

6/26/11

2Kings 5-6

The ministry of Elisha consisted of two things.

1. The oversight of the schools of the prophets
2. The instrument of Yahweh to call the apostate people back to God.

And with these responsibilities Elisha was used by God to bring about many miracles.

There have been several up to this point of Second Kings, others will follow.

5:1-14 The cleansing of Naaman from leprosy.

5:1-4 The historical reference is stated.

- 1) God in bring judgment upon Israel had given Syria victory over Israel. vs. 1-2
 - a) Naaman had been the chief commander in the victor. vs. 1
 - 1)) Naaman “Na’ aman”, meaning pleasantness. vs. 1a
 - 2)) His position was commander “sar”, chief captain of the army of the king of Syria.” vs. 1b
 - 3)) His reputation was great and honorable “nasa”, an exalted and

respected man in the eyes of his master. vs. 1c

- 4)) His latest accomplishment was due to Yahweh, “because by him the LORD had given victory to Syria.” vs. 1d
 - 5)) His military record was impressive, “He was also a mighty man of valor”, a great warrior.” vs. 1e
 - 6)) His physical condition was a grim one, he was a leper. vs. 1f
 - a)) The list is impressive, then you read, “but a leper”.
 - b)) As to bring sadness and compassion, at the same time!
 - c)) The word leper “tsara”, some forms were contagious, it is clear his was not.
 - d)) Leprosy is a type of “sin” in the Scriptures and considered a dead persons, as Mirium. Num. 12:12
- b) The spoils of war had been a Hebrew girl., who was served Naaman’s wife. vs. 2
- 2) God used a captive girl to reach out to Naaman. vs. 3-4
 - a) The servant girl expressed her desire for Naaman to be in Samaria with Elisha. vs. 3a-b

- b) The servant girl declared her confident faith that Elisha could heal Naaman of
- c) The news reached Naaman and information the king. vs. 4

5:5-7 The King of Syria wrote a letter to the King of Israel for the healing of Naaman.

- 1) Naaman was sent by the king of Syria and took with him a great amount of wealth to reward the prophet. vs. 5
 - a) About 920 pounds of silver.
 - b) About 184 pounds of gold.
- 2) Naaman carried and delivered the letter to the king of Israel. vs. 6
 - * His name at times is Joram. 2Kings 8:16
 - a) The letter's content read was a demand based on believing the words of the servant girl.
 - b) The care of the King of Syria for his commander was evidence of his affection and gratitude.
- 3) The king of Israel's reaction to the letter from the king of Syria was true to his apostate condition. vs. 7
 - a) Tearing his clothes, as a sign of grief and lamentation, rather than turning to God.
 - 1) Jehoram did not even think of Elisha, who was in his midst.

* Remember he had sought Elisha with Jehoshaphat for the outcome of the battle against Moab and miraculously provided water through the flash flood. 2Kings 3

2)) Ben-Hadad the pagan king of Syria and Naaman had only Elisha in mind.

b) Jehoram was familiar with the word of God, but did not know God, referring to the Law, "Am I God, to kill and make alive, that this man sends a man to me to heal him of his leprosy?" vs. 7c-d

* Deut. 32:39

c) Jehoram could only concluded the Syrian King was looking for an excuse to continue the war. vs. 7e-f

1)) The war between the two was ongoing, as the result of the judgment of God.

2)) Jesus pointed out the lack of faith in Israel and the faith of the pagan. "And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian." Lk. 4:27

6:8-14 The prophet Elisha summoned Naaman the procedure for his healing.

