

* These notes are provided for personal devotional and study purposes only. They may not be published, distributed, or disseminated to others without the permission of the author.

The Gospel for the Whole World

Kings and Chronicles

Series: In the Days of Elijah

Rev. Andrew Hawkins, Ph.D.

The Village Church

November 9, 2025

I. Introduction

A. Last message – Great and Good

1. Examined miracles of Elisha in **2 Kings 4**
 - a. Multiplied the oil of the widow of sons of prophets
 - b. Son for Shunammite woman
 - c. Brought son of Shunammite woman back to life
 - d. Made poisonous stew safe to eat for sons of prophets
 - e. Multiplied barley and grain for sons of prophets
2. Great and good
 - a. Miracles demonstrated the power of God
 - (1) God is great
 - b. Miracles are good
 - (1) God provides for needy people through miracles
 - (2) Usually His own needy people
 - (a) All those in this chapter were Israelites
 - (b) Believers

B. **2 Kings 5 – another Elisha miracle recounted**

1. But in this case – doesn't deal with an Israelite
 - a. Deals with a Gentile – Naaman the Syrian (Aramean)
2. It gets a lot more ink than each of the last miracles
 - a. An entire chapter!
 - (1) Last chapter included 5 miracles
 - b. Says something about its importance

C. Significant in this story

1. Not how Naaman was healed
 - a. Though that's important
2. But how Naaman came to faith
3. Example of the gospel provided for the Gentiles
 - a. Gospel beyond the borders of Israel
4. Something we don't normally associate with the OT
 - a. See that in spades in the NT
5. Does happen
 - a. Already seen it in this series
 - (1) Elijah – Widow of Zarephath
 - (2) God called Elijah to go and be fed by with widow

- (3) She was destitute – down to her last meal
- (4) Multiplied the oil and flour – provided for Elijah, widow, son
- (5) Then raised the widow's son after he died
- (6) Sidonian woman
 - (a) Home country of Jezebel
- (7) Message – **Evangelism Outside the Box**
- b. Also see it in **Jonah**
 - (1) Jonah (Jew) called to preach to the Ninevites
 - (a) Assyrians
 - (b) Really wicked Assyrians!
 - (2) Jonah doesn't want to go
 - (a) Primarily because he knew God is gracious and compassionate, slow to anger and abounding in steadfast love
 - (b) In other words – he knew God would grant them repentance
 - (c) Which He did!

D. This kind of thing is usually quite appalling to Jews

- 1. God's holy people can hardly imagine the unclean Gentiles being the object of God's unfailing love
- 2. But they shouldn't be so surprised
- 3. Integral to the **Abrahamic covenant** was the promise that this would be the case
- 4. **Genesis 12:1–3** (ESV) —
 - a. 1 Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you.
 - b. 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.
 - c. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."
- 5. Abraham's first encounter with God
 - a. God's first explanation of the covenant He would make with Abraham
 - (1) To be ratified in Chapter 15
 - (2) The sign of which would be established in Chapter 17
 - b. Usually, this text is misinterpreted; unfortunately by a lot of contemporary preachers
 - (1) Usually the blessing that Abraham will be, and the blessing that he will be to the families of the earth, is taken to mean that the Jewish people are really going to do good things that will help the rest of the world
 - (2) Usually, the promise that God will bless those who bless Abraham, and curse those who curse Abraham, is taken to

mean that you better be nice to Jews, be on the side of Israel if you want to be blessed, and not cursed

- c. But that's what this text means at all
- d. In this explanation, God promises that the gospel would be proclaimed to all nations – that's the blessing
- 6. Where do we see the promise that the gospel would be proclaimed to all nations?
- 7. I'm not reading into that
 - a. That's apostolic interpretation of the passage by Paul
 - b. **Galatians 3:6–9** (ESV) —
 - (1) 6 just as Abraham “believed God, and it was counted to him as righteousness”?
 - (2) 7 Know then that it is those of faith who are the sons of Abraham.
 - (3) 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “In you shall all the nations be blessed.”
 - (4) 9 So then, those who are of faith are blessed along with Abraham, the man of faith.
- 8. Paul
 - a. Gospel was preached to Abraham
 - b. Abraham and his descendants would bless the Gentiles
 - (1) How?
 - c. By presenting the gospel to the Gentiles
 - (1) So that those who believe, as Abraham believed, would be blessed with Abraham
- 9. Point – Jews in the OT (or in the NT for that matter) shouldn't have been surprised that God would have mercy on Gentiles
 - a. That was the point of the Abrahamic covenant in the first place!
- E. **Gospel comes to Naaman**
- 1. In this account we learn a lot about how God brings the gospel to the whole world

