Elisha's Miracles and Ministry

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Written by Daniel Tesfamariam

Ages 10-17

Little Believers Tigrinya Bible Stories
Book 62 of 80

Scene 1 of 25

[PICTURE: Elijah walking across a vast field where young Elisha is plowing with twelve yoke of oxen. The prophet throws his mantle across Elisha's shoulders. Elisha looks up with surprise and awe, oxen pausing mid-furrow. Golden afternoon light fills the field. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha was not sitting idle when God called him — he was working hard, plowing fields with twelve yoke of oxen. This tells us something important: Elisha came from a prosperous family, and he was faithfully doing his everyday work when God's call came through the prophet Elijah. The great prophet simply walked past him and threw his mantle — his cloak of prophetic authority — across Elisha's shoulders. No long speech, no dramatic ceremony. Just a mantle and an invitation. God often calls us in the middle of our ordinary faithfulness. He doesn't wait for us to be in a "spiritual" moment. He finds us where we are and says, "Come, I have something greater for you." The question is never whether we are qualified — it is whether we are willing.

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qemisu ab menkubu derbeyelu. Newih zereba ayneberen, dramawi sne sir'at ayneberen. Qemisin idmen tiray.

Scene 2 of 25

[PICTURE: Young Elisha standing beside a large bonfire made from his wooden plowing equipment, roasting the oxen meat to share with his community. His family watches as he breaks completely with his old life. Smoke rises into the sky as a symbol of total commitment. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha's response to God's call was dramatic and irreversible. He slaughtered his twelve oxen, burned his plowing equipment as fuel to cook the meat, and gave it all to the people. This was no tentative "let me try this and see if it works." Elisha burned his backup plan. He destroyed his ability to return to his old life. He made his decision permanent by removing every safety net. This is what wholehearted commitment looks like — not keeping one foot in the old life while testing the new one, but completely releasing what was to embrace what will be. When God calls you to something new, are you willing to burn your plow? Are you willing to make your yes so complete that going back is no longer an option?

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qedem hiywetu nay mimlas aqmu aTfi'e. Kulu nay diHnet merbeb bimi'ilay wisane'u qewami gebero.

Scene 3 of 25

[PICTURE: Elisha humbly pouring water over Elijah's hands in a simple servant's act. They travel together through dusty roads, Elisha carrying supplies, listening intently to the older prophet's teachings. Years of faithful apprenticeship shown through weathered but content faces. East African/Eritrean features. Warm watercolor children's Bible illustration.]

For years — perhaps a decade or more — Elisha served as Elijah's personal attendant. He was known simply as "the one who poured water on Elijah's hands." Think about that. A man destined to perform some of the greatest miracles in Scripture spent years doing the most menial tasks — carrying water, preparing meals, setting up camp. He didn't demand a title or public recognition. He served faithfully in the hidden place before God gave him a public platform. This is a pattern throughout Scripture: before authority comes servanthood, before influence comes faithfulness in small things. Joseph served in prison before ruling Egypt. David tended sheep before wearing a crown. God always tests our character in obscurity before trusting us with visibility.

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Ni'ametat — minalbat aserté amet wey nila'ili — Elsa'e kem wilqawi agelgali Eliyas agelgele. "Ab id Eliyas may zefsese" tiray tebaHilu yifleT nebere. Hiseb. Ab qidus ts'Huf

kab zi'abeyu te'amrat gele kigeber zitmedebe seb ametat ab ziwerède sraH aHlifu — may miskam, megbi midlaw, dinkuan mitikal. Shim wey hizawi afliTo ayHateten.

Scene 4 of 25

[PICTURE: Elisha walking alongside Elijah on a dusty road, both knowing this is their final journey together. Elisha's face is intense with determination as he speaks his bold request. Other prophets watch from a distance. The Jordan River visible ahead. East African/Eritrean features. Warm watercolor children's Bible illustration.]

When Elijah asked Elisha what he wanted before being taken away, Elisha made the boldest request possible: "Let me inherit a double portion of your spirit." This was not greed or ambition — in ancient Israel, the firstborn son received a double portion of the father's inheritance. Elisha was saying, "Let me be your true spiritual heir. Let me carry forward your ministry with even greater power." Elijah didn't rebuke the request; he simply said it was difficult — "yet if you see me when I am taken, it will be yours." God honors bold faith. He is not offended when we ask for great things — He is offended when we ask for too little. The God who owns the universe invites us to ask largely, to dream greatly, and to believe Him for the impossible.

