

Elisha

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Elijah and Elisha were messengers from God during a period when the Jewish people turned away from the worship of God to idols. This eventually resulted in the Northern kingdom being captured by the Assyrians and the southern kingdom of Judah being taken into captivity by the Babylonians.

Most of the kings of these two Jewish kingdoms were like Ahab and Jeroboam.

Elijah and Elisha were sent to call the people back to the worship of God but the people just laughed at the message and the messengers, until God acted

[2 Chronicles 36:16-21](#).

Throughout we see that God is in charge of the events and the acts of the nations, but if God is not allowed to rule, He overrules,

see [Daniel 5:18,19](#);

[Daniel 7:27](#).

Elisha, the Prophet who received a double portion of the Spirit.

Elisha is a prophet of Israel, his name means "God is salvation". His father was Shaphat, any other information about his origin is given in,

[1 Kings 19:16,19-21](#).

Elijah was a solitary figure like John the baptist, as a result, he had his periods of depression. However, this does not apply to Elisha. We have no knowledge of his age or place of birth. We assume that he was still a young man when Elijah called him to serve him and God. He appears to be a member of a possibly wealthy family, due to the reference to the number of oxen he was using for the plowing when Elijah called him.

Elisha seems to have served the Lord in his ministry for more than fifty years, covering the times of king Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz and Jehoash. There are eighteen Biblical records associated with his ministry. Unfortunately it is not possible to be certain of chronological order due to obvious breaks in the records and some stories are obviously not in the correct time position.

These records are recorded in,

[1 Kings 19](#);

[2 Kings 2 to 9](#)

[2 Kings 13](#).

Following the ordination of Elisha by Elijah we find that Elisha behaved only as the servant of Elijah, probably doing this for about ten years, until God took Elijah from the earth.

Elisha is only once referred to in the New Testament,

[Luke 4:27](#),

When Jesus is talking about the acceptance of prophets by the people.

Elisha gets called to be the servant and helper for Elijah.

[1 Kings 19:15-21](#).

Elijah has suffered a period of depression and loneliness, this results in him running away into the Negeb desert, to the south of Judah, there God communicates with Elijah.

[1 Kings 19:9-18](#)

After a period of ministration by God, God gently directs Elijah to one of those seven thousand who had not turned to the Baal worship, Elisha the son of Shaphat, who was to be his companion until God calls Elijah home.

A personal friend, Elisha.

[1 Kings 19:19-21](#).

Elijah finds Elisha. as instructed by God, he was out plowing with twelve oxen, a possible sign that he had wealth. Elijah throws his coat over Elisha, verse 19. After saying goodbye to his parents, he distributes his personal farming equipment to God and his neighbour's. Elisha then commits himself to the Lord's service.

Elisha takes over from Elijah.

[2 Kings 2:1-14.](#)

The call of Elisha was not a call to be anointed but just the ordination by Elijah's action of placing his cloak over Elisha. Later, after the departure of Elijah up to heaven, Elisha is to emerge as a religious advisor, both kings and peasants turning to him for help and advise,

[2 Kings 8:7-15;](#)

[2 Kings 9:1-13;](#)

[2 Kings 13:14-19](#)

All shows the involvement of Elisha in the affairs of state.

Before God took Elijah to heaven, Elijah and Elisha travelled from Gilgal to pass over the river Jordan. This walk was part of the plan of God.

Elisha knew that Elijah his master was about to depart,

[2 Kings 2:1,3,5.](#)

But he wanted to remain with Elijah to the end. It appears that Elijah wanted Elisha to leave him and let him depart alone, However, this was also a test for the devotion of Elisha and his promise of,

[1 Kings 19:20.](#)

"to follow you."

God had told Elisha that He was about to take Elijah to be with Him, but he was not told when. As they travelled to Bethel, Jericho and Gilgal the two men visited the "sons of the prophets,"

[2 Kings 2:5,7,15.](#)

These groups were companies of dedicated men who were called to study the scriptures of God, then teach the people.

God had revealed to these groups that Elijah their master was about to leave, these meetings must have been very emotional to them.

This journey had other significance, they were involved in the past history of the Jews.