II. **Coming to faith is a process**

- A. **2 Kings 5:1** (ESV) —
 - 1. 1 Naaman, commander of the army of the king of Syria, was a great man with his master and in high favor,
 - 2. because by him the LORD had given victory to Syria.
 - 3. He was a mighty man of valor, but he was a leper.
- B. Naaman, captain of the Aramean army
 - 1. Great man, highly respected
 - a. Valiant warrior
 - 2. Top of his game; much to his credit as human beings go
 - a. From human perspective – much to be proud about
 - 3. Certainly, one of his chief characteristics was pride
 - 4. Just one little problem

- a. He was a leper
 - b. Nasty disease
 - 5. You could have everything going for you, but if you have significant disease like that, it colors your whole life
 - a. Certainly aggravating for Naaman
- C. First thing God's does to bring people to faith is to begin chip off elements of pride
 - 1. You think that had anything to do with Naaman's leprosy?
 - 2. **Isaiah 45:7** (ESV) —
 - a. I form light and create darkness;
 - b. I make well-being and create calamity;
 - c. I am the LORD, who does all these things.
 - 3. Prophecy to Assyria (roughly same geographical region that Naaman is from, just a generation or two later) –
 - 4. **Isaiah 10:16** (ESV) —
 - a. 16 Therefore the Lord GOD of hosts will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire.
 - 5. Naaman is a stout warrior
 - a. This is like a wasting disease
 - b. This is the kind of thing God does
 - 6. Why does God do it?
 - a. To begin to chip away at their pride
 - b. They're not as wonderful as they think they are
- D. God sends someone to tell him about someone who can help (more about her later)
 - 1. Naaman knows he needs help
 - a. At the end of his rope – ready to try most anything to be free from this disease
- E. **Naaman begins the process of seeking**
 - 1. **2 Kings 5:2–4** (ESV) —
 - a. 2 Now the Syrians on one of their raids had carried off a little girl from the land of Israel, and she worked in the service of Naaman's wife.
 - b. 3 She said to her mistress, "Would that my lord were with the prophet who is in Samaria! He would cure him of his leprosy."
 - c. 4 So Naaman went in and told his lord, "Thus and so spoke the girl from the land of Israel."
 - 2. Usually, those who come to faith go through a process of seeking
 - a. Don't always know what they're seeking
 - b. In this case, Naaman was seeking relief from an illness
 - c. He would find more than that
 - 3. **2 Kings 5:5** (ESV) —
 - a. 5 And the king of Syria said, "Go now, and I will send a letter to the king of Israel."

- b. So he went, taking with him ten talents of silver, six thousand shekels of gold, and ten changes of clothing.
 - 4. Tells the King of Aram; sets out to find this prophet who can help
 - a. Prophet is in Israel
 - 5. Puts together a bunch of gifts and treasures
 - a. Doesn't know how much this is going to cost him
 - b. No cost is too much – willing to part with a lot of wealth
 - 6. King of Aram sends a letter explaining the situation to the King of Israel
 - a. Off he goes
- F. Seeking is not always easy; doesn't always lead immediately to finding
 - 1. **2 Kings 5:6–7** (ESV) —
 - a. 6 And he brought the letter to the king of Israel, which read, “When this letter reaches you, know that I have sent to you Naaman my servant, that you may cure him of his leprosy.”
 - b. 7 And when the king of Israel read the letter, he tore his clothes and said, “Am I God, to kill and to make alive, that this man sends word to me to cure a man of his leprosy? Only consider, and see how he is seeking a quarrel with me.”
 - 2. Gets to the King of Israel
 - a. Doesn't receive it all that well
 - b. Thinks he would have something to do with the cure
 - (1) Realizes that he's not God; can't cure illness
 - (2) For all the King of Israel's faults, at least he knows that
 - c. But the King of Israel does have this liability
 - (1) Doesn't have much of a relationship with one of the few godly people in his kingdom
 - 3. So the King of Israel misunderstands the proposition
 - a. Thinks he's being set up; Aram is trying to provoke a war
- G. **2 Kings 5:8** (ESV) —
 - 1. 8 But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent to the king, saying, “Why have you torn your clothes? Let him come now to me, that he may know that there is a prophet in Israel.”
 - 2. Eventually, Elisha hears that this proposition has disturbed the king
 - 3. How, we don't know
 - a. Probably he had some informants!
 - 4. He communicates that the king should send Naaman to him
 - a. Elisha, however, has other motives for wanting to see Naaman
 - b. Wants Naaman, not so much to be healed, as to know there is a prophet in Israel
 - (1) In other words, that God is living and active
 - (2) And that God is Yahweh, the God of the Israelites
- H. **2 Kings 5:9–12** (ESV) —
 - 1. 9 So Naaman came with his horses and chariots and stood at the door of Elisha's house.