5:8-10 *The disbelief of the king of Israel was rebuked by Elisha. vs. 8-10*

- 1) The prophet heard about the king's desperation and questioned his reaction and reprimanded the king. vs. 8a-c
 - * A sign of grief and lamentation!
- 2) The prophet relieved Jehoram of any responsibility regarding the matter, declaring Naaman would know that there is a prophet in Israel." vs. 8d-e
 - * God had sent Naaman through the little servant girl!
- 3) Naaman presented himself at Elisha's house waiting for Elisha to come. vs. 9
 - a) Without any doubt thinking himself worthy and superior, but in desperate need.
 - b) Perhaps believing he could impress Elisha by the great reward he was willing to give for his healing.
- 4) But Naaman was greeted by a servant. vs. 10
 - a) He merely told him to go and wash in the Jordan seven times. vs. 10a-c
 - b) The promise of cleansing was certain. vs. 10d-e
 - * The number 7 is throughout the regulations for leprosy! Lev, 13-14

5:11-14 *The pride of Naaman resulted in him being insulted and becoming infuriated.*

- 1) His perception was that he had been belittled by a servant messenger coming to him, instead of Elisha. vs. 11
 - a) He thought too highly of himself. vs. 11a-e
 - b) He thought he knew how the prophet would perform the healing. vs. 11f-h
- 2) His disdain for Israel was expressed. vs. 12
 - a) He considered the rivers of Syria superior. vs. 12a-c
 - 1)) The Abanah, modern Barada, rises in the Antilebanon mountains 18 miles northwest of Damascus and flows through the city.
 - 2)) The Pharpar is the present Nahr el Awaj, flowing down from the Great Hermon and skirts Damascus on the south.
 - 3)) Both crystal clearer mountain streams, in contrast to the muddy Jordan.
 - b) He did not see the relevance of obeying the prophet's words exactly, thinking he could wash in his own rivers. vs. 12d-e
 - a) He failed to understand it was to be according to God's words.

- b) He failed to comprehend that it was God's way.
- 3) The arrogance of Naaman was reproved by his servant. vs. 13-14
 - a) The servant pleaded with him with respect. vs. 13a
 - b) The servant reasoned with him about his pride. vs. 13b-f
 - * If Elisha was at Dothan or Bethel, it would have been about 25 miles, if Gidal or Jericho, 10 or so miles.
 - c) The leper Naaman humbled himself and obeyed his servant, both in attitude and the process and became cleansed. vs. 14
 - * The young Hebrew servant girl who said he could be healed, is the parallel to his own miraculous young man appearance!

5:15-19 The prophet Elisha refused to take the reward offered by Naaman for his healing.

- 5:15-16** The gift was a gesture of gratitude and appreciation.
- 1) Naaman gave Yahweh the glory for his healing with all his aid to report his conversion. vs. 15
 - a) He now stood in the same place, but altogether different. vs. 15c

- b) His words were different, acknowledging only one God.
- 2) Naaman desired to reward Elisha for his healing. vs. 15f-16
 - a. He begged Elisha to except the gift. vs. 15f-g
 - * Abasing himself and calling himself Elisha's servant!
 - b. Elisha refused the gift with an oath of God's witness by an oath to the Lord. vs. 16a-c
 - c) Elisha could not be tempted to move from his refusal. vs. 16d-e
 - * The word urged "patsar", means to press him.

5:17-19 The pledge of Naaman to worship Yahweh, due to his cleansing.

- 1) He requested some earth from Israel, knowing Israel was the land of God. vs. 17a-c
 - a) His conversion is genuine by his sincere request.
 - b) He would stand on the dirt from the land of Israel, worshipping the God of Israel.
- 2) He confessed he would only worship Yahweh, not idols. vs. 17d-e
 - a) He immediately recognized idolatry was a sin against Yahweh.

- b) He was a rebuke to Jehoram, the idolatrous king of Israel.
- c) He explained his promise to worship only Yahweh. vs. 18
- a) He asked forgiveness of God in advance when he would have to enter the temple of the Syrian god Rimmon with the king. vs. 18a-c
 - * He was the god of wind, rain and storm.
- b) He confirms his request for forgiveness again. vs. 18d
- d. He was dismissed by Elisha and he went. vs. 19

5:20-27 The servant Gehazi could not resist the offer of the reward.

5:20 The thoughts of Gahazi revealed the evil of his heart.