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Eliyas qidmi miwsadu Elsa'e intay kem zideli ab ziHateto gize, Elsa'e kab kulu zidfir Hito Hatete: "Its'fi kifli nay menfesKa yiweresni." Izi sis'e wey kib mibal ayneberen — ab Tintawi Israel bekuri wedi its'fi kifli nay abu'u wirsha yiwesid nebere. Eliyas neti

Hito ayneqefon — ats'egami mik'anu tiray bele — "ginake ab ziwsedelu gize intere'aKhani kiKonelKa iyu."

Scene 5 of 25

[PICTURE: A spectacular scene of Elijah being taken up to heaven in a chariot of fire pulled by horses of flame. Elisha reaches upward, catching the falling mantle as wind swirls around him. His face shows both grief and empowerment. The sky blazes with supernatural glory. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Then it happened — a chariot of fire and horses of fire appeared, separating Elijah from Elisha, and Elijah went up to heaven in a whirlwind. Elisha watched, crying out "My father! My father! The chariots and horsemen of Israel!" He tore his own garments in grief — but then he picked up the mantle that had fallen from Elijah. In that moment, the grief of loss and the weight of calling merged together. Elisha lost his mentor, his spiritual father, his closest companion — but he gained the mantle of authority and the double portion he had requested. Sometimes God's greatest gifts come wrapped in loss. Sometimes the door to our destiny opens only when another door closes painfully behind us. Elisha didn't just receive power — he received responsibility.

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DiHri'u kone — seregela Hawin afras Hawin tera'eyu, ni'Eliyas kab Elsa'e feliyu, Eliyas bihibobla nab semay deyebe. Elsa'e inare'aye "Aboy! Aboy! Seregelan feresenyatatn

Israel!" ilu ts'erHe. Kidawuntu biHazen qededo — ginake diHri'u kab Eliyas ziwdeqe qemis al'alo. Ab'ti himot Hazen miTfa'in kibdet ts'awitin teHawawesu.

Scene 6 of 25

[PICTURE: Elisha standing at the edge of the Jordan River, striking the water with Elijah's rolled-up mantle. The river parts dramatically, creating a dry path through the middle. A group of watching prophets stand amazed on the far bank. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha's first act with the mantle was to strike the Jordan River, calling out "Where now is the Lord, the God of Elijah?" The waters parted, just as they had for Elijah, and Elisha crossed on dry ground. This was confirmation — proof that the spirit of Elijah now rested upon Elisha. The watching company of prophets declared, "The spirit of Elijah rests on Elisha!" But notice: the miracle didn't just prove something to others. It proved something to Elisha himself. He needed to know that God's power was truly with him, that he wasn't just carrying a piece of cloth but wielding divine authority. Sometimes God gives us early confirmations of our calling — small victories that build our faith for the greater battles ahead. Trust those confirmations. They are God's way of saying, "Yes, I am with you."

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Nay Elsa'e qedamay gibri biqemis niYordanos weniz miwqa'e nebere, "Amlak Eliyas abey alo?" ilu ts'erHe. Mayat tefeliyu, kem ni'Eliyas ziKone, Elsa'e ab niquTs midri

tesagere. Izi meregagets'i nebere — menfes Eliyas Hiji ab Elsa'e kem ze'irefe mert'o. Itom zi'izbu zineberu nebiyat "Menfes Eliyas ab Elsa'e a'irifu!" ilom aweju.

Scene 7 of 25

[PICTURE: A desperate widow pouring oil from a small jar into many large vessels, with her two young sons bringing more empty jars. Oil flows miraculously without stopping. The small room is filling with containers of oil. Her face shows wonder and tears of relief. East African/Eritrean features. Warm watercolor children's Bible illustration.]

A widow cried out to Elisha — her husband had died, leaving debts, and creditors were coming to take her two sons as slaves. She had nothing left except a small jar of olive oil. Elisha didn't give her money. Instead, he told her to borrow as many empty jars as she could find from her neighbors, then go inside, shut the door, and start pouring. She poured — and the oil kept flowing. Jar after jar filled to the brim until there were no more empty vessels. Then the oil stopped. God's provision was limited only by the number of empty jars she had collected. This teaches us something profound: God provides from what little we have, but His provision is proportional to our faith and obedience. She could have collected more jars. The oil would have kept flowing. How much are we limiting God's provision by the smallness of our faith?

