

6/26/11

Naaman, Cleansed And Saved
2Kings 5:1-27

The Northern Kingdom was under the judgment of God for her continual rebellion and apostasy.

1. Many of the smaller nations had and were rebelling to gain their independence, as Moab had at the death of Ahab. 2Kings 3
 2. The entire nation is headed for captivity, the Northern Kingdom will be the first by the hands of Assyria, in 722 B.C.
 3. The date for our text is about 850 B.C., in 118 years the North would go into captivity.
- * The patience and goodness of God meanwhile is at work for the good of those who were living for Him and desiring to be used by Him.

God has been using Elisha through miracles to bring good to the people by the healing the waters at Jericho, the raising of the Shunamite's son, providing water for the kings against Moab, the purifying the stew and multiplying the bread at Gugal. 2Kings 2-4

Now God is going to use Elisha to heal Naaman from leprosy, laid our for us in three movements: 2Kings 5:1-27

- I. The stipulation for the healing of Naaman. vs. 1-7

- II. The proclamation for the healing of Naaman. vs. 8-19
 - III. The condemnation in view of the healing of Naaman. vs. 20-27
- I. **The stipulation for the healing of Naaman. vs. 1-7**
 - A. The historical setting for the healing of Naaman. vs. 1-4
 1. God had given Syria victory over Israel. vs. 1-2
 - a. The victory was attributed to a chief commander. 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 victory had yielded the spoils of war. vs. 2
- 1) A Hebrew servant girl, “And the Syrians had gone out on raids, and had brought back captive a young girl from the land of Israel.” vs. 2a-b
 - 2) A servant to the wife of Naaman, “She waited on Naaman’s wife.” vs. 2c
2. God used a captive girl to initiate the healing of Naaman. vs. 3-4
- a. The occasion was through a normal conversation. vs. 3
 - 1) She said to her mistress, “If only my master were with the prophet who is in Samaria! vs. 3a-b
 - 2) She expressed her confident faith, “For he would heal him of his leprosy.” vs. 3c

- b. The information was acted upon by Naaman. vs. 4
 - 1) He wasted no time, “And Naaman went in and told his master.” vs. 4a
 - 2) He repeated her word, “saying, Thus and thus said the girl who is from the land of Israel.” vs. 4b-c
- B. The political letter to heal Naaman. vs. 5-7
- 1. Naaman was sent by the king of Syria. vs. 5
 - a. Naaman was commanded by the king, “Then the king of Syria said, “Go now, and I will send a letter to the king of Israel.” vs. 5a-c
 - 1) There must of been a temporary truce between the two nations at this time.
 - 2) The next chapters war is present.
 - b. Naaman was ready to reward the prophet, “So he departed and took with him ten talents of silver, six thousand shekels of gold, and ten changes of clothing.” vs. 5d-f
 - 1) About 920 pounds of silver.
 - 2) About 184 pounds of gold.
 - 2. Naaman carried the letter to the king of Israel. vs. 6
 - a. The letter was delivered personally by Naaman to Jehoram, “Then he

brought the letter to the king of Israel.” vs. 6a

- 1) Naaman was the victor over Israel.
- 2) Naaman was the superior at this point in history, not Jehoram.
* His name at times is Joram.

2Kings 8:16

- b. The letter’s content read, “which said, Now be advised, when this letter comes to you, that **I** have sent Naaman **my servant** to you, that you may **heal him** of his leprosy.” vs. 6b-f
 - 1) The request was not presumptuous, but one from a viable source, the captive girl.
 - 2) The request was out of personal affection and concern for his chief captain.
3. The king of Israel’s reaction to the letter from the king of Syria. vs. 7
 - a. Jehoram demonstrated the impossibility for him to fulfilling the demand, “And it happened, when the king of Israel read the letter, that he tore his clothes.” vs. 7a-c
 - 1) Jehoram the apostate king 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 heard of Elisha from the servant girl and believed he could heal Naaman.
- b. Jehoram expressed verbally his desperation of the task, “and said, “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
 - 1) He was not looking to God.
 - 2) But he knew the word of God, he referring to God’s statement about Himself in the Law. Deut. 32:39
- c. Jehoram concluded the Syrian King was looking for an excuse to attack him, “Therefore please consider, and see how he seeks a quarrel with me.” 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

Illustration

In 1961 Red-book Magazine hired a top pollster in the nation to survey our seminaries preparing young men for ministry, in order to give a full representation of our nation, listen to the results:

* 56 % rejected the virgin birth of Jesus Christ.