- 1) Gahazi stands in complete contrast to Elisha. vs. 20
 - a) By the contrasting conjunction, “But Gahazi.” vs. 20a
 - b) By their contrasting positions of servant and master. vs. 20b
- 2) Gahazi did not think Elisha was right in refusing the reward after doing good to Naaman. vs. 20c
 - a) His thoughts reveal his disdain for the Syrian. vs. 20c-f

- 1) The Syrians were their enemies.
- 2) The Syrians had killed many Israelites.
- 3) The Syrian enemy had been cleansed of leprosy.
- b) His thoughts reveal his displeasure with Elisha rejecting the gift. vs. 20g
 - * The servant is unnamed, maybe it was Gahazi?
- c) His thoughts reveal his own deception by his uncontrollable covetousness. vs. 20h-i
 - 1) Gahazi plans on committing evil by an oath to Yahweh. vs. 20h
 - * Not to honor God as Elisha. vs. 16a-c
 - 2) Gahazi believed he could get away with it. vs. 20i

5:21-24 The servant Gahazi ran after the reward.

- 1) he servant Gahazi was committed to his plan, crossing the line of no return. vs. 21
 - a) He pursued Naaman.” vs. 21a
 - b) He caught up and was greeted by Naaman, vs. 21b-d
- 2) The servant Gahazi resorted to lying to achieve his plan. vs. 22
 - a) He lied by his greeting, all was not well vs. 22a-b

- b) He lied about Elisha sending him, he sent himself. vs. 22c
- c) He lied about the sons of the prophets and Elisha asking for gifts. vs. 22d-g
- 3) The servant Gahazi was not convicted while committing the sin. vs. 23
 - a) He was deceiving Naaman and getting much more wealth than he planned, “So Naaman said, “Please, take two talents.” And he urged him, and bound two talents of silver in two bags, with two changes of garments.” vs. 23a-e
 - 1) The word urged “parats”, means break down or through, revealing the breakdown in character.
 - 2) The prophet Elisha was urged “patsar”, pushed and pressed, but did not break down. vs. 16e
 - b) He was willing to take a chance on getting caught, being aided by his servants. vs. 23f-g
- 4) Gahazi though he committed the perfect scam. vs. 24
 - a) He hid the wealth. vs. 24a-b
 - b) He believed there were no witnesses. vs. 24c-d

5:26-27 The servant Gahazi was chastened by God for his greed for reward. vs. 26-27

- 1) Gahazi was given a chance to confess, but refused. vs. 25
 - a) He returned to Elisha, as if nothing had happened. vs. 25a
 - b) He was questioned by Elisha. vs. 25b-d
 - c) He lied to Elisha. vs. 25e-f
- 2) Gahazi was exposed by Elisha for his lies and greed. vs. 26
 - a) Elisha revealed exactly what Gahazi had done. vs. 26a
 - 1)) It pained Elisha, he loved Gahazi.
 - 2)) It grieved Elisha, seeing Gahazi destroy his reputation and character.
 - b) Elisha declared the critical time of the nations history to be faithful to God. vs. 26b-e
 - * The time to serve Yahweh faithfully!
- 3) Gahazi was punished by God for his evil. vs. 27
 - a) He heard Elisha pronounce the judgment over him. vs. 27a
 - b) He left Elisha, as a dead man. vs. 27b

6:1-7 The miracle of the ax floating.

6:1-3 The request of the sons of the prophets to build in Jordan.

- 1) The sons of the prophets told Elisha the location they live at with him was too small. vs. 1
- 2) They request the to go to Jordan with building material and Elisha permitted them. vs. 2 “
- 3) One asked Elisha to accompany them and he did. vs. 3

6:4-7 The losing of the ax head in the water.

- 1) Arriving at Jordan they began to cut down trees. vs. 4
- 2) The ax head of one fell into the water and he cried out to Elisha, “Alas, master! For it was borrowed.” vs. 5
- 3) Elisha inquired the location, cast a stick and the ax head floated to the top. vs. 6
- 4) Elisha told the man to take the ax and he did so. vs. 7

6:8-23 The Syrian army seeks to arrest Elisha.

6:8-12 The king of Syria enquires about an informant.

- 1) Ben-Hadad laid out his battle plan against Israel, the northern kingdom. vs. 8
- 2) Elisha revealed to Jehoram the battle plans to not be destroyed. vs. 9
- 3) Elisha did this several times. vs. 10

- 4) The King of Syria, Ben-Hadad was furious and called his servant to enquiry as to the traitor. vs. 11
- 5) A servants said, thee were no traitor, but Elisha was telling Jehoram, even the very word he spoke in his bedchamber. vs. 12

6:13-17 The King of Syria commands to capture Elisha.

