

Rev. Luke's Weekly Blog

October 23, 2025



2 Kings 5:1

THE ULTIMATE CURE OF SIN!

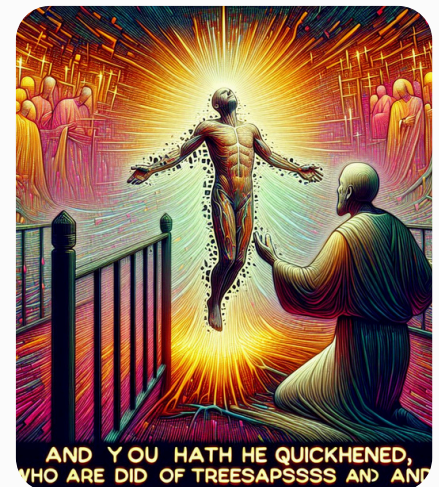
2 Kings 5: 1-19

Every major element of Naaman's story, his condition, his required action, the role of the prophet, and the nature of his healing, points to and is amplified in the person and work of Jesus Christ.

Naaman was a **commander of the army of the king of Syria and was a great and honourable man in the eyes of his master, because by him the Lord had given victory to Syria. He was also a mighty man of valour, but a leper** (2 Kings 5:1). This is a depiction of the universal human condition before God. Humanity, in its pride and power, achieves great things, yet it is fundamentally afflicted by the spiritual leprosy of sin. Like leprosy, sin is a contaminating, isolating, and ultimately death-dealing condition that no amount of personal merit, social status, or military might can cure. Naaman's leprosy represents the total depravity that requires a divine solution, a theme repeated in the New Testament's diagnosis of the human plight. **Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned** (Romans 5:12). **And you He made alive, who were dead in trespasses and sins** (Ephesians 2:1)



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Ephesians 2:1

The means by which Naaman hears of his potential cure is also significant. The message of hope comes not through official channels or royal decrees, but through a lowly, captive Israelite slave girl. This points to the scandalous nature of the gospel, which often comes to the powerful and esteemed not through worldly wisdom but through the seemingly foolish and weak things of the world. **But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence** (1 Corinthians 1:27-28). Additionally, the girl points Naaman to the prophet in Samaria, establishing the pattern that salvation is found through a specific, God-appointed mediator.



THE ULTIMATE CURE OF SIN! Continued

Naaman's journey illustrates the failure of human systems to address the problem of sin. He arrives with all the world's resources: a letter from his king, ten talents of silver, six thousand shekels of gold, and ten changes of clothing. He assumes his healing can be purchased or earned. This is the essence of works-based righteousness. However, the king of Israel immediately recognizes his own impotence, tearing his clothes in despair. No earthly power can cure the leprosy of sin. The prophet Elisha redirected Naaman to the place of God's choosing, just as the gospel redirects us from trusting in kings, governments, or our own wealth to trusting solely in Christ.

Naaman expected a dramatic, religious performance from the prophet himself; instead, he was given a command that required humble, obedient faith in the word of God alone. This perfectly foreshadows the offence of the cross. Salvation is not achieved through grandiose religious performances or arduous works, as Naaman's preferred rivers of Damascus represent, but through the humble, seemingly foolish act of faith in Christ crucified (1 Corinthians 1:18, 23). The Jordan River, a symbol of Israel and God's covenant people, points toward the greater baptism to come. His sevenfold dunking signifies completeness and perfection, pointing toward the complete cleansing from sin that Christ accomplishes (Hebrews 10:14, 22).

Naaman was cleansed from his leprosy by obeying the word of the prophet through the waters of the Jordan. In Jesus, we see the greater Elisha, the ultimate Prophet to whom all others point. But Jesus does not merely prescribe the cure; He is the cure. He entered the very waters of the Jordan at His baptism (Matthew 3:13-17), not because He needed cleansing, but to sanctify the waters and identify Himself with sinful humanity. He then went to the ultimate place of humiliation, the cross. He was **wounded for our transgressions, crushed for our iniquities** (Isaiah 53:5). He took upon Himself the leprosy of **our sins in His own body on the tree, that we, having died to sins, might live for righteousness – by whose stripes you were healed** (1 Peter 2:24). The healing Naaman received was external and temporary; the healing Christ offers is internal, spiritual, and eternal.

Naaman's response after his healing is a model of conversion. He returns to Elisha and makes a profound confession of faith: **Behold, I know that there is no God in all the earth but in Israel** (2 Kings 5:15). His faith moved from hearsay to personal knowledge. This is the confession of every believer who encounters Christ (Romans 10:9).

In this ancient story, we see the hopelessness of the human condition, the failure of human resources, the offense of God's simple plan, the necessity of humble, obedient faith, and the resulting lifelong devotion to the one true God. Naaman's cleansing in the Jordan points to our greater cleansing through the blood of Christ, and this story shows us that **SALVATION IS BY GRACE ALONE, THROUGH FAITH ALONE, IN CHRIST ALONE**

PRAY:

- Acknowledging your total dependence on the healing that only Christ can provide through His finished work on the cross.
- Asking God to guard your heart from pride and offense at the simplicity of Your gospel.
- That your very nature may reflect new life in Jesus Christ

Soli Deo Gloria – to God alone be the glory!
Rev. Luke Haisa

