

## 2 Kings Chapter 6

**2 Kings 6:1 "And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us."**

“Place where we dwell”: the sons of the prophets, those specially instructed by Elisha, lived together in a communal setting. The word translated “live” can also be understood as “sit before.” The term is used this way of David sitting before the Lord in worship (2 Sam. 7:18), and the elders sitting before Ezekiel to hear his advice (Ezek. 8:1; 14:1). The “place” here refers to a dormitory where Elisha instructed the sons of the prophets. The growing number of men who wished to be taught led to the need for a larger building.

It appears, that there had been many young men, who had come to the school of the prophets. They had run out of space for housing these young men. This school was at Jericho, and it would have been difficult to expand here.

**2 Kings 6:2 "Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye."**

The Jordan valley was well wooded. Its present bed is still “overarched by oleanders, acacias, thorns, and similar shrubbery.” If all were to take part in felling the trees, the work would soon be done.

“Where we may dwell”. Literally, to sit (or, dwell) there. The reference seems still to be to sitting in the hall of instruction.

Elisha is suggesting, that they move near the Jordan River, several miles away. If they all work together, they can build the facilities they need. The timber in this particular area would belong to anyone who wanted to cut it. This land had not been designated to any particular family. Elisha sends them out to begin the work.

**2 Kings 6:3 "And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go."**

Or be pleased to go with us; he begged it as a favor, that, being awed by his presence, they might preserve peace and order. And have his advice as to the spot of ground to erect their edifice on, and might be protected by him from harm and mischief by men or wild beasts.

"And he answered, I will go": He consented to it, knowing perhaps beforehand that he should have an opportunity of working a miracle there, as he did.

It appears, one of the young men wanted Elisha to go with them, so the blessings of God would be on their project.

**2 Kings 6:4 "So he went with them. And when they came to Jordan, they cut down wood."**

“Jordan ... wood”: The Jordan Valley had mostly smaller kinds of trees, e.g., willow, tamarisk, and acacia that did not give heavy lumber. The resulting structure would be a humble, simple building.

It seems trees were plentiful here to build their school. All of the young men cut the wood for the school.

Verses 5-7: God was concerned enough about this circumstance that He performed a miracle, causing the “borrowed” and costly “ax head” to float so it could be retrieved by the young man, who would not have had the money to pay for it (Exodus 22:14).

**2 Kings 6:5 "But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed."**

“Axe head ... borrowed”: Iron was expensive and relatively rare in Israel at that time and the student-prophet was very poor. The axe head was loaned to the prophet since he could not have afforded it on his own and would have had no means to reimburse the owner for it.

They were cutting down trees, and trimming them into beams in the crudest fashion. They were using axes for this purpose. While he was working with the axe, one blow knocked the head of the axe off, and it fell into the water. The young man started crying out for help, because he had borrowed the axe.

**2 Kings 6:6 "And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast [it] in thither; and the iron did swim."**

“The iron did swim”: Elisha threw a stick in the river at the exact spot where the axe head entered, and the stick caused the heavy iron object to float to the surface. Through this miracle, the Lord again provided for one who was faithful to Him.

Even though this is a minor miracle, in the sense that the axe was not an expensive loss, it is a major miracle to get iron to float. Elisha is the man of God spoken of here.

**2 Kings 6:7 "Therefore said he, Take [it] up to thee. And he put out his hand, and took it."**

This the prophet said to the man that had lost it.

"And he put out his hand, and took it": It being on the top of the water within his reach.

So many times, we do not realize the necessity for miracles. We must remember, that the men observing this miracle were all in training to be prophets. This would build up their faith. You must have an impossibility in the natural, before you can have a miracle.

Verses 8-18: Elisha understood the reality of powerful, unseen, spiritual forces. The “horses and chariots of fire” recall the convoy that took Elijah to heaven (2:11). God’s spiritual army did not battle on behalf of the prophetic community just that once; it is at work for every believer in any age who takes on spiritual forces (Rom. 8:31; Eph. 6:10-12).