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Hanti mebelét nab Elsa'e ts'erHet — seb'aya moytu ida gedifu, aleqaHti niklte deqa kem barot kiwesdu yimets'u neberu. Bizey ni'ishto itro zeyti ziterefá ayneberen. Elsa'e

genzeb ayhaban. Ab kindá'u ab gorebabta ziKe'ala kindey Tira'e itrotat kitliqaH negerá, diHri'u nab wishTi atiya ma'its'o ats'iya kitfesis jemira. Fesesét — zeyti dima qets'ele. Itro diHri itro kisab mil'at temel'e kisab Tira'e itro zeytirefe.

Scene 8 of 25

[PICTURE: A wealthy Shunammite woman setting a table with food in a small upper room she has built for Elisha. The room has a bed, table, chair, and lamp. Through the window, Elisha approaches on the road. Her face shows generous joy in serving. East African/Eritrean features. Warm watercolor children's Bible illustration.]

A wealthy woman in Shunem noticed Elisha passing through regularly and built a small room on her roof for him — furnished with a bed, table, chair, and lamp. She asked nothing in return. Her hospitality was pure generosity without hidden agenda. Moved by her kindness, Elisha asked his servant Gehazi what could be done for her. Gehazi observed that she had no son and her husband was old. Elisha called her and promised, "About this time next year, you will hold a son in your arms." She could hardly believe it — "Don't mislead your servant!" she said. But God honored her quiet faithfulness. Her generosity was not calculated to gain a reward, yet God saw it and responded abundantly. This is the paradox of God's economy: those who give without expecting return often receive the most.

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Ab Shunem zineberet habtam sebeiyti Elsa'e bitedegagami kiHalif astebhila ab naHsa ni'ishto kifli serHatlu — bi'arat, Terepeza, wenber, mebraHti aqemita. Ab mitiHlilaf

wala Hanti ayHatetetin. Ts'buq liba bilewhat Amlak tenqesaqisu Elsa'e ni'agelgali'u GeHazi intay kigiberela kem ziKe'al Hatete. GeHazi wedi kem zeybla seb'aya dima kem zi'arege azebe.

Scene 9 of 25

[PICTURE: The Shunammite woman cradling her lifeless young son on her lap, her face stricken but determined. She rises with purpose, saddling a donkey. In the background, Mount Carmel where Elisha is staying rises on the horizon. Her jaw is set with fierce faith. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The promised son grew, but one day while in the fields with his father, he cried out "My head! My head!" and was carried home, where he died on his mother's lap by noon. The woman who had been given everything now faced losing it all. But watch her response — she didn't collapse in despair. She laid the dead child on Elisha's bed, saddled a donkey, and rode urgently to find the prophet. When her husband asked why she was going, she simply said, "Everything is all right." This was not denial — this was fierce, determined faith. She knew where to take her crisis. She knew that the same God who had given her this son had the power to restore him. Faith in crisis doesn't mean absence of pain — it means knowing where to run with your pain.

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Iti tesfa zitegibirelu wedi abeye, ginake Hade me'alti ab girat mis abu'u kelo "Ri'isey! Ri'isey!" ilu ts'erHe nab geza tewesidu ab Hiqufi adi'u qidmi qetri mote. Ita kulu

zitewahba sebeiyti Hiji kulu kitsi'in geTemá. Ginake melsá ri'e — bitesfa miqurats aywedeqetin. Nimote qol'a ab arat Elsa'e aqemita adgi ts'i'ina ninebiy kitrekbo biHits'uts kedet.

Scene 10 of 25

[PICTURE: Elisha lying stretched out over the dead child on the bed, mouth to mouth, eyes to eyes, hands to hands. Warmth returns to the boy's body. Then the child sneezes seven times and opens his eyes. The mother watches from the doorway, overwhelmed with joy. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha went to the room where the dead child lay. He shut the door, prayed to the Lord, then lay upon the child — mouth to mouth, eyes to eyes, hands to hands. The child's body grew warm. Elisha walked back and forth in the room, then stretched himself upon the boy again. The child sneezed seven times and opened his eyes. Life returned! This miracle reveals something profound about how God's power works — through intimate, personal contact, not distant commands. Elisha didn't wave his hand from afar. He pressed close, gave his own warmth, his own breath. God's power flows through human compassion, through willingness to get close to suffering rather than observing it from a safe distance. This miracle also foreshadows Jesus, who would defeat death itself — not just delaying it, but destroying it forever.