At Gilgal,

[2 Kings 2:1.](#)

This was the first campsite of the Israelites after crossing the Jordan to enter the Promised Land,

[Joshua 4:19,20.](#)

It was here that the new generation of men submitted to circumcision and become part of the "Covenant", "a place of beginning,"

[Joshua 5:2-9.](#)

Unfortunately, at that time the area of Gilgal was also a center of idol worship,

[Hosea 9:15;](#)

[Hosea 12:11.](#)

The two men now move onto Bethel, to the west of Gilgal,

[2 Kings 2:2-3.](#)

It was here that Abraham and Jacob worshipped,

[Genesis 12:8;](#)

[Genesis 13:3;](#)

[Genesis 28:11-19.](#)

It was also to become the site of idol worship organized by king Jeroboam,

[1 Kings 12:26-32.](#)

They now traveled a further fifteen miles to the west, to Jericho, the site of Joshua's first victory in the Promised Land, and the sin of Achan,

[Joshua 5:13 to 6:27.](#)

This victory showed the Israelites to obey the instructions by God for victory, even if they make no sense.

Jericho was then put under a curse by Joshua, never to be rebuilt,

[Joshua 6:26](#)

But King Ahab rebuilt it,

[1 Kings 16:34.](#)

The river Jordan is the next point of remembrance, The Lord opened the river to permit the Jews entry into the Promised Land,

[Joshua 1 to 4.](#)

God can do anything, so we see Elijah reproduces the miracle of crossing on dry land,

[2 Kings 2:8.](#)

As they continued their journey Elijah offers a gift to Elisha, a gift to prepare Elisha for his work for the Lord. Elisha requested to receive a double portion of the spirit of Elijah, this did not mean twice as much of the Holy Spirit but for a greater portion of the inner spirit that gave Elijah the motivation. This request would be based upon,

[Deuteronomy 21:17,](#)

The law of inheritance. Elisha may have felt that he was the "*first born son*" of Elijah and should receive a double portion. He wanted his courage, faithfulness and obedience of God in a double measure. He wanted to continue the work of Elijah with the power of God.

Elijah replied that it was not within his power to grant this request, only God had that power. He went on to say that if Elisha saw the action by God to remove Elijah from the earth then he felt that this confirmed that God agreed with the request.

As they talked a fiery chariot and horses came between them and took Elijah out of the sight of Elisha, the request had been granted, God had equipped Elisha for the ministry.

Elisha faith demonstrated.

[2 Kings 2:13-25.](#)

Elisha was now on his own on earth, as Elijah had left, God was still on the throne, his further action and life depended upon Elisha's faith in God as he approached the river Jordan.

Crossing the river Jordan.

Verse 13-18: Why did God lead Elijah to the east of Jordan, He could have collected Elijah at any point of his walk? Elisha was being forced to show his faith in crossing the river, he had to believe God could open the river for him to cross over. He was still being watched by the student, they probably had not seen the actual departure of Elijah, so now were wondering what was going to happen.

Elijah had been left the mantle of Elijah, now he calls upon God and strikes the water as Elijah had done. The river opens up and He crosses over, so showing the prophets that he was the new leader in place of Elijah. Consider the words of Jesus in,

[Matthew 7:20](#) showing the signs of His followers.

Elisha is persuaded to look for Elijah.

[2 Kings 2:15 - 18.](#)

The fifty students had not seen Elijah taken though they were happy to accept Elisha as the new leader they were concerned about Elijah. They could not see that God would not have taken Elijah away then to leave Elisha in the desert. A ridiculous request to search for Elijah was made and reluctantly Elisha agrees to their request and allows them to search. In addition they did not know in which direct to search. However, on their return Elisha was able to say "*I told you so!*"

Elisha's second miracle of purifying the water.

[2 King 2: 19-22.](#)

Elisha has been accepted not only by the prophets but by the town leaders of Jericho for they came to seek his help. The water was bad tasting and the ground unproductive, this is not surprising seeing the city was under a curse,

[Joshua 6:26.](#)

Elisha throws salt from a new bowl into the water, which becomes pure again and the soil is healed, it was not the salt that did this but an act of God. Salt was considered by the Jews as part of the covenant,

[Numbers 18:19;](#)

[Leviticus 2:13,](#)

It was used for the personal worship of God. This was a reminder to seek the blessings of God, this action by Elisha shows "be loyal to His covenant."

Elisha and the rude children.

