

NAAMAN THE SYRIAN

Quote:

“For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”

Galatians 3:26-29

Bible Marking

2 Kings 5:1 **“Naaman”** - means pleasant or beauty.

“captain” - Heb. ‘sar’ - a military leader.

“mighty man of valour” - lit - a valiant man of efficiency in battle.

“because by him Yahweh had given deliverance unto Syria” - Every aspect of Naaman’s ‘greatness’ was due to this.

“leper” - that is - he was dying of a horrible disease with no cure. Typical of the state all outside the Hope of Israel are in (**Ephesians 2:12**).

2 Kings 5:2 **“little maid”** - lit a small and insignificant damsel. A contrast to Naaman in **v1**.

2 Kings 5:3 **“recover”** - translated **“brought in”** and **“received in”** in **Num 12:14-15**. The maid knew the incident of Miriam. She saw this as involving bringing Naaman into the house of faith.

2 Kings 5:6 **“king of Israel”** - Most likely Jehoram. He had rejected Yahweh and worshipped Baal (**2 Kings 3:13**). Despite Yahweh turning certain defeat into victory through Elisha (**ch 3:15-27**), Jehoram had forgotten him. Israel’s rejection of Yahweh and his prophet had afforded Naaman great blessings (**Lk 4:27**; See the parallel in **Rom 11:11**).

2 Kings 5:9 **“Naaman came”** - cp **Luke 4:27** - Here was Yahweh calling out of the Gentiles a people for His Name (**Acts 15:14**).

2 Kings 5:10 - True conversion must involve a process by which God is glorified and ALL flesh is humbled.

“wash” - involves the washing of the word of God in order to cleanse a man’s way, and includes baptism (**1 Cor 6:11**).

2 Kings 5:11 - Represents the tendency of flesh to dissociate itself from the problem, refusing to face up to the enormity of it. (**Prov 16:5,25**).

2 Kings 5:13 - See **Isa 55:6-9**; **66:1-2**.

2 Kings 5:14 **“dipped”** - LXX - ‘baptise’.

2 Kings 5 - The Gentile Cleansed and The Israelite Defiled

vv1-7 - Naaman’s unusual request

vv8-12 - Naaman’s unreasonable attitude

vv13-14 - Naaman’s remarkable cure

vv15-19 - Naaman’s great gratitude

vv20-24 - Gehazi betrays his masters confidence

vv25-27 - Ghazi’s deceit revealed.

“his flesh came again like unto the flesh of a little child” - That is he became a new creation (**2 Cor 5:17**); or a new man (**Eph 4:22-32; Col 3:8-10**), having put off the old. he is now typically a newborn babe (**1 Pet 2:1-3**).

2 Kings 5:15 - The pride and showiness of the flesh with its chariots and horses is replaced by humility and thankfulness.

2 Kings 5:17 - See **Exod 20:24** - he wanted this to make an altar to worship Yahweh.

2 Kings 5:18 - The original can be expressed in the past tense - ie “when my master hath gone... and he hath leaned... and I have bowed...”

Leprosy

There are many striking analogies between leprosy and sin:

Leprosy is feared as contagious — so also is sin.

Leprosy is hereditary, being passed on from parent to child — and we are born into a state of sin.

Leprosy is loathsome and polluting — so also is sin.

The victims of leprosy are shunned by all as unclean — and so is the persistent sinner by the righteous.

Leprosy is most deceitful in its action, often not revealing itself until far advanced — and how true this is of sin also.

Newborn babies of leprous parents are often as pretty and as healthy in appearance as any other, but by-and-by its presence and working become visible — and sin acts the same.

Leprosy is a form of death consuming different parts of the body until finally the victim sinks into the earth and disappears — and our sinful nature is described as 'a body of death' (**Rom 7:24**).

Sin (like leprosy) can be healed by one Physician. He has prescribed the infallible means. Thus Christ told the lepers to seek God's way — 'go to the priest' — to be cured (**Lk 17:14**). That involves baptism - a symbol of death, burial and resurrection to 'newness of life.'

See *Story of the Bible* (HP Mansfield) Vol 3 p353
and

The Land and the Book (WM Thomson) Vol 2 p519