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qol'a moqe. Elsa'e ab kifli nidiHritin niqidmitin temelallese, diHri'u ab li'ili iti wedi kem biHadish tezergiHe. Iti qol'a shew'ate gize atisu aynu kefete. Hiywet temelset!

Scene 11 of 25

[PICTURE: A group of prophets gathered around a large cooking pot over a fire, their faces showing alarm and fear. One points at the pot with wild gourds visible nearby. Elisha calmly adds flour to the pot while others step back in fear. Steam rises from the stew. East African/Eritrean features. Warm watercolor children's Bible illustration.]

During a famine, one of the young prophets gathered wild gourds without knowing they were poisonous and threw them into the communal stew. As they ate, they cried out, "There is death in the pot!" Everyone panicked. But Elisha simply said, "Bring flour." He threw flour into the pot, and the stew became harmless. No elaborate ritual, no dramatic prayer — just a simple act that made the deadly safe. God cares about everyday dangers and everyday needs. He doesn't only show up for the dramatic, spectacular moments. He is present in the kitchen, in the mundane, in the small crises of daily life. When something toxic enters your life — a harmful influence, a dangerous situation, a poisoned relationship — God has the power to neutralize it. Bring it to Him, and He can make the harmful harmless.

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Ab gize Timet Hade kab ni'usat nebiyat merzi mik'anu keyfelete nay bereKa fire akibu nab nay Habar miTihab derbeye. Ab zibil'u gize "Ab disti mot alo!" ilom ts'erHu. Kulom re'adu. Ginake Elsa'e "HariCH amts'u" tiray bele. HariCH ab disti derbeye, miTihab dima ts'egamawi kone. Sefih sne sir'at ayneberen — niqetali ziHalewo zigibere qelil gibri tiray.

Scene 12 of 25

[PICTURE: Elisha directing servants to distribute bread to a crowd of one hundred hungry men. A man arrives with only twenty small barley loaves and fresh ears of grain in a sack. The loaves multiply as they are shared, with everyone eating and food remaining. East African/Eritrean features. Warm watercolor children's Bible illustration.]

A man came bringing twenty loaves of barley bread and fresh ears of grain — but there were a hundred men to feed. Elisha's servant protested, "How can I set this before a hundred men?" But Elisha said, "Give it to the people to eat, for thus says the Lord: 'They shall eat and have some left over.'" And it happened exactly as God promised — all one hundred ate and there was food remaining. Does this sound familiar? Centuries later, Jesus would feed five thousand with five loaves and two fish. Elisha's miracle was a preview, a foreshadowing of the greater One who was coming. God's economy defies human mathematics. In His hands, twenty becomes enough for a hundred with leftovers. What you have is always enough when you place it in God's hands.

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Hade seb isra injera sigemin Hadish zala sirnayin Hizu mets'e — ginake kimgebu zileom mi'iti seb neberu. Agelgali Elsa'e teqaweme, "Nimi'iti seb biKemey keqemTo?"

Ginake Elsa'e "Nihizbi kibil'u habom, Goyta kemzi yibil: 'Kibil'u ziterefe dima kihilu iyu'" bele. Amlak kem zitesfeo ab lik'e kone — kulom mi'iti bil'u ziterefe dima nebere.

Scene 13 of 25

[PICTURE: Naaman, a mighty Syrian general in splendid armor, arriving at Elisha's humble house with horses, chariots, and gifts of gold, silver, and fine clothing. His face shows expectation and pride. Elisha's simple door stands closed while a servant delivers the message. The contrast between wealth and simplicity is stark. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Naaman was commander of the entire Aramean army — powerful, respected, victorious in battle. But he had leprosy. A captured Israelite slave girl told his wife about Elisha, and so Naaman came with horses, chariots, and enormous gifts — silver, gold, and fine clothing. He expected a dramatic reception. He expected the prophet to come out personally, wave his hand over the diseased spot, call on his God, and perform an impressive ceremony. Instead, Elisha didn't even come to the door. He sent a messenger with simple instructions: "Go wash in the Jordan seven times." Naaman was furious. He expected spectacle and received simplicity. He expected to be treated according to his rank and was treated like anyone else. God's healing doesn't cater to our pride. It comes on His terms, not ours.