**2 Kings 6:8 "Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place [shall be] my camp."**

“King of Syria”: Either Ben-hadad I, or more likely, Ben-hadad II (verse 24; see note on 1 Kings 15:18).

“Warred”: The king of Aram, or Syria, was probably sending raiding parties (verse 23), to pillage and plunder Israelite towns.

Hostilities between the Syrians (Arameans), and Israelites continued after the death of Ahab.

We do not know exactly how long after Naaman had been healed of leprosy, that the Syrians came to war against Israel. The miracle performed by Elisha seems to be long forgotten.

Verses 9-10: “Pass not such a place”. Elisha, receiving supernatural revelation, continually identified to Jeroham the Israelite towns which the king of Aram, or Syria, planned to attack. Jehoram then took the proper precautions and appropriately fortified those towns so as to frustrate the Syrian plan.

**2 Kings 6:9 "And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down."**

“The man of God”: I.e., Elisha (verse 12; see note on Deut. 33:1).

“King of Israel”: I.e., Jehoram (see note on 1:17).

It seems, that Elisha warned the king of Israel of the attack by the Syrians. The king at the time, was probably Jehoram.

**2 Kings 6:10 "And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice."**

Sent spies thither to see whether the Syrians were there or not, and whether it was truth the man of God told him. For he had no hearty respect for the prophet, though he had been so serviceable to him.

"And saved himself there, not once, nor twice": Escaped the snares the king of Syria laid for him, not once, nor twice only, but many times.

We see that the king of Israel, on checking out the situation told him by the prophet, found it to be true two different times. The king himself, did not go to that area, but sent scouts to check it out.

**2 Kings 6:11 "Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us [is] for the king of Israel?"**

“Which of us”: The Syrian king was sure someone in his household was revealing his plans to Israel.

It appears, that the king of Syria thought some of his own men had been traitors to him. He did not know how the king of Israel found out about the sneak attack. He wants the men to admit it, if they were on the side of Israel, rather than on the side of Syria.

**2 Kings 6:12 "And one of his servants said, None, my lord, O king: but Elisha, the prophet that [is] in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."**

He believed every one of his counsellors were true and faithful to him.

"But Elisha the prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber": What is said in the most private place, and in the most secret manner. This man had heard much of Elisha, by Naaman, very probably. Or perhaps he had attended him in his journey to Israel for a cure. And so might have personal knowledge of Elisha, and be acquainted with the affair of Gehazi; from whence he concluded, that he, who had the thoughts of men revealed to him. And had knowledge of their words and counsels, though ever so secret (see Eccl. 10:20).

We are not told who this servant is. It could very well have been Naaman. He would know firsthand of the miracle abilities of Elisha.

It was a relief, that none of his own people had played the traitor.

**2 Kings 6:13 "And he said, Go and spy where he [is], that I may send and fetch him. And it was told him, saying, Behold, [he is] in Dothan."**

“Dothan”: A town in the hill country of Manasseh located about 12 miles north of Samaria and 12 miles south of Jezreel. Dothan commanded a key mountain pass along a main road that connected Damascus and Egypt (Gen. 37:17).

“Fetch him”: The king of Syria’s plan was to capture Elisha, who knew all his secrets (verse 12), so that no matter how great Elisha’s knowledge might be, he would not be free to inform Israel’s king.

Dothan was north of Samaria. The spies had found Elisha there, and brought back the information to their king. The king intends to send men and bring Elisha back to him.

**2 Kings 6:14 "Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about."**

“A great host”: In contrast to the smaller raiding parties (verses 8, 23), the king of Syria sent a sizable force, including horses and chariots, to take Elisha prisoner. Arriving at Dothan, the army encircled the town.

This great host of the army with chariots and horses encircled the city, so Elisha would not be able to escape. They came by night, so as to not be detected, until they were completely around the city.

