Elisha at Dothan

Bible Stories Anthology — 2 Kings 6:8-23

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> **Romans 15:4** *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

Why These Stories Were Written — Romans 15:4

Paul had just quoted a thousand-year-old psalm and applied it to Christ (Romans 15:3, quoting Psalm 69:9), and then he explained why he could: *whatsoever things were written aforetime were written for our learning*. **Written aforetime** — the scriptures that already stood before this present age of grace opened at Pentecost: the record God gave through Moses, the prophets and the writings, along with the Gospel accounts of Christ's earthly ministry, which belong to that same time before Pentecost. (When Paul wrote these words, the scriptures he had in hand were the Hebrew scriptures; the Gospels had not yet been written down.) **Written for our learning** — "learning" is the Greek word for *teaching*, the very word rendered "doctrine" in 2 Timothy 3:16. These are not quaint tales; they are doctrine in narrative form. Adam, Ruth and David never knew us, but God did, and He had their lives recorded with us in mind — written *for* us, though not all of it written *to* us, which is why we read Israel's history as our instruction and not as our marching orders. **Through patience and comfort of the scriptures** — "patience" is literally *remaining under*, the staying power we gain from watching men and women stay under a load; "comfort" is a *calling alongside*, the strength God brings when He meets them there, which is why Paul calls Him "the God of patience and consolation" in the very next verse. **That we might have hope** — not a wish, but confident expectation: the return of Jesus Christ and everlasting life with Him. That is why these accounts exist, and it is how they should be read.

Open His Eyes

A young man got up early one morning, stepped outside, and saw the hills around his town covered with enemy soldiers. Horses. Chariots. A whole army, surrounding the city in the night — and they had come for one man: his master.

He ran back in. **"Alas, my master! how shall we do?"**

His master was not afraid. **"Fear not: for they that be with us are more than they that be with them."**

The young man must have looked at him as if he had lost his mind. There were two of them. The army outside was countless.

Then the prophet prayed a simple prayer: **"LORD, I pray thee, open his eyes, that he may see."** And the young man looked again — and the mountain was full of horses and chariots of fire, all around Elisha.

They had been there all along. He just had not seen them.

What happened next is even more surprising. Elisha did not call down fire on the Syrian army. He asked God to strike them with blindness, led them into the enemy capital, had their eyes opened in the middle of Israel's army — and then told the king to throw them a feast and send them home.

This is a story about what is real but unseen: God's protection around His people, and God's way of defeating enemies — not always by destroying them, but sometimes by feeding them.

The Setting

When. The ministry of **Elisha**, around 850–800 B.C. by the reckoning most often used. The king of Israel is not named; he is most likely **Jehoram** son of Ahab, as in the Naaman story just before it. The king of Syria is probably **Ben-hadad**, who is named in the verse after this story (6:24).

The situation. Syria and Israel were at war — not full invasions, but constant raids and ambushes along the border. The king of Syria kept setting traps for the king of Israel. Every time, the trap failed.

Where.

- **Dothan**, a town on a hill about twelve miles north of Samaria, on the main road through the hill country. It was here, many centuries before, that Joseph found his brothers and was sold into slavery (Genesis 37:17). The hill of Dothan is surrounded by open country and higher hills — the kind of ground an army could encircle in the night.
- **Samaria**, Israel's capital, a fortified city on its own hill, where the king and his army were.

Who.

- **Elisha**, "the man of God," prophet in Israel, successor to Elijah.
- **Elisha's servant**, called "the young man" (6:17). He is not named. Since Gehazi had been struck with leprosy (2 Kings 5:27), this may be a new servant.
- **The king of Syria** and his officers.
- **The king of Israel.**
- **The Syrian soldiers** — "horses, and chariots, and a great host."
- **The horses and chariots of fire** — the host of heaven.

The administration. The **Mosaic Law**. Israel was God's covenant nation, even under a wicked king, and God was still protecting it through His prophet.

The Story, Told Faithfully

The Spy in the Bedchamber

> **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.*
>
> **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.*
>
> **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.*

"In such and such a place shall be my camp." The king of Syria planned ambushes: *We'll hide our troops here, and when the king of Israel passes, we'll strike.*

"And the man of God sent unto the king of Israel." Every time, Elisha knew. He sent a warning: *Don't go that way; the Syrians are waiting there.*

"Not once nor twice." An idiom meaning *again and again*. The Syrians set trap after trap, and every one failed.