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Na'iman nay kulu serawit Aram Haleqa nebere — Hayal, kibur, ab wig'e zise'are. Ginake lemsi nebero. Hanti marit ziKonet Israelawit gual nisebeiytu biza'iba Elsa'e negereta, slezi Na'iman bi'afras, seregela, abeyti hiyabat — birur, werqi, ts'buq kidawnti — Hizu mets'e. Dramawi aqebabla tets'beye. Nebiy bi'akal wets'i'u ab li'ili Himam idu awezawizu ni'Amlaku ts'ewi'u zidenits'uw sne sir'at kigeber tets'beye.

Scene 14 of 25

[PICTURE: Naaman standing angrily beside the muddy Jordan River, gesturing dismissively at the water while his servants plead with him. The beautiful rivers of Damascus shimmer in his memory shown as a thought bubble. His pride is visible in his rigid posture and clenched fists. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Naaman raged: "Are not the rivers of Damascus better than all the waters of Israel? Could I not wash in them and be clean?" He turned and went away in a fury. His objection seems logical — Damascus had beautiful, clear rivers. The Jordan was muddy and unimpressive. But healing was never about the quality of the water — it was about obedience to God's specific instruction. God often asks us to do things that don't make logical sense to our human minds. "Why this way? Why not a more dignified path? Why not something that makes sense to me?" These questions reveal our desire to control, to understand before we obey. But faith sometimes means obeying before understanding. Humility is not thinking less of yourself — it is thinking of yourself less. The Jordan wasn't impressive, but it was God's chosen instrument.

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Na'iman Hareqe: "Abanan Ferparin weHazitat Demasqo kab kulu mayat Israel ziblets'u aykonu'n diyo'm? Ab'om teHats'ibe kits'ri aymiKe'alkun?" Tezewiru biquT'e kede. Teqawmo'u sne mogote zelewo yimesil — Demasqo ts'buqat ts'uruyat weHazitat nebera. Yordanos Hamed zibizHo zeymist'uw nebere. Ginake fewsi biza'iba ts'ret may ayneberen — biza'iba nifluy memriHi Amlak mi'izaz nebere.

Scene 15 of 25

[PICTURE: Naaman's servants gently reasoning with their proud master, one touching his arm respectfully. Their faces show care and wisdom. Naaman's expression begins to soften as he listens. The Jordan River flows quietly beside them. A moment of decision hangs in the air. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Naaman's servants approached him and said something profoundly wise: "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 simply to wash and be clean?" Their logic was flawless. If Elisha had demanded a dangerous quest, Naaman would have undertaken it gladly — his pride would have enjoyed the drama. But a simple act of obedience? That wounded his ego. Naaman's pride nearly cost him his miracle. How often do we miss God's blessings because they come packaged in ways that offend our sense of importance? God's instructions are often simple — pray, forgive, serve, give, trust — but our pride makes them feel beneath us. The servants' wisdom reminds us that sometimes the wisest voices come from unexpected places.

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Agelgelti Na'iman qeribom biTibeb zelo neger tezarebu: "Abo, nebiy abiy neger kitigber inte zinegriKa aymigiberKayon diKha? BiKindey zeybilts'e gin biqeliLu teHats'eb ts'iray ab zibleKa?" Sne mogotom fits'um nebere. Elsa'e Hadegenya gu'ezo inte ziHateto Na'iman biHagos migebero — kur'atu neti drama miHagoso. Ginake qelil gibri mi'izaz? Izi nisbi'ina'u qeselo.