**2 Kings 6:15 "And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?"**

Either out of his master's house, or out of the city upon some business to be done early in the morning; this was not Gehazi, but a new servant.

"Behold, a host compassed the city, both with horses and chariots": Which he could see at the door of his master's house, the city being built upon an eminence; or which he perceived, as soon as he came out of the gates of the city, or was about so to do.

"And his servant said unto him": Elisha being with him; or else he returned to his master on the sight of such an army, and not being able to go forward.

"Alas, my master! how shall we do?" To get out of the city, and through this host, and proceed on our intended journey; and if he understood that the intention of this formidable host was to take his master. His concern might be the greater; and the more as he was a new servant, and not so well acquainted with his master's being possessed of a power of doing miracles.

This servant was alarmed at the number of soldiers around the city. He had no idea, they were here just to take Elisha back to their king. He felt fear in his heart, that they were about to attack the city and kill them all, or take them for slave labor. He is very alarmed, and runs to Elisha to find out how they can protect themselves.

**2 Kings 6:16 "And he answered, Fear not: for they that [be] with us [are] more than they that [be] with them."**

“For they that be with us”: Elisha was referring to God’s heavenly army or “host” (Joshua 5:13-15; 2 Chron. 32:7-8; Dan. 10:20; 12:1).

This servant could not believe the answer that Elisha gave. Notice, "fear not". The following Scripture is what Elisha is saying. Psalms 3:6 "I will not be afraid of ten thousands of people, that have set [themselves] against me round about."

**2 Kings 6:17 "And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha."**

“Open his eyes”: Elisha asked the Lord to enable his servant to see this heavenly host. The Lord gave his servant the ability to see the normally unseen world of God’s heavenly armies, here waiting to do battle with the Syrians (Gen. 32:1-2).

For the existence and availability of heavenly armies (see Gen. 32:1-2; Deut. 33:2-3; Psalms 68:17; 103:19-20; Zech. 14:5; Matt. 26:53).

The young man had been looking with physical eyes. The eyes of his understanding were opened, and he saw the heavenly warriors around Elisha.

Psalms 68:17 "The chariots of God [are] twenty thousand, [even] thousands of angels: the Lord [is] among them, [as in] Sinai, in the holy [place]."

Of course, there are many more than even the ones mentioned in Psalms above. The army protecting Elisha was from heaven.

**2 Kings 6:18 "And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha."**

“Blindness”: This word occurs only here (and in Gen. 19:11). The term is related to “light” and seems to mean “a dazzling from bright light” (note the “chariots of fire” in verse 17). Both biblical uses of the term involve a miraculous act with angelic presence and both are used in the context of deliverance from danger.

It is amazing, the power that the LORD had given Elisha. This blindness was speaking of them being confused, and not being able to take Elisha. It was not total blindness, but partial, since they would be able to see enough to follow Elisha. We do know, they were not thinking clearly, to let the one they had come for lead them away.

**2 Kings 6:19 "And Elisha said unto them, This [is] not the way, neither [is] this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria."**

“Follow me ... to the man whom ye seek”: By going to Samaria himself, Elisha did not lie, but did truly lead the Syrian army to where he ultimately would be found.

They blindly followed Elisha away from Dothan. Samaria would have been the last place they would have gone, if they had been aware of what they were doing.

**2 Kings 6:20 "And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these [men], that they may see. And the LORD opened their eyes, and they saw; and, behold, [they were] in the midst of Samaria."**

“Into Samaria”: God delivered a sizable portion of the Syrian army into the hands of Israel without bloodshed. The Syrians discovered they were surrounded and captives of Israel.

Elisha had led them inside the walls of the enemy, even into the capital of Samaria. After he had led them into the city, he asked the LORD to open their eyes, and let them see where they were. Before, they had eyes to see, and they did not see; now they have eyes to see, and they do see.

Verses 21-23: This incident showed two things:

- (1) The power of kindness;
- (2) Elisha’s compassion.

