

The **HEALING** of Naaman and the house of Israel *is one of the same*



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It is a historical marvel that the house of Israel—the ten tribes, came to repentance, sometime during their wandering among the nations. They were a stubborn family, short tempered, proud and obstinate. Upon their release from captivity, a small voice reminded them to return to their God, for He is compassionate and forgiving. They listened and came before the Almighty God but—with attitude. There was no repentance of their evil ways; they were indignant and demanding. God sentenced them an additional seven times their original punishment, so they withdrew from God angry and resentful. Yet, during their days of wandering and suffering as they searched for a home, they grew tired. With their heads down, this time, they approached the Almighty God for forgiveness; their sinful behavior had deformed them and they could see their unsightly appearance. God told them to wash in the baptismal waters. They obeyed His voice and to their amazement, they became a new man filled with God’s Holy Spirit. Now, they could walk in ways of God. These rebellious and stubborn people became transformed into a God-fearing people—a wonder to the nations watching. The grace the ten tribes of Israel received then, still amazes their descendants today. With gratitude, they continue to give thanks to God singing, “Amazing Grace” and “Your Grace Still Amazes Me.”

The healing of Naaman, the Syrian general, was a physical re-enactment of the spiritual healing of the ten tribes of Israel. The story Jesus reminded the Jews in Nazareth many years ago, made them very angry. He said, “‘And there were many in Israel with leprosy in the time of Elisha the prophet, yet not one of them was cleansed—**only Naaman the Syrian.**’ All the people in the synagogue were furious when they heard this. They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him down the cliff. But he walked right through the crowd and went on his way” (Luke 4:27-30). The curse of Gehazi reared its ugly head—the Gentiles are not welcome and if they must come, they will pay.

The healing of Naaman and the ten tribes of Israel is one of the same. The scriptural comparison in the following table provides the support.

The story of Naaman	The story of the ten tribes of Israel
<p>The name 'Naaman' in Hebrew comes from the verb נָאֵם, 'naem', which means 'to be pleasant, delightful, or lovely.' His name suggests he had been a handsome man.</p>	<p>The name 'Israel' means 'Who prevails with God.' Old Testament Jacob wrestled with the angel of God and overcame. At that moment, his name was changed. The ten tribes were given the name Israel through the leading tribe, Ephraim. The house of Israel was seen by God with pride as a delight, prior to their relentless disobedience.</p> <p>"Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him, I still remember him. Therefore, my heart yearns for him; I have great compassion for him," declares the LORD" (Jeremiah 31:20).</p> <p>"... For I am Israel's father, and Ephraim is my oldest child" (Jeremiah 31:9).</p> <p>"When Ephraim spoke, people trembled; he was exalted in Israel. But he became guilty of Baal worship and died" (Hosea 13:1).</p> <p>"The king of Israel marched up to fight against Jerusalem, but they could not overpower it. Now the house of David was told, 'Aram has allied itself with Ephraim'" (Isaiah 7:1-2).</p>
<p>"Now Naaman was commander of the army of the king of Aram. He was a great man in the sight of his master and highly regarded, because through him the LORD had given victory to Aram. He was a valiant soldier, but he had leprosy" (II Kings 5:1).</p>	<p>The ten tribes are part of God's chosen people. Many great leaders came out of the ten tribes:</p> <ul style="list-style-type: none"> Joseph (father of Ephraim and Manasseh) Joshua (tribe of Ephraim) Debra (tribes of Ephraim) and Barak (tribe of Naphatli) Gideon (tribe of Manasseh) Tola (tribe of Issachar) Jair (tribe of Manasseh) Jephthah (tribe of Manasseh) Ibzan (tribe of Zebulun) Elon (tribe of Zebulun) Abdon (tribe of Ephraim) Samson (tribe of Dan) Samuel (tribe of Ephraim). <p>The ten tribes were a strong military force who through God's help were victorious. They were likely under servitude to a ruling power and served faithfully.</p>