Notice what this shows about God. The king of Israel was no friend of God — he was a son of Ahab and Jezebel. Yet God protected him again and again through His prophet. God's care for Israel did not depend on the goodness of its king.

"Which of Us Is for the King of Israel?"

> **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 shew me which of us is for the king of Israel?*
>
> **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.*

"The heart of the king of Syria was sore troubled." The Hebrew is vivid: his heart was *stormed*, tossed like the sea. He was sure there was a traitor.

"Which of us is for the king of Israel?" *Who is the spy?*

"None, my lord, O king." No traitor. Just a prophet.

"Elisha … telleth the king of Israel the words that thou speakest in thy bedchamber." The most private room in the palace, where a king spoke only with those he trusted most. Nothing said there was hidden from God, and God revealed what He chose to His prophet. **"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets"** (Amos 3:7). **"For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether"** (Psalm 139:4).

The servant knew Elisha's name. The prophet's fame had spread into Syria — perhaps through Naaman, whose healing would have been the talk of Damascus.

"Go and Spy Where He Is"

> **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.*
>
> **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.*

There is a quiet irony here. The king of Syria had just been told that Elisha could hear the words he spoke in his bedroom. So he ordered his men to spy out where Elisha was — as if Elisha would not know about *that*.

"Horses, and chariots, and a great host." To capture one prophet, the king sent a whole army, with chariots. He knew he was dealing with more than a man.

"They came by night, and compassed the city about." They surrounded Dothan in the darkness, so that by morning there would be no way out.

"Alas, My Master!"

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

“Was risen early, and gone forth.” An ordinary morning. The servant went out to start the day’s work — and saw the army.

“Alas, my master! how shall we do?” A cry of panic. *What are we going to do?* He saw exactly what was in front of him: an enemy army, chariots, no escape. He was not wrong about what he saw. He was wrong about what it meant, because he could not see everything.

“They That Be with Us Are More”

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

“Fear not.” Two words that run through the whole Bible. God said them to Abraham, to Joshua, to Mary, to Paul. Elisha said them calmly, in the face of an army.

“For they that be with us are more than they that be with them.” This was not positive thinking. Elisha was stating a fact. He could see what his servant could not.

Years later, King Hezekiah would say almost the same words when the Assyrians surrounded Jerusalem: **“there be more with us than with him: With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles”** (2 Chronicles 32:7-8). And the Law had already told Israel: **“When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the LORD thy God is with thee”** (Deuteronomy 20:1).

“Open His Eyes”

> **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.*

This is the heart of the story.

“And Elisha prayed.” He did not argue with his servant or try to talk him out of his fear. He asked God to show him.

“Open his eyes, that he may see.” The young man’s eyes were already open; he had seen the army. Elisha was asking for a different kind of sight — the ability to see what is really there but normally hidden.

“And the LORD opened the eyes of the young man; and he saw.” God answered at once.

“And, behold, the mountain was full of horses and chariots of fire round about Elisha.” Not a few. *Full*. The hills were covered. The Syrian army had surrounded Dothan; the army of heaven had surrounded the Syrian army. And they were placed **“round about Elisha”** — gathered around the man of God.

“Horses and chariots of fire.” Elisha had seen these before. When Elijah was taken up, **“there appeared a chariot of fire, and horses of fire,”** and Elisha cried, **“My father, my father, the chariot of Israel, and the horsemen thereof”** (2 Kings 2:11-12). He had learned that day that Israel’s true defence was not its army but the host of God. Now, at Dothan, he stood in the middle of that host — and at the end of his life, the king of Israel would weep over Elisha himself and call *him* **“the chariot of Israel, and the horsemen thereof”** (2 Kings 13:14).

Why fire? In scripture, fire is often the sign of God's presence and power — the burning bush, the pillar of fire, the fire on Sinai, the fire on Carmel. These were God's own forces.

The real world is bigger than what we see. The servant's first view was accurate but incomplete. The enemy army was real. So was the heavenly army. The difference was that one was visible and the other was not. **"The angel of the LORD encampeth round about them that fear him, and delivereth them"** (Psalm 34:7). Jacob once met **"the angels of God"** on his way home and said, **"This is God's host"** (Genesis 32:1-2). Joshua met **"the captain of the host of the LORD"** before Jericho (Joshua 5:14). The host was always there. At Dothan, for a moment, one young man was allowed to see it.