* 71% rejected that there was life after death.

* 54% rejected the bodily resurrection of Jesus Christ.

* 98% rejected that there would be a personal return of Jesus Christ to the earth. #3069

Application

1. Never allow the situation or circumstance you find yourself in, to blind you to the fact that you are God's representative, to minister to the lost around you.

- a. You may find yourself in a difficult marriage.
- b. You may be going through cancer.
- c. You may be in a very financial difficulty.

* "Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor **forsake** you." Heb. 13:5

2. There will be people who will come to you and myself, having heard that we are Christians and will ask us to pray for them or their love ones because someone told them our God does miracles.

- a. They may ask you to pray for their terminal illness, will we respond like Jehoram? No,

we must simply pray, trust God for what He wants to do?

- b. They may come and ask you to help them in their life with alcohol, drugs, their marriage or children. We must pray, give the word of God and allow the work of the Holy Spirit to do what we can not!

* Paul says, "And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life." 2Cor. 3:4-6

The stipulation for the healing of Naaman was outrageous to Jehoram!

II. The proclamation for the healing of Naaman. vs. 8-19

- A. The prophet Elisha gave Naaman the procedure for his healing. vs. 8-14
 - 1. The disbelief of the king of Israel was rebuked by Elisha. vs. 8
 - a. The prophet heard about the kings desperation, "So it was, when Elisha the man of God heard that the king of Israel had torn his clothes." vs. 8a-b

- * A sign of grief and lamentation!
- b. The prophet reprimanded the king, “that he sent to the king, saying, “Why have you torn your clothes?” vs. 8b-c
* He should of repented and called on God!
- c. The prophet relieved the desperation of the king, “Please let him come to me, and **he shall know** that there is a prophet in Israel.” vs. 8d-e
* God had sent Naaman through the servant girl, the place isn’t named!
- 2. The leprous commander went to Elisha. vs. 9-10
 - a. He presented himself at Elisha’s house, “Then Naaman went with his horses and chariot, and he stood at the door of Elisha’s house.” vs. 9
 - 1) Without any doubt thinking himself worthy and superior, but in desperate need.
 - 2) Perhaps believing he could impress Elisha by the great reward he was willing to give for his healing.
 - b. He was greeted by a servant. vs. 10
 - 1) The instructions were simple, “And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times.” vs. 10a-c

- 2) The promise was sure, “and your flesh shall be restored to you, and you shall be clean.” vs. 10d-e
* The number 7 is throughout the regulations for leprosy! Lev, 13-14
- 2. The pride of Naaman led him to be insulted. vs. 11-12
 - a. His perception was he had been belittled by a servant coming to him, instead of Elisha . vs. 11
 - 1) He thought too highly of himself, “But Naaman became furious, and went away and said, “Indeed, I said to myself, ‘He will surely come out to me.’” vs. 11a-e
 - 2) He thought he knew how the prophet would perform the healing, “and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.” vs. 11f-h
 - b. His disdain for Israel was expressed. vs. 12
 - 1) He considered the rivers of Syria superior, “Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel?” vs. 12a-c
 - a) The Abanah, modern Barada, rises in the Antilebanon mountains

- 18 miles northwest of Damascus and flows through the city.
- b)** The Pharpar is the present Nahr el Awaj, flowing down from the Great Hermon and skirts Damascus on the south.
 - c)** Both crystal clear mountain streams, in contrast to the muddy Jordan.
- 2)** He did not see the relevance of obeying the prophet's words exactly, "Could I not wash in them and be clean?" So he turned and went away in a rage." 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 reprovved by his servant. vs. 13-14
- a.** The servant pleaded for his good. vs. 13
 - 1)** He confronted him respectfully, "And his servants came near and spoke to him, and said, "My father." vs. 13a
 - 2)** He reasoned with him about his pride, "if the prophet had told you to do something great, would you not have done it? How much more

- then, when he says to you, 'Wash, and be clean'?" vs. 13b-f
- * If Elsha was at Dothan or Bethel, it would have been about 25 miles, if Gikal or Jericho, 10 or so miles.
- b.** The leper Naaman humbled himself and obeyed his servant, both in attitude and the process. vs. 14
- 1)** He followed the instruction of the prophet Elisha, "So he went down and dipped seven times in the Jordan, according to the saying of the man of God." vs. 14a-b
 - 2)** He was cleansed, "and his flesh was restored like the flesh of a little child, and he was clean." vs. 14c-d
 - * The young Hebrew servant girl who said he could be healed, is the parallel to his own miraculous young man appearance!
- B.** The prophet Elisha refused to take the reward offered by Naaman for his healing. vs. 15-19
- 1.** Naaman gave Yahweh the glory for his healing. vs. 15 a-e
 - a.** He returned to Elisha, "And he returned to the man of God, he and all his aides." vs. 15a-b