[2 Kings 2:23-24.](#)

This event takes place at Bethel,

[1 Kings 12:28-33,](#)

It tells us that this area was a center of idol worship. The word translated "*children*" has the meaning in Hebrew of "*young men*", old enough to know wrong from right. This large group were making fun of the messenger and servant from God. It was a serious offense for a youth to call an adult man "*bald head*". To the Jew, the hair was "*a crown of glory*,"

[Proverbs 16:31.](#)

The action was also an insult to God and His covenant, so Elisha cursed them in the name of the Lord, and two bears attacked,

See [Leviticus 26:21-22.](#)

The bears we are told "*mauled the youths, not kill them.*" For the rest of their life, the scars would remind them of when they laughed at God. This event might also be a warning to the Jews that God expects the correct attitude to Himself, mocking God will result in punishment, consider [2 Chronicles 36:15,16.](#)

Elisha now travels to Mount Carmel, then heads for Samaria, capital city of the northern kingdom.

Three kings ask guidance from Elisha.

[2 Kings 3:1-20.](#)

Joram is king of Israel,

[2 Kings 1:17,](#)

He was a son of Ahab and Jezebel and had grown up in a Godless home. He did remove an image of Baal, which was constructed

[1 Kings 16:32,33,](#)

Then it was restored, to later be removed by Jehu,

[2 Kings 10:27,](#)

But Joram did nothing else to restore the relationship with God. He did however have some respect for Elisha.

The land of Moab was subject to being control by Israel, they had to annually pay a tribute of 100,000 lambs and the wool from 100,000 rams, a considerable sum of annual payment. King Mesha of Moab took the opportunity to rebel following the death of Ahab and Ahaziah's short reign.

Joram does not want to lose the free income, so he takes a decision to prepare for war. Joram approaches King Jehoshaphat of Judah for help to punish Moab,

see [2 Chronicles 20:1ff](#)

They planned to attack from the South because the northern border was strongly protected and the Ammonites might get involved. This action would involve Joram's army marching through Judah where they would join with Jehoshaphat's army, then later they had arranged to be joined by the King of Edom and his army. They could then attack Moab together.

The plan proceeded and they arrive at the end of the Dead Sea but they had no water. Joram immediately blamed the Lord for their situation, verse 10, but Jehoshaphat suggested that they seek the Lord for advice. It is obvious that Joram did not know of any prophet of God being available, for the information comes from a servant that Elisha was already here. Possible at the Lord's instruction. The three kings approach Elisha Elisha tells the kings that he is only helping because of Jehoshaphat being a son of David. This makes Joram angry but Elisha is not afraid.

Elisha requests for music and therefore had some help in communication with the Lord. The Lord's plan is revealed, dig pits and ditches in the dry land, God will produce rain some distance away which will eventually fill the ditches and pits for the men and animals to drink. But God was also planning to use these pools to defeat the army of Moab, unknown to Elisha.

The following morning the valley is covered with the water, because of the way the sun was reflected off this water it appeared very red, the commanders of the Moab army thought that the three kings had been fighting each other, "*lets go and collect the spoil*" was their immediate response, thinking they were safe. The Moabites were defeated and the three kings obeyed the Lord's instructions to destroy their cities and land. The King of Moab retreats to the capital city, Kir Hareseth, which was then surrounded by the three

kings armies. The king of Moab tries to get help from the king of Edom, a previous friend, but failed so instead sacrificed his own son in the view of the surrounding armies. Somehow this action made the Israelites soldiers leave the area, why?

Israel was the northern kingdom under King Joram, why was "*great indignation against Israel*," verse 27. Possibly because the son was a sacrifice, the Jewish soldiers would not like this.

Elisha has said that he was not paying any attention to Joram, verses 13,14, yet Joram shared in the victory. Perhaps this act was to show that God was not pleased with Israel and king Joram. Whatever the cause the three kings left the area, so failed to destroy the Moabite king as God had instructed them.

The woman in debt and sons to be sold.

[2 Kings 4:1-17.](#)

Elisha returns to administer and teach at the prophet schools and meets a wife and two sons of one of the prophets who has just died, a prophet who had a reputation of godliness. The death of the man would mean that there would be no money coming into the family.