"Smite This People … with Blindness"

> **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.*

"When they came down to him." The Syrians moved in to take Elisha.

"Smite this people, I pray thee, with blindness." Elisha did not ask God to send the chariots of fire against them. He did not ask for their death. He asked God to blind them.

"Blindness." The Hebrew word here, *sanwerim*, is rare. It is used only here and in Genesis 19:11, where the men of Sodom were struck with blindness at Lot's door **"so that they wearied themselves to find the door."** It seems to mean not total darkness but a dazzled, confused sight — they could see, but could not recognise where they were or who was in front of them. That is exactly what the story that follows requires: the soldiers could walk and follow, but did not know Elisha or the road.

"According to the word of Elisha." God did what His prophet asked.

"Follow Me"

> **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.*

"This is not the way, neither is this the city." Elisha himself went out to meet the confused soldiers and led them away — about twelve miles, to Samaria.

Was this a lie? Readers have asked this for centuries. A few things are worth noting honestly. Elisha was about to leave Dothan, so in that sense it was no longer the place where the man they sought would be. And he did exactly what he promised: **"I will bring you to the man whom ye seek"** — he brought them to Samaria, where, when their eyes were opened, the man they sought was standing right in front of them. As this series understands it, Elisha's words were a wartime stratagem against an army sent to seize him, carefully worded, and used to spare their lives rather than to harm them. Scripture records it without comment.

"But he led them to Samaria." The blind army followed the man they had come to capture — straight into the capital of their enemy.

“Open the Eyes of These Men”

> **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.*

“LORD, open the eyes of these men, that they may see.” The same prayer Elisha had prayed for his servant. The same answer: **“And the LORD opened their eyes, and they saw; and, behold.”**

But what a different sight! The servant saw the army of heaven protecting him. The Syrians saw that they were **“in the midst of Samaria”** — deep inside the walls of Israel’s fortified capital, surrounded by the king’s army, helpless.

The same God opened both sets of eyes. For one it brought comfort; for the others, the shock of realising who they had been fighting against.

“Shall I Smite Them?”

> **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.” The king, who had so often been at odds with the prophets, now called Elisha “my father” — a title of respect for a prophet (compare 2 Kings 2:12; 13:14).

“Shall I smite them? shall I smite them?” Repeated in his excitement. The king saw a perfect opportunity: an entire enemy force, delivered into his hands, unable to fight. Kill them all.

“Set Bread and Water Before 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 said no.

“Wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow?” Even prisoners taken in battle by the king’s own weapons were not usually put to death on the spot. And the king had not captured these men at all — God had. The king had no right to kill men God had delivered without a fight.

“Set bread and water before them, that they may eat and drink, and go to their master.” Not only spare them — *feed* them, and send them home.

> **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.*

“He prepared great provision for them.” The king went beyond bread and water. He gave them a great feast. The Hebrew word for “provision” here is the word for a banquet.

“And they went to their master.” Imagine them reporting to the king of Syria: *We surrounded the prophet. We were struck blind. He led us into Samaria. We were at their mercy — and they fed us a feast and sent us home.*

"So the bands of Syria came no more into the land of Israel." The raids stopped. What military force had failed to do, mercy did. The *bands* — the raiding parties — stopped coming.

The very next verse says that **"after this ... Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria"** (6:24). That was a different kind of war — a full-scale invasion some time later, not the border raids. The feast at Samaria ended the raiding; it did not end the conflict between two kingdoms forever. Scripture tells both truths.

Solomon had written it long before: **"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the LORD shall reward thee"** (Proverbs 25:21-22). At Samaria, a king of Israel actually did it.

Where the Story Leads

To the Messiah

Twelve legions. On the night Jesus was arrested, Peter drew his sword. Jesus told him to put it away, and said, **"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"** (Matthew 26:53). A Roman legion was several thousand soldiers. The same host of heaven that filled the hills around Dothan was ready at Jesus' word. He did not call for it. He chose to go to the cross for the salvation of the world. God raised him from the dead and exalted him to His right hand.

Love your enemies. Elisha told the king to feed the soldiers who had come to seize him. Jesus taught, **"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"** (Matthew 5:44). And on the cross he prayed for the men who crucified him: **"Father, forgive them; for they know not what they do"** (Luke 23:34). God did more than feed His enemies: **"when we were enemies, we were reconciled to God by the death of his Son"** (Romans 5:10).