The decision to love Israel’s neighbors (Lev. 19; Luke 10:25-37), not only overcame the king’s recklessness but caused the Syrians to stop invading them. For the “king” to call Elisha “my father” signaled the prophet’s spiritual authority.

**2 Kings 6:21 "And the king of Israel said unto Elisha, when he saw them, My father, shall I smite [them]? shall I smite [them]?"**

“My father” (see note on 5:13). By using this expression, which conveyed the respect a child had for his father, King Jehoram of Israel acknowledged the authority of Elisha.

Elisha is not the father of the king. This is a name showing respect. Now, that this great army of Syria is in the hands of the king of Israel, what does he do with them? He is an evil king, and his first thought is to kill them. Since Elisha brought them to him, he asks him what to do to them.

**2 Kings 6:22 "And he answered, Thou shalt not smite [them]: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master."**

“Thou shalt not smite them”: Elisha, bearing divinely delegated authority, prohibited the execution of the captives. It was uncommon and unusually cruel to put war captives to death in cold blood, even when taken by the point of a sword but especially by the miraculous power of God. Kindness would testify to the goodness of God and likely stall future opposition from the Aramean, or Syrian, raiders. These kind deeds gained a moral conquest (verse 23).

You do not take helpless prisoners, and kill them. Elisha tells him they will not be killed, but fed. Elisha is showing the king of Israel a way to be at peace with Syria. If he shows kindness to these helpless soldiers now, perhaps the Syrian king will stop sending troops to Israel.

**2 Kings 6:23 "And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel."**

“Great provision”: In the ancient Near East, a common meal could signify the making of a covenant between two parties (Lev. 7:15-18).

Elisha’s kindness to his enemies is like Jesus’ own injunctions (Matt. 5:43-47).

Jehoram did exactly as Elisha had told him. He was kind to them, and fed them, and gave them drink. They went back to Syria humbled by this whole affair. The raids that had been regularly sent against Israel, stopped at this time. We are not told for what period of time, but at least as long as this incident was fresh on their minds.

Verses 24-29: People paid inflated prices for what was not worth eating. Compare the price of a “donkey’s head” at 80 shekels of silver in those dire circumstances, with that of one of Solomon’s horses, imported from Egypt at the cost of 150 shekels of silver (1 Kings 10:29), in more prosperous times. What’s worse, the people resorted to cannibalism (Lev. 26:27-29).

**2 Kings 6:24 "And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria."**

See note on (1 Kings 15:18).

This same Ben-hadad had laid siege to Samaria earlier (1 Kings 20:1), which was the result of Ahab’s foolish and misplaced kindness (1 Kings 20:42). The Aramean “king” was “Ben-hadad II” (see the note on 1 Kings 20:1).

“All his host”: In contrast to the smaller raiding parties (verses 8, 23), and the larger force seeking Elisha’s capture (verse 14), Ben-hadad gathered his entire army, marched to Samaria, and besieged the capital.

This happens much later, than the incident we just studied. Ben-hadad had forgotten. Here, he is back around Samaria, where his troops had been freed from before.

**2 Kings 6:25 "And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was [sold] for fourscore [pieces] of silver, and the fourth part of a cab of dove's dung for five [pieces] of silver."**

“An ass’s head ... fourscore pieces of silver”: The siege resulted in a terrible famine gripping the city of Samaria. This ignominious body part of an unclean animal (Lev. 11:2-7; Deut. 14:4-8), sold at an overvalued price of about two pounds of silver.



“Doves dung ... five pieces of silver”: “Doves dung” was either a nickname for some small pea or root, or literal dung to be used as fuel or food in the desperate situation. Approximately one pint cost about two ounces of silver.

The situation was so severe that even forbidden food was sought at exorbitant prices.

Samaria was a walled city, and the king and his men were inside the city. The siege had gone on so long, that there was no food left. We see the extent of the lack of food, when an ass's head would sell for 80 pieces of silver.