- b. He reported his conversion before Elisha. vs. 15c-g
 - 1) He now stood in the same place, but altogether different, “and came and stood before him.” vs. 15c
 - 2) His words were different, acknowledging only one God, “and he said, “Indeed, now I know that there is no God in all the earth, except in Israel.” vs. 15d-f
- 2. Naaman desired to reward Elisha for his healing. vs. 15f-16
 - a. He begged Elisha, “now therefore, please take a gift from your servant.” vs. 15f-g
 - * Abasing himself before Elisha, as his servant!
 - b. Elisha refused the gift with an oath of God’s witness, “But he said, “As the LORD lives, before whom I stand, I will receive nothing.” vs. 16a-c
 - c) Elisha could not be tempted, “And he urged him to take it, but he refused.” vs. 16d-e
 - * The word urged “patsar”, means to press him.
- 3. Naaman pledge his worship of Yahweh, due to his healing. vs. 17-19
 - a. He requested some earth from Israel, “So Naaman said, “Then, if not,

- please let your servant be given two mule-loads of earth.” vs. 17a-c
 - 1) His conversion is genuine by his sincere request.
 - 2) He would stand on the dirt from the land of Israel, worshipping the God of Israel.
- b. He confessed he would only worship Yahweh, “for your servant will no longer offer either burnt offering or sacrifice to other gods, but to the LORD.’ vs. 17d-e
 - 1) He immediately recognized idolatry was a sin against Yahweh.
 - 2) He was a rebuke to Jehoram, the idolatrous king of Israel.
- c. He explained his promise to worship only Yahweh. vs. 18
 - 1) He asked forgiveness of God in advance when he would have to enter the Syrian god, “Yet in this thing may the LORD pardon your servant: when my master goes into the temple of Rimmon to worship there, and he leans on my hand, and I bow down in the temple of Rimmon--when I bow down in the temple of Rimmon,” vs. 18a-c
 - * He was the god of wind, rain and storm.

- 2) He confirms his request for forgiveness, “may the LORD please pardon your servant in this thing.” vs. 18d
- d. He was dismissed by Elisha, “Then he said to him, “Go in peace.” So he departed from him a short distance.” vs. 19

Illustration

A miracle is simply an event on the human side that is not able to be explained through natural or scientific laws, but on the Divine side it is the canceling of the natural laws.

* Jesus never healed the same way twice, He told the blind man to wash in the Pool of Siloam and he saw. Jn. 9:7

Application

1. Our God is sovereign and Omnipotent.
 - a. There is nothing He can not do.
 - b. There are some things He will not do.
 - c. There are those things that He will do, according to His word and will!

* “Now this is the confidence that we have in Him, that if we ask anything **according** to His **will**, He hears us.” 1Jn. 5:14
2. The pride of man is a great obstacle to his good.
 - a. Pride keeps us from seeing we need help.
 - b. Pride keeps us from receiving help.

- c. Pride keeps us from humbling ourselves.

* “Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for “God resists the **proud**, But gives grace to the humble.” 1Pet. 5:5
3. The difference between Naaman before and after being healed and saved is the reminder to us of the hope we have in God towards sinners.
 - a. Proud men and women become humble servants of God.
 - b. Angry men and women become loving compassionate individuals.
 - c. Self-centered people become concerned about others.
 - d. People that never cried become the most tender people.

* “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.” 2Cor. 5:17-19

4. The most natural response of people when God uses you is to want to look to you and give you all the credit, but it is a great danger.

- a. We must always direct people to Jesus, as the One to seek and the One who works in their lives.
- b. We must not give anyone any impression that we are somehow closer to God than others and that is why God uses us!
- c. We must never merchandise the gifts of God to enrich ourselves, but trust God for His provisions.

* “But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed-- always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always delivered to death for Jesus’ sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you.” 2Cor. 4:7-12

The proclamation for the healing of Naaman was miraculous for Naaman!