Opened eyes. Jesus opened the eyes of the blind — and after his resurrection, two disciples walked with him on the road to Emmaus without knowing him: **"their eyes were holden that they should not know him"** (Luke 24:16). Then, at supper, **"their eyes were opened, and they knew him"** (24:31). And he sent Paul to the Gentiles **"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God"** (Acts 26:18).

The host of heaven. When the Messiah was born, **"suddenly there was with the angel a multitude of the heavenly host praising God"** (Luke 2:13). The same unseen army that guarded Elisha announced the birth of Jesus Christ.

To the Grace Administration

Look at the things which are not seen. This is the thread the planning notes point to, and Paul states it plainly:

> **2 Corinthians 4:17** *For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;*
>
> **2 Corinthians 4:18** *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.*

The servant at Dothan looked at the things which are seen — the army, the chariots — and panicked. Elisha looked at the things which are not seen, and was at peace. **"For we walk by faith, not by sight"** (2 Corinthians 5:7). **"Now faith is the substance of things hoped for, the evidence of things not seen"** (Hebrews 11:1).

The eyes of your understanding. Elisha prayed that his servant's eyes would be opened. Paul prayed the same for every believer:

> **Ephesians 1:17** *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:*
> **Ephesians 1:18** *The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*
> **Ephesians 1:19** *And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,*

The believer does not usually see chariots of fire. But God opens the eyes of understanding, by His word and the gift of holy spirit within, to know **"the exceeding greatness of his power to us-ward who believe."**

The unseen battle. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). The real conflict is spiritual, and so is the real victory: God **"hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son"** (Colossians 1:13), and through Christ He has **"spoiled principalities and powers"** (Colossians 2:15). There are also spiritual forces that blind: **"the god of this world hath blinded the minds of them which believe not"** (2 Corinthians 4:4).

More with us. "If God be for us, who can be against us?" (Romans 8:31). **"Greater is he that is in you, than he that is in the world"** (1 John 4:4). **"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"** (2 Timothy 1:7). **"The Lord is my helper, and I will not fear what man shall do unto me"** (Hebrews 13:6).

Ministering spirits. God's angels still serve His people: **"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"** (Hebrews 1:14). They are no less real for being unseen.

Overcome evil with good. Paul quotes the same proverb the king of Israel acted out:

> **Romans 12:20** *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*
> **Romans 12:21** *Be not overcome of evil, but overcome evil with good.*

"Coals of fire on his head" is a picture of burning shame and remorse that can lead an enemy to change — not a way of hurting him. At Samaria, mercy did what the sword could not: the raids stopped. **"The weapons of our warfare are not carnal, but mighty through God"** (2 Corinthians 10:4).

Believing without seeing. Most believers will never see what the servant saw. Jesus said, **"blessed are they that have not seen, and yet have believed"** (John 20:29). Peter wrote of Christ, **"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory"** (1 Peter 1:8).

To the Topic of Spiritual Reality

- **What we see is real, but it is not all that is real.**
- **God knows every secret** — even words spoken in a bedchamber.
- **God's protection surrounds His people,** seen or unseen.
- **Fear comes from seeing only part of the picture.**
- **Pray for opened eyes** — for yourself and others.
- **There are always more with us than against us.**
- **God can defeat enemies without destroying them.**
- **Mercy can accomplish what force cannot.**
- **Walk by faith, not by sight.**

The Main Takeaway

Whenever the king of Syria set an ambush, Elisha warned the king of Israel, because God revealed to His prophet even the words spoken in the Syrian king's bedchamber; so the king of Syria sent horses, chariots and a great host by night to surround Dothan and seize Elisha, and in the morning Elisha's servant cried, "Alas, my master! how shall we do?"; Elisha answered, "Fear not: for they that be with us are more than they that be with them," and prayed, "LORD, I pray thee, open his eyes, that he may see" — and "the mountain was full of horses and chariots of fire round about Elisha"; then Elisha asked God to strike the Syrians with blindness, led them twelve miles into Samaria, prayed for their eyes to be opened in the midst of Israel's capital, and told the king not to kill them but to "set bread and water before them" — and after a great feast they went home, and the raiding bands came no more; God surrounds His people with protection they cannot see, and He sometimes defeats enemies by showing them mercy.