<p>Naaman was a Gentile.</p>	<p>The relentless rebellion of the house of Israel led to their divorce and cut off from the kingdom of Israel. They no longer were part of the covenant people, instead they became part of all the other nations—Gentiles.</p> <p>“I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries” (Jeremiah 3:8).</p>
<p>“Now bands from Aram had gone out and had taken captive a young girl from Israel, and she served Naaman’s wife. She said to her mistress, “If only my master would see the prophet who is in Samaria! He would cure him of his leprosy” (II kings 5:2-3). Identifiers of the young girl:</p> <ul style="list-style-type: none"> • A captive • A slave girl • A servant girl in Naaman’s household • She has no place of authority or political power • She is compassionate and wants to see Naaman healed • Trusts in the power of Elisha, the prophet • Indirectly, states that the God of Israel is more powerful than the god of Syria. 	<p>Who is the slave girl among the ten tribes urging them to return to their God and ask for forgiveness? She is:</p> <ul style="list-style-type: none"> • Those who are held captive in a wicked world • A servant church of God • Faithful to God and righteous • A remnant people, small in number, vulnerable and powerless in the political arena • Yet, they have compassion and want to see all the ten tribes repent and healed of their spiritual decay • They speak up, they do not love their lives that they are afraid to die • They know that the God of Israel is the Almighty God and there is no one like Him. • A young, captive Hebrew group of people advise the ten tribes to go to Jesus Christ [a prophet] for healing.
<p>“So Naaman left, taking with him ten talents of silver, six thousand shekels of gold and ten sets of clothing” (II Kings 5:5).</p> <ul style="list-style-type: none"> • 10 talents of silver • 6,000 shekels of gold • 10 sets of clothing 	<p>The ten tribes listened to that little voice and returned to God with:</p> <ul style="list-style-type: none"> • A mind to discuss their behavior – 10 talents • A guilt offering – 6,000 shekels of gold (better than silver, better than the requirement) • A desire for a righteous covering – 10 sets of clothing <p>The ten tribes were very aware of what was required when you come before the Almighty God to ask for forgiveness.</p> <p>The ten talents refer to the who—all ten tribes came to discuss their behavior. Matthew’s parable of the talents is all about behavior. They came with one talent per tribe, a small contribution.</p> <p>Six thousand shekels of gold refers to the amount “as measured by the weight of the sanctuary shekel” for</p>

	<p>each of the ten tribes in payment as a guilt offering that would cover their trespasses against God.</p> <p>"When anyone is unfaithful to the LORD by sinning unintentionally in regard to any of the LORD's holy things, they are to bring to the LORD as a penalty a ram from the flock, one without defect and of the proper value in silver, according to the sanctuary shekel. It is a guilt offering" (Leviticus 5:15).</p> <p>The ten sets of clothing identified the who—the ten tribes coming before God Almighty and the what—desiring righteousness. The change of clothes indicated that all ten tribes desired to be clothed in righteousness.</p>
<p>"Naaman went with his horses and chariots and stopped at the door of Elisha's house. Elisha sent a messenger to say to him, 'Go, wash yourself seven times in the Jordan, and your flesh will be restored and you will be cleansed'" (II Kings 5:9-10).</p>	<p>Not trusting in the words of God is often a weakness of immature Christians. The secret to trusting God is putting His way into practice. To practice His way, we need to be washed through baptism, then filled with God's Holy Spirit.</p>
<p>"But Naaman went away angry and said, 'I thought that he would surely come out to me and stand and call on the name of the LORD his God, wave his hand over the spot and cure me of my leprosy. Are not Abana and Pharpar, the rivers of Damascus better than any of the waters of Israel? Couldn't I wash in them and be cleansed?' So he turned and went off in a rage" (II Kings 5:11-12).</p>	<p>The ten tribes after their release from captivity came before God and like Naaman, they too, expected a big ceremonial healing ritual, full of show—still thinking in the ways of the Gentiles.</p> <p>God knew their heart; they were not repentant. They were still proud and shallow.</p> <p>"What can I do with you Ephraim? What can I do with you, Judah? Your love is like the morning mist, like the early dew that disappears" (Hosea 6:4).</p> <p>"Ephraim is like a dove, easily deceived and senseless" (Hosea 7:11).</p> <p>The ten tribes came with a guilt offering, but they were not sincere. The sacrificial system in the Old Testament was intended to teach the Israelites the penalty of sin and the need for forgiveness. The guilt offering brought reparation and healing between the victim and the offender.</p> <ul style="list-style-type: none"> • It was the seed of repentance. • It provided a mechanism for healing when the offense was realized. • It was a method of reparation designed to repair and restore damage occurred. It included 20% above and beyond the offense (Leviticus 6:4-5). This extra cost was the taking on a share of the harm themselves, thereby sharing in the

distress they caused the victim. This leads to healing a torn relationship.