III. The condemnation in view of the healing of Naaman. vs. 20-27

- A. The servant Gehazi could not resist the offer of the reward. vs. 20
 - 1. Gahazi stands in complete contrast to Elisha. vs. 20
 - a. By the contrasting conjunction, “But Gahazi.” vs. 20a
 - b. By their contrasting positions, “the **servant** of Elisha the man of God.” 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, “spoke to himself, said, “Look, my master has spared Naaman **this 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, “while not receiving from his hands what he brought.” 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, “But as the LORD lives.” vs. 20h
 - * Not to honor God as Elisha. vs. 16a-c
 - 2) Gahazi believed he could get away with it, “I will run after him and take something from him,” vs. 20i
- B.** The servant Gahazi ran after the reward. vs. 21-24
- 1. The servant Gahazi was committed to his plan, crossing the line of no return. vs. 21
 - a. He set out. “So Gehazi pursued Naaman.” vs. 21a
 - b. He caught up, “When Naaman saw him running after him, he got down from the chariot to meet him.” vs. 21b
 - c. He was greeted by Naaman, “and said, “Is all well?”” vs. 21c-d
 - 2. The servant Gahazi resorted to lying to achieve his plan. vs. 22
 - a. He lied by his greeting, “And he said, “All is well.”” vs. 22a-b
 - b. He lied about Elisha sending him, “My master has sent me.” vs. 22c
 - c. He lied about the sons of the prophets and Elisha asking for gifts,

- “requesting the , saying, ‘Indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim. Please give them a talent of silver and two changes of garments.’” 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, “and handed them to two of his servants; and they carried them on ahead of him.” vs. 23f-g
 - 4. Gahazi though he committed the perfect scam. vs. 24
 - a. He hid the wealth, “When he came to the citadel, he took them from their

hand, and stored them away in the house.” vs. 24a-b

- b. He believed there were no witnesses, “then he let the men go, and they departed.” vs. 24c-d

C. 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, “Now he went in and stood before his master.” vs. 25a
 - b. He was questioned by Elisha, “Elisha said to him, “Where did you go, Gehazi?” vs. 25b-d
 - c. He lied to Elisha, “And he said, “Your servant did not go anywhere.” vs. 25e-f
2. Gahazi was exposed by Elisha for his lies and greed. vs. 26
 - a. Elisha revealed exactly what he had done, “Then he said to him, “Did not **my heart** go with you when the man turned back from his chariot to meet you?” 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, “Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants?” 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, “Therefore the leprosy of Naaman shall cling to you and your descendants forever.” vs. 27a
- b. He left Elisha, as a dead man, “And he went out from his presence leprous, as white as snow.” vs. 27b

Illustration

Eight of the ten Commandments are in the negative, you shall not. The tenth reads, “You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.” Ex. 20:17

Application

1. The sin of coveting is a most destructive sin.
 - a. Covetous “pleonexia”, means a greedy desire to have more and possess it, avarice.
 - b. People covet other people’s money.

- c. People covet other people's wives and husbands.
 - d. People covet other people's cars, jobs, etc.
 - e. People become obsessed with things that make them feel important.
 - f. People exploit people with deceptive words in order to covet what they have. 2Pet. 2:3a
* Covetous is idolatry. Col. 3:5
2. What destruction I have seen in the lives of Christians who have fallen pray to greed.
- a. I have seen in Pastors, it destroys their ministry, sooner or later.
 - b. I have seen it in adulterous relations in Christian marriages, it is devastating.
 - c. I have seen it Christians that start living for material stuff, no longer having passion for Jesus and ministry.
* "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life." Gal. 6:7-8
 - g. David coveted Bathsheba, it led to lying, which led to murder, which ended up in the misery of many lives!
3. The failure of believer's lives is never pleasant.
- a. To Achan, Joshua said, "Why have you troubled us? The LORD will trouble you this day." So all Israel stoned him with stones; and they burned them with fire after

- they had stoned them with stones." Josh. 7:25
- b. Nathan said to David, "You are the Man" and though he was forgiven, the consequences were many. 2Sam. 12:7-14
 - c. To Gahazi, Elisha said, ""Therefore the leprosy of Naaman shall cling to you and your descendants forever." And he went out from his presence leprous, as white as snow." 2Kings 5:27

The condemnation in view of the healing of Naaman was judicious to Gahazi!

Conclusion

God used Elisha to heal Naaman from leprosy, which resulted in his salvation:

- I. The stipulation for the healing of Naaman was outrageous to Jehoram!
- II. The proclamation for the healing of Naaman was miraculous to Naaman!
- III. The condemnation in view of the healing of Naaman was judicious to Gahazi!