According to [Exodus 21:1-11](#),

[Leviticus 25:29-31](#)

[Deuteronomy 15:1-11](#),

A person who is owed money, a creditor, can take anyone who owes them money to be a slave, the family can also become slaves, even any children.

God always has concern for His people and Elisha come in contact with the woman. The woman had a small quantity of oil in a jar, God was about to use what she already had. Elisha instructed her to obtain as many containers from her neighbour's as possible. Then close the door and pour this oil into the containers. A miracle is taking place, the amount of oil she obtained only depended upon how many containers she obtained, when she ran out of containers the oil stopped, so the number of containers was a sign of her faith in Elisha and God. When she sold the oil there was sufficient money to clear the debt and for her and the family to live.

It did not cost Elisha, God's servant, God provided the need in this case but He does not always perform a miracle to pay for our debts, except the debt of sin which was paid for by Jesus.

Elisha and the Shunammite women.

[2 Kings 4:16.](#)

Elisha's home town was Abelmeholah, he was regularly going back home and would stop in Shumen over night. This was about 25 miles towards Mount Carmel.

In this town is an unnamed woman of great social position, she recognized Elisha as a man of God and offers a place of rest and hospitality when he passed by, so a small room is built on the roof of the house, big enough for Elisha and Gehazi his servant, it was suitably furnished and she provided food for them.

Elisha was using the room to rest when he feels he should provide some thanks to the woman, so calls her, and speaking through Gehazi asks what she would like, but she had no desire to have any reward, just to serve the Lord.

After she has left, Gehazi suggests she might like a child, a son. Her husband is older and perhaps conception was now impossible. Elisha calls her back in, the words Elisha spoke to her personally. He gave a promise that sounded like God's words to Abraham and Sarah,

[Genesis 17:21.](#)

"Is anything too hard for the Lord?"

[Genesis 18:14.](#)

The Lord fulfilled the promise.

The son of the Shunammite woman dies.

[2 Kings 4:18-37.](#)

This event was a few years later, they are in the fields for the harvesting when the child is taken ill, we are not told of the cause of the illness other than a headache. The child is taken to his mother where being still small enough to sit on his mothers lap until he dies, she then places the body upon the bed of Elisha. She does not tell the father of the situation but departs the home with a servant and donkey to Elisha at Mount Carmel. Her husband questions her reason for going to Elisha, she answers "*all is well*" He did not guess that the child was dead, he might have initiated the burial system if he had.

She instructed the servant to go as fast as possible to Elisha. When Elisha sees her approaching he sends Gehazi to enquire of her, she only responded "*all is well*". On arrival she falls at the feet of Elisha, it is obvious that God has not revealed the situation to Elisha. The woman is very bitter, "*if you had not given me my son I would not be in this terrible situation*".

We must note that Gehazi's action shows a hidden bad attitude to others, this shows again later.

The servant and the woman must have made the journey very fast because they make the return journey the same day. Elisha sent Gehazi ahead, possibly he was younger, he took Elisha's staff but had no response when he touched the body with it, was this because of his heart being out of touch with God?

On his arrival Elisha closes the door, once again a miracle is hidden,

[2 Kings 4:4.](#)

Elisha offers prayers then lays himself onto the dead body,

see [1 Kings 17:17-24,](#)

He then lay again on the child a second time. This time the child was restored to life, sneezing seven times, we are not told the significance of this. Elisha now calls Gehazi to get the woman and returns her living son.

Elisha neutralizes poison in the food.

[2 Kings 4:38-41.](#)

This story takes place on a visit by Elisha to the sons of the prophets at Gilgal and is possibly out of time sequence as it takes place during a time of famine,

[2 Kings 8:1.](#)

Food is scarce so Elisha tells Gehazi to make stew for the men. One of the men goes out into the area looking for any food and herbs to be added to the stew. He finds a wild vine and collects a number of gourds from the vine thinking that they must be safe to eat. It appears that no one knew what these gourds were! The first sign of the poison was probably stomach pains, the natural act would be to throw away the stew, but there was no alternative food due to the famine. Elisha requests for some flour which he drops into the stew, The Lord now purifies the food and they are able to eat safely.

Today we live under the law of God which results in death due to our sinful life,

[Rom 5:12-21,](#)

But God has provides the cure for the poison through the death of Jesus on the cross,

[Galatians 3:13;](#)

[1 Corinthians 15:50-57](#)

100 men are feed in a miracle.