- 1) The king sent his troops to enquire the location of Elisha and he was at Dothan. vs. 13
* Dothan was 12 miles north of Samaria.
- 2) The army was deployed surrounding the city at night. vs. 14
- 3) Gahazi arose early, went out and the army all around the city and cried out, “Alas, my master! What shall we do?” vs. 15
- 4) Elisha reminded Gahazi the Syrians were outnumbered. vs. 16
- 5) Elisha prayed for the LORD to open the eyes of Gahazi and the mountain was full of horses and chariots of fire all around Elisha. vs. 17
- 6) Elisha then prayed for God to blind the army and He did so. vs. 18

6:19-23 The Syrian army led to Samaria blinded.

- 1) Elisha led the army to Samaria. vs. 19

- 2) Elisha prayed for God to open the eyes of the Syrian army and they realized they were inside of the city of Samaria. vs. 20
 - a) The fact recorded are true, not fictional.
 - b) They are recorded for our learning. Rom. 15:4
- 3) Jehoram seeing them asked Elisha if he should kill them? vs. 21
 - a) They were not taken in actual war, so he said no!
 - b) Notice how Jehoram acts like if Elisha is his close confidant, calling him My father.”
- 4) Jehoram set a feast before them sent them back and Ben-Hadad responded to the kindness and ceased the raids. vs. 23

6:24-33 The Syrians besiege Samaria.

6:24-29 The famine condition of Samaria.

- 1) In the process of time Ben-Hadad continued his attacks and went up and besieged Samaria. vs. 24
 - a) The army would cut off all supplies from going into the city or anyone coming out from the city.
 - b) Ultimately famine and pestilence would overcome the city.
- 2) The outcome was famine in Samaria, to the extent that a donkey’s head sold for

- eighty shekels of silver, and one-fourth of a kab of dove droppings for five shekels of silver. vs. 25
- 3) Jehoram was passing by on the wall, a woman cried out to him, saying, “Help, my lord, O king!” vs. 26
 - 4) He responded he could not help her, all the supplies were depleted. vs. 27
 - 5) Jehoram further inquired of the woman dilemma, to which she revealed the pack she and another woman made to eat their children. vs. 28
 - 6) They had eaten her son and now the other woman had hidden her son. vs. 29
 - a) Cannibalism also took place in the siege by Babylon.
 - b) This was prophesied in the Law and by the prophets, due to their rebellion against God. Deut. 28:52-57
 - c) Jeremiah records it in his lamentation, “The hands of the compassionate women Have cooked their own children; They became food for them In the destruction of the daughter of my people.” Lam. 4:10
- 6:30-33 The King of Israel attempts to kill Elisha.
- 1) Jehoram responded to the horror of eating their children. vs. 30

- a) He tore his clothes in grief and lamentation.
 - b) He passing on the wall, some people noted he had sackcloth under his cloths.
- 2) Jehoram lashed out against Elisha, swearing by an oath to remove his head before the day was over. vs. 31
- a) He blamed Elisha for his own evil that brought on him this terrible condition.
 - b) He is fickle rejoicing when Elisha gave him the battle plans of Ben-Hadad and now he was ready to take his head off.
- 3) Jehoram sent a man to take Elisha. vs. 32
- a) Elisha was sitting at home with the elders.
 - b) The messenger was sent and the king followed.
 - c) The prophet Elisha revealed the intent of Jehoram to take his head, calling him a son of a murderer.
 - d) Elisha commanded to secure the messenger and pin him to the door.
 - e) Jehoram was not far behind him.
 - f) As Elisha was speaking the messenger came and then the king.
 - g) Jehoram declared to Elisha, “Surely this calamity is from the LORD; why should I wait for the LORD any longer?”

- a) The implication being that Elisha had counseled Jehoram to wait on God!
- b) Elisha will reveal in the next chapter what God was going to do and how the deliverance would come. 2Kings 7