“The guilt offering recognizes the torment that seizes the conscience of those who become aware of their crime and its damaging effects. It then provides a way for the guilty to deal more fully with the matter, bringing a measure of closure and peace. This offering expresses God’s mercy in that the pain and hurt is neutralized so as not to fester and erupt into violence or more serious offenses. Nothing in Jesus’ atoning work on the cross releases the people of God today from the need for making restitution. Jesus taught his disciples, so when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift” (Matt. 5:23-24). Loving our neighbors as ourselves lies at the heart of the law’s requirements (Lev. 19:18 as quoted in Rom. 13:9), and making restitution is an essential expression of any genuine kind of love. Jesus granted salvation to the rich tax collector Zacchaeus who offered more restitution than the law required, lifting him up as an example of those who truly understood forgiveness (Luke 19:1-10).”

<https://www.theologyofwork.org/old-testament/leviticus-and-work/israels-sacrificial-system-leviticus-110/the-workplace-significance-of-the-guilt-offering-leviticus-61-7>

The ten tribes came before God with a superficial desire to obey Him. So, God would not allow them to return home. They were to wander seven times their punishment among the Gentiles. They turned away from God, angry and resentful.

“I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you. And **if in spite of this you will not listen to me, then I will discipline you again SEVENFOLD for your sins**” (Leviticus 26:17-18).

	<p>“My God will reject them because they have not obeyed him; they will be wanderers among the nations” (Hosea 9:17).</p>
<p>“Naaman’s servants went to him and said, ‘My father, if the prophet had told you to do some great thing, would you not have done it? How much more, then, when he tells you, ‘Wash and be cleansed!’ So he went down and dipped himself in the Jordan seven times, as the man of God had told him, and his flesh was restored and became clean like that of a young boy’ (II Kings 5:13-14).</p>	<p>The righteous say, “Just listen to God and do what He says.”</p> <p>The ten tribes had wandered among the Gentiles for many years witnessing and participating in the cruel and wicked ways of the nations. Finally, they began to see what they had become and they loathed themselves. They were now ready to serve God with a willing heart.</p> <p>They knew of a redemption plan and they waited eagerly for the arrival of their Savior. Then, Jesus appeared in Judea performing miracles.</p> <p>“You are a Jew and I am a Samaritan woman. How can you ask me for a drink? (For Jews do not associate with Samaritans.)” Jesus said that if she knew the gift of God and who it is that asks her for a drink, then she would have asked for living water. The woman replied, “Are you greater than OUR father Jacob, who gave US the well and drank from it himself, as did also his sons and his flocks and herds?” (John 4:10-11).</p> <p>The Samaritan woman was not a Jew but a descendent of the divorced house of Israel. She acknowledged that Jesus was from the house of Judah and she was from the house of Israel.</p> <p>She added, “Sir, I can see that you are a prophet. OUR father worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.” Jesus replied, “... Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in spirit and in truth.”</p> <p>The woman said, “I know that Messiah (called Christ) is coming. When he comes, he will explain everything to us.” Then Jesus declared, “I who speak to you am he.”</p> <p>“Many of the Samaritans from that town believed in him because of the woman’s testimony. They begged him to stay with them, and he stayed two days. And because of his words many more became believers.”</p>

	<p>“They said to the woman, ‘We no longer believe just because of what you said, now we have heard for ourselves, and WE KNOW THAT THIS MAN REALLY IS THE SAVIOR OF THE WORLD’” (John 4:42).</p> <p>It was during that time period that the ten tribes truly repented and were healed of their spiritual decay; they became humble servants of God.</p> <p>Paul cried out to the Jews, “I want you to know that God’s salvation has been sent to the Gentiles, and they will listen!” (Acts 28:28).</p> <p>“On the next Sabbath almost the whole city gathered to hear the word of the Lord. When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying. Then Paul and Barnabas answered them boldly, ‘We had to speak the word of God to you first. Since you reject it and do not consider yourselves worthy of eternal life, we now turn to the Gentiles... When the Gentiles heard his, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed’” (Acts 13:44-46, 48).</p> <p>So, all—all twelve tribes of Israel will be saved, even the divorced ten tribes (Romans 11:25). They have been redeemed along with the whole world.</p> <p>The righteous have the appearance of a young boy, free of decay and deformity.</p>
<p>“Then Naaman and all his attendants went back to the man of God. He stood before him and said, ‘Now I know that there is no God in all the world except in Israel. Please accept now a gift from your servant’” (II Kings 5:15).</p>	<p>The ten tribes repented and finally, they were committed to serving their God—the Almighty God.</p> <p>They approached God with payment of their sins.</p>
<p>“The Prophet answered, ‘As surely as the LORD lives, whom I serve, I will not accept a thing.’ And even though Naaman urged him, he refused” (II Kings 5:16).</p>	<p>Mankind has no acceptable or worthy commodity of exchange that can pay the price for the forgiveness of their sins.</p> <p>Christ’s sacrifice was the payment for the sins for all of mankind. The ten tribes accepted Christ as their Savior immediately and without question.</p>
<p>“‘If you will not,’ said Naaman, ‘please let me your servant, be given as much earth as a pair of mules can carry, for your servant will never again make burnt offerings and sacrifices to any other god but the LORD’” (II Kings 5:17).</p>	<p>The ten tribes vowed to worship only the God of Israel. They have never returned to their homeland, the land of their fathers (the Promised Land), but the imagery of Naaman taking back holy soil with him, which he could kneel on in prayer is symbolic of the ten tribes creating a sanctuary in their own land.</p>