[2 Kings 4:42-44.](#)

A man comes from Baal Shalisha with an offering to the Lord. As there was no official temple in the northern kingdom the people there who were still following the law of God, could not offer their tithes, so they were bringing them to the nearest school of prophets. This would be most welcome to the school at the time but this offering would not be sufficient for the 100 prophets.

The next events are similar to,

[Matthew 14:13-21;](#)

[Matthew 15:29-33,](#)

Even Gehazi's words are similar to Andrew's with the five loaves and two fish. Elisha has faith that God is in control, he tells Gehazi to feed the men and there was more than sufficient food for all the people. God knows our needs and if we trust in Him He will provide, Elisha fed about 100 men, Jesus fed over 5000, nothing is impossible to God.

Naaman the Soldier who was cleaned of Leprosy.

[2 Kings 5:1-14.](#)

Setting the scene. The Jewish nation has been in a civil war for some time, the ten Northern tribes had called themselves "Israel," while the remaining two tribes had taken the name "Judah," each with there own king. Unfortunately non of the kings of Israel were interesting in the worship of God, so a number of messengers were sent by God to these tribes, this story concerns the prophet Elisha, one of these

messengers.

The story must have taken place during a short time of peace between Israel and Syria.

Who is Naaman?

Naaman was the captain of the Syrian army, he was highly respected and it was recorded that he was a great man, verse 1. Naaman not only commanded the Syrian army, *"was a great and honorable man in the eyes of his master."* God was involved *"because by him the Lord had given victory to Syria."* He may have been a great soldier but he was not able to control the disease of leprosy. Naaman was facing the incurable disease, and he is losing, but God is in action in the background, He has already provided a young slave girl with a message of healing for him.

In Naaman's household was a young Jewish slave girl, she was the personal slave of Naaman's wife and she speaks to her mistress, *"If only my master were with the prophet who is in Samaria! For he would heal him of his leprosy,"* verse 3. Though her people did not worship God at this time she knew of the Lord's prophet, Elisha, though she did not give the prophet's name at the time she is full of confidence that he has the answer.

There is no record that Elisha had healed leprosy before but she must have heard of the other Elisha miracles and was confident to recommend him.

The information is passed quickly onto her husband who immediately approaches the king of Syria. He immediately writes a letter to Jehoram(Joram), the king of Israel and then sends his captain to Samaria with the letter and considerable reward, verses 4,5.

This is a common action by an unbeliever, *"I will buy my healing."* The slave girl had not indicated that there would be a cost for the healing.

Naaman arrives in Israel and goes straight to the king for healing, verse 6. A second error, not seeking the man of God but relying on healing by a man.

What went through the mind of the king of Israel as he reads the letter, the two nations had a history of many conflicts, and when this captain of Syria appears with the command *"heal my man"* his immediate reaction is *"this is a trap."* The king of Israel does not worship God and does not even think to call for the prophet of God to ask for help, even though he had said *"Am I God, to kill and make alive, that this man sends a man to me to heal him of his leprosy?"* He knew God had the power to heal but does not turn to Him.

God is still in control and somehow Elisha hears of the situation and sends a message to the king of Israel, *"Why have you torn your clothes? Please let him come to me, and he shall know that there is a prophet in Israel."* So Naaman and his helpers come to the house of Elisha.

Naaman is not invited into the house to meet Elisha, instead, as he stands at the door, Elisha sends only a message *"Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean."*

Naaman was a man who had regularly receiving respect, probably often the people humbled themselves as they approached him. He was a proud man. He was probably expecting Elisha to come out and carry out some religious ceremony to heal him.

The message makes Naaman furious, third mistake, *"this is not how I expected it to be healed."* Like all unbelievers they do not realize that the ways of God are not our ways, see [Isaiah 55:6-9](#).

To be healed, Naaman must submit to the ways of God, forget pride and power of position, just humble himself to the Will of God.

Again a lowly servant gives the right advice, *"My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, 'Wash, and be clean'?"* Naaman realizes his attitude of pride and submits to the instructions to *"Go and wash in the Jordan seven times,"* Naaman has to subject himself to the muddy waters of the Jordan, we wonder what was going through his mind as each of the seven dips took place, nothing happens until he rises out of the water after the seventh, the bruised, diseased soldier, who trusted the Lord, comes out of the water with skin like a child.