**2 Kings 6:26 "And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king."**

“Help, my lord, O king”: The woman asked King Jehoram to render a legal decision in her dispute with another woman (see note on 1 Kings 3:16-27).

Verses 27-29: The extreme conditions had brought on cannibalism. This was the prophesied result of Israel's disobedience (Lev. 26:29; Deut. 28:53, 57). It would be repeated again at the fall of Jerusalem (Jer. 19:9; Lam. 2:20; 4:10). Josephus reports similar conditions during the siege of Jerusalem by the Roman legions in New Testament times.

**2 Kings 6:27 "And he said, If the LORD do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress?"**

Mistaking her meaning, as if she prayed him to relieve her hunger; the margin of our Bible is, "let not the Lord save thee"; and so some understand it as a wish that she might perish. And so Josephus, that being wroth, he cursed her in the name of God.

"Out of the barn floor, or out of the winepress?" When neither of them afforded anything; no corn was to be had from the one, nor wine from the other, no, not for his own use. And therefore how could he help her out of either?

The walls surrounding the cities were very wide. In this particular situation, the king is, possibly, checking on his troops and looking out across the land to see, if by chance, the enemy had gone. The woman is starving and calls to her king for food. She probably thought the king had food stashed away for his own use, and perhaps, he would give her some of his food.

Verses 28-29: Give thy son, that we may eat him”: The curses of the Mosaic Covenant, especially for the sin of apostasy, predicted this sort of pagan cannibalism (Lev. 26:29; Deut. 28:52-57). The way in which the woman presented her case without feeling added to the horror of it.

**2 Kings 6:28 "And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow."**

His passion subsiding, or pitying her as in distress, and supposing that there might be something particular and pressing in her case.

"And she answered": This woman said unto me; who was now with her, and to whom she pointed.

"Give thy son, that we may eat him today, and we will eat my son tomorrow": And this was agreed to between them, that first one should be eaten, and then the other. And that they should feed upon one as long as it would last, and then on the other. For it is not to be limited precisely to a day and tomorrow.

The king becomes aware, that she wants him to judge a matter for her. Cannibalism is strictly forbidden. These women have agreed to do something opposed to the will of God. There are three times in Jewish history, when this very thing took place. At the siege of Samaria here, in Jerusalem at the siege of Nebuchadnezzar, and in Jerusalem at the siege of Titus.

**2 Kings 6:29 "So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son."**

Thus, what was predicted by way of threatening, began to be accomplished (Deut. 28:53; see note there). And of which there were other instances of a like kind at the siege of Jerusalem, both by Nebuchadnezzar and Titus Vespasian.

"And I said unto her on the next day": After her child had been wholly eaten up.

"Give thy son, that we may eat him": According to agreement.

"And she hath hid her son": Either to save him alive, or to eat him herself alone.

This is the most unnatural thing a mother could do. The normal mother will protect her child to the end in every circumstance. The second mother, who hid her son, is more like a true mother.

**2 Kings 6:30 "And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, [he had] sackcloth within upon his flesh."**

"Rent his clothes": A sign of distress and grief (see note on 1 Kings 21:27).

Sackcloth ... upon his flesh": A coarse cloth, made from goat's hair, worn as a sign of mourning (Gen. 37:34). He was not truly humbled for his sins and the nation's, or he would not have called for vengeance on Elisha.

The mourning of the king, over such conditions as this, caused the king to tear his clothes. Under his outer garment, it was revealed that he had been wearing sackcloth.

Verses 31-33: The Aramean king had recognized that his most dangerous foe was God's prophet "Elisha" (verses 12-15). Now the godless Jehoram likewise blames all his troubles on him. Subsequently, Jehoram comes to himself, and the repentant "king" runs after his "messenger" to avert the slaying of the prophet.