2. 10 And Elisha sent a messenger to him, saying, “Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean.”
3. 11 But Naaman was angry and went away, saying, “Behold, I thought that he would surely come out to me and stand and call upon the name of the LORD his God, and wave his hand over the place and cure the leper.
4. 12 Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?” So he turned and went away in a rage.
5. So Naaman comes to Elisha
 - a. But Elisha won’t even see him
 - b. Sends a messenger out
 - c. Sends a message about what Naaman is to do if he is to be healed
 - (1) Go wash 7 times in the Jordan
6. Here we see Naaman’s pride come out once again
 - a. He was furious!
 - b. He expected to see this great prophet himself, face to face
 - (1) Instead, had to deal with a servant
 - c. Probably was speculating on how the prophet would do the miracle
 - (1) Was expecting some grand display of power so he could regale his friends with what special lengths God went to heal him of his disease
 - d. Instead, he’s told by this servant to go to the Jordan and wash
 - (1) He could have done that at home!
 - (2) He had rivers that were better than the Jordan in Damascus
- I. Naaman went away enraged
 1. Process of coming to faith has its ups and downs
 - a. Expectations have to be adjusted from time to time
 2. In this case, there was still too much pride to come to faith
 - a. God had to do something about that
- J. **2 Kings 5:13** (ESV) —
 1. 13 But his servants came near and said to him, “My father, it is a great word the prophet has spoken to you; will you not do it? Has he actually said to you, ‘Wash, and be clean’?”
 2. Naaman’s own servants provided the antidote for his pride
 3. They reasoned with him
 - a. If the prophet had told you to do a great thing, you’d have done it
 - b. Why not give it a try? What can it hurt?
- K. **2 Kings 5:14** (ESV) —
 1. 14 So he went down and dipped himself seven times in the Jordan, according to the word of the man of God, and his flesh was restored like the flesh of a little child, and he was clean.
 2. Naaman finally relented
 - a. Went to the Jordan; bathed 7 times
 - b. Came out healed
- L. **2 Kings 5:15** (ESV) —

1. 15 Then he returned to the man of God, he and all his company, and he came and stood before him. And he said, "Behold, I know that there is no God in all the earth but in Israel; so accept now a present from your servant."
2. Naaman's expression of faith
3. Knows who God is
 - a. Which was Elisha's objective all the while
- M. But it took a while
 1. Coming to faith was a process
 2. Affliction from God
 3. Tearing down of pride
 4. Process of seeking
 - a. Not knowing really what he was seeking
 5. Overcoming some obstacles
 6. Finally coming to the end of himself, submitting to instruction
 7. Receiving his healing
 - a. More importantly receiving faith
- N. Coming to faith is a process
- III. **Coming to faith is providential**
 - A. Providence – doctrine that a sovereign God is orchestrating events in order to accomplish His purposes
 1. Not one detail escapes His superintendency
 - B. What are the elements of providence in this story?
 1. **His disease is from God**
 - a. Text doesn't say that; but we've already seen that God is the One who causes these things at least by allowing them to happen
 - b. Although the scriptural witness is even stronger than that!
 2. **The way he learns about the prophet**
 - a. From adolescent Hebrew slave of all people
 3. How did she end up in position to tell him about the prophet?
 - a. Captured by the Arameans and enslaved
 - b. Is this the first time anything like this has happened in the OT?
 - (1) Joseph!
 - c. Not only captured and enslaved, but placed into service into Naaman's household
 - d. There very household where this proud diseased warrior would be found
 4. **Naaman's own prominence is providential**
 - a. His position and reputation put him in position to have his king send him to Israel with letter of introduction
 - (1) He just couldn't have just shown up without a confrontation from Israel
 5. Even though the king of Israel didn't respond well to the overture, somehow **Elisha heard of it**
 - a. How? Don't know