Naaman did not know much about the God of the Jews, he did not understand the religious services, he just believed, but he had to do as instructed, first he had to admit he needed healing, in his case the leprosy was

very obvious, but our sin, which is like leprosy, may not be.

Secondly he had to hear the instructions to be healed, to seek the way of healing, just as we must seek to find the truth of God's salvation.

Thirdly, Naaman had to be prepared to go the way of God, humbled himself, just as we must submit to the way God has offered salvation, not by good living, not by position or any human reasoning, only through Christ is the way.

Fourth, only when Naaman actually did the instruction **completely** did he receive healing. Salvation, peace, forgiveness requires us to do it God's way, and only His way.

A young servant girl, verse 3, a messenger, verse 10, servants, verse 13, all unknown but used by God to carry out His plan, just as God will use everyday believers in His plan of salvation for Mankind.

The servant who became greedy.

[2 Kings 5:15-16, 19-27.](#)

The story of Naaman still continues, he returns to the house of Elisha, he has accepted that the God of the Jews is God, *"now I know that there is no God in all the earth, except in Israel; "* Naaman now wants to make a considerable payment of thanks, we know what he brought with him from Syria, verse 5. Elisha is a humble servant of God and refused, verse 16, instead Elisha gives Naaman a blessing, verse 19.

Gehazi desired.

Nearby is Elisha's servant, Gehazi, he has heard the offered of great riches. His thoughts might have been, *"this man is rich, he will not miss a small amount for me, I've served Elisha well, I deserve it,"* so now he seeks a reward for himself.

Gehazi pursued.

Gehazi does not speak to Elisha first, He runs after Naaman, who stops to find out what he wants. Gehazi's second sin, a lie is given by Gehazi, the money is for sons of prophets who have just arrived. Naaman is pleased to give Gehazi the money, he has a desire to please the new Lord he has found.

Gehazi took.

We should remember that the original offer for reward was to Elisha, not Gehazi. The servant also knows what Elisha feels about riches but he is still prepared to take what Naaman offers for himself. Two talents of silver and two changes of clothes are then taken back by two of the servants of Naaman. On arrival at the house he sends the servants off, making sure they did not meet Elisha, then hides the material in the house. The third sinful act, deceit, hiding it from Elisha, verse 24

Elisha knew the truth.

Gehazi returns to his duties, Elisha asks *"Where did you go, Gehazi?"* Fourth sin, he denies the truth before his master who trusts him. We are not told but Elisha may have been watching all the time for he knew the truth.

Elisha is not a fool but does have compassion on his servant, verse 26. With all his planning Gehazi had forgotten that God could reveal all to Elisha and knew the heart of Gehazi. Elisha pronounces the judgement for the servants action, *"the leprosy of Naaman shall cling to you and your descendants forever."* verse 27.

A person who did not know God came seeking and returned clean, one who knew God, but was greedy, was judged and went away a leper, a life long reminder of his desires. Note also his descendant's were also affected.

Consider [Romans 13:14](#)

"But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts." this is the opposite to most of Mankind.

The miracle recovery of the axe of the student that had fallen into the stream.

[2 Kings 6:6.](#)

Elisha is obviously not only the messenger of God but also a teacher of the schools located at Gilgal, Bethel, Ramah and Jericho, these were for men seeking a ministry for God, there may have been others.

This event takes place in Jericho, they need to increase the size of their buildings, they require wood, while cutting the trees by the Jordan the axe head falls into the water. Unlike today an axe would have been very valuable and difficult to replace. The law made by Moses in

[Deuteronomy 19:4,5](#)

Suggests that the problem of an axe breaking was common. The lose of the axe head was very serious, not only could the student not work but he would have to replace the very expensive lost axe.

The Jordan is not a particularly clean river and it would be difficult, even where the water was shallow, to recover the axe head. The student immediately admits the problem and calls Elisha who does another miracle, he throws a stick into the water and the Lord makes the iron axe head float to the surface and so could be recovered.

The student had lost the axe while faithfully serving the Lord, we must always take care of any *"tools"* provided by God in our ministry, we must not take it for granted that God will protect all our possessions, the good news is that God always knows what we need to serve Him.