**2 Kings 6:31 "Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day."**

"The head of Elisha": Jehoram swore an oath to have Elisha killed. The reason Jehoram desired the death of Elisha could have been:

1. The king viewed the siege as the work of the Lord (verse 33), so he assumed that the Lord's representative the prophet, with whom the kings of Israel were in conflict, was involved as well; or
2. The king remembered when Elijah had ended a famine (1 Kings 18:41-46); or
3. Jehoram thought that Elisha's clemency to the Syrian army (verse 22), had somehow led to and added intensity to the present siege; or
4. Because Elisha had miracle power, he should have ended the famine.

But, most likely the reason he wanted Elisha dead was because he expected that his mourning, perhaps counseled by the prophet as an act of true repentance (which it was not; see note on verse 30), would result in the end of the siege. When it did not, he sought the prophet's head.

This is interesting, that the king is blaming Elisha for this. He is remembering the kindness they had shown the Syrians, and this is their repayment for letting them go at the request of Elisha.

**2 Kings 6:32 "But Elisha sat in his house, and the elders sat with him; and [the king] sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: [is] not the sound of his master's feet behind him?"**

"The elders sat with him:" The elders were the leading citizens of Samaria, whose gathering indicated the high regard in which Elisha was held by the prominent of Samaritan society.

"Son of a murderer": This phrase can mean both that:

1. Jehoram was the son of Ahab, who was guilty of murder (1 Kings 21:1-16); and that
2. He had the character of a murderer.

God had warned Elisha what was taking place. The king of Israel was very evil and was indeed, a murderer. Elisha was in his home that was in the middle of Samaria. The elders had come to Elisha, possibly for some answers to the terrible predicament the city was in. The king wanted Elisha beheaded. Elisha told the elders to hold the door, so the king's men cannot come in and kill him.

**2 Kings 6:33 "And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil [is] of the LORD; what should I wait for the LORD any longer?"**

“What should I wait for the LORD any longer”: Jehoram rightly viewed the Lord as the instigator of the siege and famine in Samaria and declared that he saw no hope that the Lord would reverse this situation.

Their deduction of why the war had left them in such bad shape was true. This certainly was from the LORD. The king was very evil, and the people were worshipping false gods. The king wanted to know, if they must wait even longer than they had already. He is saying, "How long can the LORD allow this to happen"?

## **2 Kings Chapter 6 Questions**

1. What is the problem spoken of in verse 1?
2. Where was the school of the prophets at that time?
3. What was Elisha's solution to the problem?
4. Why did one young man want Elisha to go?
5. What river would this new facility be near?
6. What happened, while they were cutting the trees?
7. Why was the young man concerned about so minor a thing, as an axe head?
8. What did Elisha do?
9. What strange thing did the iron part of the axe do?
10. How could this be thought of as a giant miracle?
11. How would this benefit these young prophets?
12. In the last lesson, Naaman was healed of leprosy, why, then, was Syria trying a sneak attack on Israel now?

13. Who did Elisha warn of the sneak attack?
14. The king of Syria accuse his men of what?
15. When he found it was Elisha, the prophet, who told of the invasion, what did he do?
16. Where was Elisha staying at this time?
17. Who did the king of Syria send to bring Elisha back?
18. Who discovered the city was completely surrounded by the army of Syria?
19. Why did Elisha tell him not to fear?
20. What calmed the fear of the servant of Elisha?
21. How was the servant able to see the army of the LORD encamped around Elisha?
22. What did Elisha ask the LORD to do to the Syrian army?
23. Where did Elisha lead the Syrians?
24. What happened to them, as soon as they were inside the city walls of Samaria?
25. What did the king of Israel want to do with them?
26. What did they do, instead?
27. Sometime after this happening, what did Ben-hadad do?
28. How bad was the famine in Samaria?
29. Where was the king, when the woman called out to him?
30. What terrible thing had she and another woman done?
31. When the king heard what she said, what did he say he would do to Elisha?
32. What does Elisha call the king?
33. What question does the king ask Elisha?