<p>“But may the LORD forgive your servant for this one thing: When my master enters the temple of Rimmon to bow down and he is leaning on my arm and I bow there also—when I bow down in the temple of Rimmon, may the LORD forgive your servant for this” (II Kings 5:18).</p> <p>“Go in peace,” Elisha said (II Kings 5:19).</p>	<p>Israel is prophesied to compromise the word of God. While their heart may be in the right place, their doctrines and practices have drifted away from the pure teachings of the Apostles to include the Christianization of old pagan practices. They have produced a hybridization of beliefs and practices, no longer the pure practices of the Apostles or the pure practices of the pagans.</p> <p>Hosea prophesied this compromise. “For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol. Afterward the Israelites will return and seek the LORD their God and David their king. They will come trembling to the LORD and to his blessings in the last days” (Hosea 3:4-5).</p>
<p>Gehazi is a na’ar, the Hebrew word for servant—male version of na’arah—the word used to describe the servant girl.</p>	<p>Servants of God are people who declare their allegiance to the Almighty Creator. They are dedicated to God’s work, but not all people who claim to serve God are faithful, honest, and righteous.</p>
<p>“After Naaman had traveled some distance, Gehazi, the servant of Elisha the man of God, said to himself, ‘My master was too easy on Naaman, this Aramean, by not accepting from him what he brought. As surely as the LORD lives, I will run after him and get something from him.’”</p> <p>“So Gehazi hurried after Naaman. When Naaman saw him running toward him, he got down from the chariot to meet him. ‘Is everything all right?’ he asked.</p> <p>“‘Everything is all right,’ Gehazi answered. ‘My master sent me to say, ‘Two young men from the company of the prophets have just come to me from the hill country of Ephraim. Please give them a talent of silver and two sets of clothing.’”</p> <p>“‘By all means, take two talents,’ said Naaman. He urged Gehazi to accept them, and then tied up the two talents of silver in two bags, with two sets of clothing. He gave them to two of his servants, and they carried them ahead of Gehazi” (II Kings 5:20-23).</p> <p>“When Gehazi came to the hill, he took the things from the servants and put them away in the house. He sent the men away and they left. Then he went in and stood before his master Elisha” (II Kings 5:24).</p>	<p>The house of Judah is comprised of two tribes: Judah and Benjamin. Though the house of Judah has not always been faithful, God did not divorce them for their unfaithfulness.</p> <p>The house of Judah became known as the Jews. They were given the oracles of God to protect. With fervor they preserved the word of God, but over time, they added many traditions and ordinances and taught these as if they were equivalent to the commandments of God.</p> <p>Gehazi, in Naaman’s story, represents the mindset of what the house of Judah had become over time, believing and teaching that through their own efforts—their works of the law, they could earn salvation. The two talents and two sets of clothing (one for each tribe: Benjamin and Judah of the house of Judah) reflected the payment in works (talents) that provided a covering of righteousness (change of clothes).</p> <p>Gehazi lied to Naaman when he said that Elisha requested the talents and change of clothing to go to a company from the hill of Ephraim, for he kept the talents and clothing for himself. This reflects the behavior of the Pharisees and the Sadducees especially in the time of Jesus who claimed to be helping the returning ten tribes (the hill country of Ephraim), but</p>