- (1) But that was surely providential
 - (2) Someone in the palace witnessed the exchange
 - (3) That someone was in position to tell Elisha
- C. Everyone's coming to Christ is providential
 - 1. Most of the time we never know of the circumstances surrounding our coming to Christ
 - a. Family member
 - b. "Chance" encounter
 - c. An opportunity unexpected
 - 2. I don't even know the name of the person who presented the gospel to me
 - a. But I know God sent him!

IV. Coming to faith uses means that are despised

- A. Who were the primary instruments used by God to lead Naaman to faith?
 - 1. Certainly Elisha
 - 2. More significantly, we have a bunch of servants!
 - a. First – a Hebrew slave
 - (1) Little girl!
 - (2) Don't even know her name
 - (3) But she's a believer; knows of the God of Israel; knows of the prophet
 - b. Naaman's own servants were involved also
 - (1) They changed his mind from rejecting the prophet to following his instructions
 - 3. But think of the little Hebrew girl
 - a. She's captured by the Arameans
 - (1) How do you think she felt about that?
 - (2) Probably thought it was the end of the world for her
 - b. Little did she know that she was an instrument in the hands of a sovereign God
 - (1) She would be the evangelist
 - (2) She would be used by God to bring the gospel to the Gentiles
 - c. But she wasn't trained to be an evangelist!
 - (1) All she needed to do was point Naaman in the direction of God through His prophet
 - d. In addition, she had to have a willing spirit of submission to her own set of providences
 - (1) Enough of a willing spirit to develop a genuine affection for her master to want him to be healed
 - (2) Enough of a willing spirit to want to give him hope for a cure
- B. Point – such people (slaves) are despised by the world
 - 1. Thought to be next to worthless
 - 2. 1 Corinthians 1:27–28 (ESV) —

- a. 27 But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;
- b. 28 God chose what is low and despised in the world, even things that are not, to bring to nothing things that are...
- 3. We know that one of Naaman's chief problems was his pride
 - a. Here he is led to relief and belief by an inconsequential little girl, a servant in his household
 - (1) About whom he probably never even thinks about

V. **Coming to faith is simple**

- A. Naaman is shocked by the simplicity of the cure
 - 1. Washing in the Jordan 7 times
 - 2. Expects some grand display of power
 - a. Even willing to do all kinds of things to gain the cure
 - 3. Even expects to part with considerable wealth in order to acquire the services of the physician
- B. Learns that
 - 1. Doesn't cost him anything
 - a. Elisha won't take a dime
 - b. Not that he couldn't have used it
 - 2. Coming to faith is free
 - a. Elisha had the same motivation as Paul
 - b. **1 Corinthians 9:18** (ESV) —
 - (1) 18 What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.
- C. Coming to faith is simple
 - 1. Only believe
 - 2. Daughter of synagogue official (Luke 8), sick, then apparently died
 - a. Jesus: Do not be afraid any longer; only believe, and she shall be made well (**Luke 8.50**)
 - 3. All we have to do to be saved is believe on the Lord Jesus Christ
 - a. Approach him with none of the pretense and self-righteousness so typical of the unbeliever
 - b. Cast ourselves on His mercy and His grace alone
- D. In the final analysis, salvation is simple
 - 1. It's only hard when pride is involved

VI. **Coming to faith generates repentance**

- A. **2 Kings 5:15–19** (ESV) —
 - 1. 15 Then he returned to the man of God, he and all his company, and he came and stood before him. And he said, "Behold, I know that there is no God in all the earth but in Israel; so accept now a present from your servant."
 - 2. 16 But he said, "As the LORD lives, before whom I stand, I will receive none." And he urged him to take it, but he refused.