- **The unseen is as real as the seen** — and it is eternal.
- **God's host surrounds those who belong to Him.**
- **Fear not;** those with us are more.
- **Ask God to open eyes.**
- **God knows everything,** even what is hidden.
- **Overcome evil with good.**
- **Mercy can end a war that force could not.**

For Our Learning — The People

- **Elisha.** The man of God, successor to Elijah; warned the king of Israel of every ambush, saw the host of heaven at Dothan, and spared and fed the Syrian army.
- **Elisha's servant.** "The young man," unnamed; panicked at the Syrian army and had his eyes opened to see the chariots of fire.
- **The king of Syria.** Probably Ben-hadad; planned ambushes, suspected a traitor, and sent an army to capture Elisha.
- **The Syrian servant.** Told the king that Elisha knew even the words he spoke in his bedchamber.

- **The Syrian army.** Surrounded Dothan, were struck with blindness, led to Samaria, fed and sent home.
- **The king of Israel.** Probably Jehoram son of Ahab; saved repeatedly by Elisha's warnings; wanted to kill the captives but obeyed Elisha and gave them a feast.
- **The horses and chariots of fire.** The host of heaven, surrounding Elisha.

For Our Learning — Customs and Orientalisms

- **Ambushes and camps** in border warfare.
- **Kings taking counsel** with their officers.
- **The bedchamber** as the most private room of a palace.
- **Spies** sent to locate an enemy.
- **Surrounding a hilltop town by night** to cut off escape.
- **Rising early** to begin the day's work.
- **Horses and chariots** as the heavy force of ancient armies.
- **Calling a prophet "my father"** as a title of respect.
- **Captives taken "with sword and with bow."**
- **Hospitality to enemies** — bread, water and a feast.
- **Raiding bands** crossing borders for plunder.

For Our Learning — Figures of Speech

A figure of speech is a deliberate departure from the plain, ordinary way of saying something, used by God to add emphasis and feeling. These are the ones in this story:

- **Idiom** — "such and such a place" (6:8), a certain place; "not once nor twice" (6:10), again and again.
- **Metaphor** — "the heart of the king of Syria was sore troubled" (6:11), literally *stormed*.
- **Metonymy** — "the words that thou speakest in thy bedchamber" (6:12), the bedchamber put for the king's most private counsels.
- **Erotesis (rhetorical question)** — "Will ye not shew me which of us is for the king of Israel?" (6:11); "wouldest thou smite those whom thou hast taken captive …?" (6:22).
- **Ecphonesis (exclamation)** — "Alas, my master!" (6:15).
- **Antithesis** — "they that be with us are more than they that be with them" (6:16).
- **Metonymy** — "open his eyes" (6:17), sight put for spiritual perception.
- **Repetition** — "open his eyes, that he may see" (6:17) and "open the eyes of these men, that they may see" (6:20); "and, behold" in both.
- **Epizeuxis (repetition)** — "shall I smite them? shall I smite them?" (6:21).
- **Synecdoche** — "bread and water" (6:22), put for a full meal.
- **Irony** — the king sends spies to find a prophet who hears his bedroom conversations; the blind army is led by the very man it came to capture.

What the Bible Actually Says

- **Elisha warned the king of Israel "not once nor twice."**
- **God revealed to Elisha even the words spoken in the Syrian king's bedchamber.**
- **The Syrians came by night with horses, chariots and a great host.**
- **The servant saw the enemy army first, and was afraid.**
- **Elisha said, "they that be with us are more than they that be with them."**
- **Elisha prayed for his servant's eyes to be opened.**
- **The mountain was full of horses and chariots of fire round about Elisha.**
- **Elisha prayed for blindness, not destruction.**
- **Elisha led the Syrians to Samaria** and prayed for their eyes to be opened there.
- **Elisha told the king not to kill them** but to feed them.
- **The king gave them a great feast** and sent them home.
- **The raiding bands came no more** — though a full invasion came later (6:24).

God's Will and Intent

- **God protects His people,** often in ways they cannot see.
- **God knows every plan against them.**
- **God wants His people free from fear.**
- **God opens eyes** — to His protection, and to the truth.
- **God can defeat enemies with mercy.**
- **God wants His people to overcome evil with good.**
- **God was preparing the One who could have called twelve legions of angels but chose the cross,** Jesus Christ — crucified, raised, and ascended — through whom God reconciled His enemies to Himself.