptist told the Jews READ: Mat 3:13-17
- “Little Child”—Heb. “the youngest child.” New birth (John 3:1-6; 2Cor 5:17; Rom 6:3-6).
- “He was Clean”—Christ said “ye are clean through the Word which I have spoken unto you” (John 15:3).

2Ki 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.

- The call of the Gentiles is to graft them into Israel’s Hope and Israel’s God (Gal 6:15-16; Rom 11:25-26).

2Ki 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.

- The Bible strictly prohibits proclaiming the Truth for profit (Pro 23:23; Acts 20:32-35; 1Cor 9:12-18; 2Cor 12:14-17; 1Pet 5:2).

2Ki 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.

2Ki 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.

- In the Gentile world, there are many things associated with false worship and false gods, of which we may or may not do that we are not implicated in the process (1Cor 8; Rom 14).

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

2Ki 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.

2Ki 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?*

2Ki 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.

- The Jews are represented as corrupting the Truth—as servants of the prophet—that was given to them, and which has cured the Gentiles (Acts 13:46).

2Ki 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.

2Ki 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.

2Ki 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.

2Ki 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?

2Ki 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.

- What does the number 12 mean? Amazingly, the name “Gehazi” appears exactly 12 times in the Bible! The spiritual blindness and ignorance once upon the Gentiles is now upon the Jews—they are at this present time “enemies” like the Gentiles once were (READ: Rom 11:28)

Mat 18:1-4 The principle point of this Divinely recorded event teaches both “doctrine” (the Gentiles graft into the Hope of Israel) and the way in which the Truth is received (humility of a little child).

- This is about the Gentiles having more appreciation for the Truth and the healing power of the Word than the Jews (Luke 17:12-19).