Scene 16 of 25

[PICTURE: Naaman emerging from the Jordan River on his seventh dip, his skin completely clear and smooth like a child's. His face shows overwhelming joy and disbelief. His servants celebrate on the bank. Water droplets catch the sunlight like diamonds. His armor lies discarded on the shore. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Naaman went down and dipped himself in the Jordan seven times, as the man of God had told him. And his flesh was restored like the flesh of a young boy, and he was clean. Seven times — complete obedience. Not six, not five. Each dip required renewed trust because nothing was visibly changing. Imagine the first dip — nothing. The second — nothing. The third, fourth, fifth, sixth — still nothing. Each time he emerged still leprous, the temptation to quit grew stronger. But on the seventh time, everything changed. This is faith that obeys even when it seems foolish, even when there's no visible progress. Sometimes God's healing comes in stages, and we must persist in obedience even when we see no change. Naaman returned to Elisha declaring, "Now I know that there is no God in all the earth except in Israel." Obedience led to healing, and healing led to faith.

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Na'iman weridu ab Yordanos shew'ate gize Teleqe, kemti nay Amlak seb zinegero. Siga'u dima kem siga ni'ishto qol'a temelise, ts'erye. Shew'ate gize — milu'e mi'izaz. Shidushte aykonen, Hamushte aykonen. Nefsi wekef miTilaq minim bigilTs sle zeyqiyer Hadish miti'imman Hatete. Qedamay miTilaq Hiseb — minim. Kal'ay — minim. Salisay, rab'ay, Hamishay, shadishay — gena minim. Ginake ab shab'eiti kulu teqeyere.

Scene 17 of 25

[PICTURE: Gehazi running secretly after Naaman's chariot on a dusty road, looking over his shoulder furtively. In one scene panel, he receives silver and garments from Naaman. In another panel, he stands before Elisha with leprosy appearing white on his skin. His face shows horror and shame. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha refused all of Naaman's generous gifts — God's grace cannot be purchased. But Gehazi, Elisha's servant, saw an opportunity for personal profit. He ran after Naaman and lied, saying Elisha had sent him to request silver and garments. Naaman gladly gave. But when Gehazi returned and hid the gifts, Elisha confronted him: "Is this the time to accept money and clothing?" Gehazi's greed brought Naaman's leprosy upon himself and his descendants forever. This is a sobering warning: God's gifts are not commodities to be exploited for personal gain. Ministry is not a business opportunity. When we use God's work as a path to wealth or status, we corrupt something sacred. Gehazi had witnessed incredible miracles — but proximity to God's power without personal integrity leads to destruction, not blessing.

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Elsa'e kulu legas hiyabat Na'iman abiye — ts'ega Amlak ki'ideg ayke'alin. Ginake GeHazi agelgali Elsa'e niwilqawi rebHa idil re'aye. DiHri Na'iman goyiyu Elsa'e birurin kidawntin kiHatit kem zisededo Hasibu Haso negero. Na'iman biHagos habe. Ginake GeHazi temelisu hiyabat ab ziHab'o gize Elsa'e geTemó: "Genzebin kidawntin nimqbal gize diyu?"

Scene 18 of 25

[PICTURE: A young prophet working at the Jordan River bank, chopping wood, when his borrowed iron axe head flies off into the deep water. He looks distressed, pointing at the splash. Elisha calmly cuts a stick and throws it into the water. The iron axe head floats miraculously to the surface. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The prophets were cutting wood by the Jordan River when one man's borrowed axe head fell into the water. He cried out in distress — not because it was an expensive tool, but because it was borrowed. He was responsible for something that belonged to another. Elisha cut a stick, threw it in the water, and the iron axe head floated to the surface. Iron doesn't float. But God made it float because He cares about the small, everyday problems of His people. He cares about your borrowed textbook, your lost phone, your broken bicycle. No problem is too small for God's attention. This miracle also teaches us about integrity — the man was distressed because he had borrowed something and felt responsible. God honors those who take their obligations seriously, even small ones. Faithfulness in small things catches God's attention.

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Nebiyat ab Yordanos weniz incheyti yiqorTs'u neberu Hade seb liqaH ziwesda nay maHredi Hats'in ab may wedeqet. BiCHinqi ts'erHe — kibur aquHa sle ziKonet zeykone liqaH sle zineberet. Nay kal'e nizikone neger Halafnet nebero. Elsa'e zengi qoritsu ab may derbeye, Hats'in nay maHredi ri'isi dima nila'ili tensafefe. Hats'in aytensafifin iyu. Ginake Amlak nini'usat iletawi ts'egemat hizbu sle zigdes atensafefa.