	<p>really they were serving and building up treasures only for themselves.</p> <p>God has a plan. Christ's death and resurrection accomplished many things. One of his most important tasks was to bring the ten tribes back into the family. Jesus said, "I was sent only to the lost sheep of the house of Israel" (Matthew 15:24).</p> <p>The two houses of Israel will be restored into a ONE holy kingdom of royal priests. The tumultuous 3,700-plus years of rebellion of these people of Israel has been and continues to be a witness to the nations of the world of God's enduring grace, which will become an international witness when Israel, a company of thirteen nations, in the latter days drops to their knees and cries out again to their God for His help.</p> <p>"In those days, at that time, the people of Israel and the people of Judah TOGETHER will go in tears to seek the Yahuah, their God. They will ask the way of Zion and turn their faces toward it. They will come and bind themselves to the Lord in an everlasting covenant that will not be forgotten" (Jeremiah 50:4-5).</p>
<p>"Where have you been, Gehazi?" Elisha asked.</p> <p>"Your servant didn't go anywhere," Gehazi answered.</p> <p>"But Elisha said to him, 'Was not my spirit with you when the man got down from his chariot to meet you? Is this the time to take money, or to accept clothes, olive groves, vineyards, flocks, herds, or menservants and maidservants? Naaman's leprosy will cling to you and to your descendants forever.' Then Gehazi went from Elisha's presence and he was leprous, as white as snow" (II Kings 5:25-26).</p>	<p>The curse of Gehazi is two-fold.</p> <ol style="list-style-type: none"> 1. The refusal to accept Christ as our Savior. He paid the price in full for our sins. He was the perfect sacrifice. To believe that your own works can earn salvation is a fallacy that brings systemic spiritual decay. 2. The arrogance of putting yourself above the Gentiles is self-destructive. God is able to graft in again those he cut off—the ten tribes. God will cut off the natural branches, if they do not continue in kindness (Romans 11:17-22). <p>Elisha was teaching an important lesson. Salvation can not be bought. Christ gave his life to pay the price and in God's great compassion for all of mankind, He offers grace. No one can boast of their own righteousness.</p> <p>"For God has bound all men over to disobedience so that he may have mercy on them ALL" (Romans 11:32).</p> <p>We are to love one another and encourage each other in righteousness.</p>

“For it is **by grace you have been saved**, through faith—and **this not from yourselves**, it is the **GIFT of God—not by works, so that no one can boast**. For **we are God’s workmanship**, created in Christ Jesus to do good works, which God prepared in advance for us to do... remember that at the time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus **you who once were far away** have been **brought near through the blood of Christ**” (Ephesians 2:8-10, 12-13).

The healing of Naaman and the house of Israel is one of the same. The house of Judah and the house of Israel have a long history of hostility. The Jews in Nazareth became violently angry with Jesus when he reminded them that only Naaman, a Gentile commander was healed of leprosy, when in Israel many suffered from the deforming illness. They didn’t like to hear that God chose to heal a Gentile over His chosen people.

Through the story of Naaman, Jesus was preparing the Jews to accept their Gentile brothers back into the family. But, there remained much hostility between the two houses, which led to the building of the court of the Gentiles in the outer area of the temple, to keep them from entering into any of the inner courts. With the destruction of the temple in 70 A.D., the man-made rules for the Gentiles disappeared. A new relationship exists today, one with many surprises for the house of Israel who has forgotten their identity and the house of Judah who has forgotten their brothers. The restoration of the two houses is still a future event. It will come after a time of great distress for both houses at the same time. **Together**, they will return to their God. This time they will enter into an everlasting covenant that they will not break, for they will **know** their God and obey Him **willingly**.

“For he himself is our peace, **who has made us both one** [both houses: Judah and Israel] and has broken down in his flesh [Christ died and ended the old marriage covenant freeing the divorced house of Israel and allowing her to marry again— she is no longer an adulteress but a virgin] **the dividing wall of hostility** [the hostility between the Jews and the 10 tribes—divorced house of Israel known as Gentiles], by abolishing the law of commandments expressed in ordinances [by **abolishing the opinions, judgments and decrees that are not of God but of the Jewish elders**], that he might create in himself **one new man** [through Christ, **ONE new people** – a covenant people again but this time filled with God’s Holy Spirit, living by the Law of God not by the decrees and traditions of men, whether from Jewish leaders or pagan gods] in place of the two [house of Judah and house of Israel], **so making peace**” (Ephesians 2:14-15).



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“Ephraim's jealousy will vanish, and Judah's enemies will be destroyed; **Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim**” (Isaiah 11:13).

All of Israel—all TWELVE tribes will be saved

Compiled by Janette Andrejowich