3. 17 Then Naaman said, "If not, please let there be given to your servant two mule loads of earth, for from now on your servant will not offer burnt offering or sacrifice to any god but the LORD.
4. 18 In this matter may the LORD pardon your servant: when my master goes into the house of Rimmon to worship there, leaning on my arm, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, the LORD pardon your servant in this matter."
5. 19 He said to him, "Go in peace."...
- B. Naaman comes back to offer thanksgiving to Elisha
 1. Offers gifts, which Elisha declines
- C. Seems to convince Elisha to take some earth
 1. Moses was instructed to make an altar of earth for the worship of Yahweh instead of the idolatrous worship that surrounded them
 2. Possibly that's what the earth was meant to provide
 - a. An expression of worship by Naaman
- D. In addition, he is convicted about his involvement in idolatry when he assists his master
 1. Spiritually sensitive to that situation
 2. Vows never to sacrifice to idols and only to worship Yahweh
- E. Reminds of Zacchaeus
 1. Short chief tax collector, came to faith
 2. **Luke 19:8-9** (ESV) —
 - a. 8 And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."
 - b. 9 And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham.
- F. Naaman demonstrates the fruit of faith
 1. Genuine repentance
 - a. Including thanksgiving
- G. All of this, a Gentile
 1. Noted by Jesus
 - a. Calling attention to lack of faith in his own home town
 2. **Luke 4:25-27** (ESV) —
 - a. 25 But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land,
 - b. 26 and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow.
 - c. 27 And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian."

VII. **Final observation and warning**

- A. As providential, simple, and wonderful as this process of coming to faith is
 1. The church can always find ways to screw it up and make it complicated

- B. Where do we get that in this story?
 - 1. Gehazi
- C. Think about the servants in this story
 - 1. Hebrew slave girl
 - a. Contributed to Naaman's coming to faith
 - 2. Naaman's own servants
 - a. Not believers
 - b. But they contributed to Naaman's coming to faith
- D. Here we have the servant who is closest to the man of God!
 - 1. The one who spent every waking hour with one of the great prophets of the OT
 - 2. The one who witnessed all of Elisha's miracles
- E. **2 Kings 5:19–27** (ESV) —
 - 1. 19 ... But when Naaman had gone from him a short distance,
 - 2. 20 Gehazi, the servant of Elisha the man of God, said, "See, my master has spared this Naaman the Syrian, in not accepting from his hand what he brought. As the LORD lives, I will run after him and get something from him."
 - 3. 21 So Gehazi followed Naaman. And when Naaman saw someone running after him, he got down from the chariot to meet him and said, "Is all well?"
 - 4. 22 And he said, "All is well. My master has sent me to say, 'There have just now come to me from the hill country of Ephraim two young men of the sons of the prophets. Please give them a talent of silver and two changes of clothing.' "
 - 5. 23 And Naaman said, "Be pleased to accept two talents." And he urged him and tied up two talents of silver in two bags, with two changes of clothing, and laid them on two of his servants. And they carried them before Gehazi.
 - 6. 24 And when he came to the hill, he took them from their hand and put them in the house, and he sent the men away, and they departed.
 - 7. 25 He went in and stood before his master, and Elisha said to him, "Where have you been, Gehazi?" And he said, "Your servant went nowhere."
 - 8. 26 But he said to him, "Did not my heart go when the man turned from his chariot to meet you? Was it a time to accept money and garments, olive orchards and vineyards, sheep and oxen, male servants and female servants?"
 - 9. 27 Therefore the leprosy of Naaman shall cling to you and to your descendants forever." So he went out from his presence a leper, like snow.
- F. He's the one who nearly screws up this conversion and complicates it
 - 1. Like the church often does
 - a. By adding things to the gospel
 - b. By being known for seeking material gain
 - c. By sinful lifestyle of leaders
 - d. By ...
- G. Gehazi's sin

1. Greed
 - a. Hard to see a wealthy person come to faith without costing him anything
 - b. While he and the sons of the prophets are just getting by
 2. Jealousy
 - a. As a Jew, can't believe God would be so gracious to an unclean, hated Aramean
 - b. Believed they ought to get something for it
 3. Disobedience to his master
 4. Lying
- H. Whatever it was
1. He very nearly led a new convert astray
- I. That's the warning
1. We need to understand the gospel
 - a. Communicate the simple gospel
 2. We need to avoid complicating it
 - a. Certainly avoid acting sinfully in ways that bring reproach on the gospel
 - (1) Which Gehazi was inclined to do