Scene 19 of 25

[PICTURE: The city of Dothan surrounded by a vast Aramean army with horses, chariots, and soldiers. But on the hills above them, invisible to natural eyes, an even larger army of fiery angels with flaming chariots fills the sky. Elisha stands calm while his servant trembles. The contrast between visible threat and invisible protection is dramatic. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The king of Aram was at war with Israel, but every ambush he planned was foiled because Elisha kept warning the Israelite king. Furious, the Aramean king sent a massive army by night to surround the city of Dothan where Elisha was staying. When Elisha's servant woke early and saw the army surrounding them — horses, chariots, soldiers everywhere — he panicked: "Oh, my master, what shall we do?" But Elisha was completely calm. He said the words that echo through all of Scripture for every believer who has ever been outnumbered: "Don't be afraid. Those who are with us are more than those who are with them." The servant could see only the physical army. Elisha could see both realities — the visible threat and the invisible protection. Faith is the ability to perceive the reality that our natural eyes cannot see.

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Nigus Aram mis Israel ab wig'e nebere, ginake ziHasebo kulu miTiq'at feshele mikniyatu Elsa'e ninigus Israel kulu gize yiHibro nebere. ZiHareqe nigus Aram abiy serawit bileyti sedidu Elsa'e zinebérela ketema Dotan kebbo. Agelgali Elsa'e nigat tensi'u serawit kebibuom ab zire'aye — afras, seregela, ab kulu wetehaderat — re'ade: "Goytay kemey nigber?" Ginake Elsa'e milu'e bimlu'e hidu'e nebere. "Aytifrah. Misana zilewu kab mis'om zilewu yibezHu."

Scene 20 of 25

[PICTURE: Elisha praying with hands raised while his servant's eyes are supernaturally opened. The servant gasps in awe as he sees the hillside covered with horses and chariots of fire — an angelic army far outnumbering the enemy below. Golden supernatural light radiates from the heavenly host. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha prayed, "Open his eyes, Lord, so that he may see." And the Lord opened the servant's eyes, and he looked and saw the hills full of horses and chariots of fire all around Elisha. The invisible became visible. The unseen army of God was revealed — and it was far greater than the enemy army below. This is perhaps the most powerful image in all of Elisha's ministry: there is always a greater reality than what we see with our physical eyes. When you feel surrounded by problems, pressures, and enemies — there is a heavenly army surrounding them. When the odds seem impossible — God's resources are infinite and invisible. Elisha's prayer was not "Lord, remove the enemy" but "Lord, open his eyes." Sometimes the miracle we need is not a change in our circumstances but a change in our perception. The battle was already won — the servant just couldn't see it yet.

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Elsa'e "Goyta, kiri'iy aynu kfetelU" ilu ts'eleye. Goyta dima ayni agelgali kefete, Temete — kurebat bi'afrasin seregela Hawin ab zurya Elsa'e milu'at koinom re'aye. Zeyri'e tera'eye kone. Zeyri'e serawit Amlak tegelts'e — kab tiHti zelo nay ts'ela'i serawit bizuH ziblets'e. Izi minalbat ab kulu agelgilot Elsa'e ziHayele misli iyu: kulu gize bi'akalawi ayinna kab nir'iyo zi'abeye Haqi alo.

Scene 21 of 25

[PICTURE: Elisha calmly walking ahead of the entire blinded Aramean army, leading them like a shepherd leads sheep. The soldiers stumble and grope in confusion, hands outstretched. Elisha leads them away from Dothan toward Samaria. The scene is almost comical — a single prophet leading a vast army. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha prayed again — this time asking God to strike the enemy army with blindness. And God did. Then Elisha walked right up to the blinded army and said, "This is not the right road. Follow me, and I will lead you to the man you are looking for." And he led the entire Aramean army straight into the heart of Samaria, Israel's capital city. When they arrived and their eyes were opened, they found themselves surrounded by the Israelite army. The hunter had become the hunted. This is unconventional warfare — God's strategy often makes no human sense. No swords were drawn, no blood was shed, no battle was fought. God defeated an entire army without a single casualty. His methods are not our methods. When we trust Him, He can resolve conflicts in ways we never imagined possible.

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Elsa'e kem biHadish ts'eleye — Hiji Amlak ninay ts'ela'i serawit bi'iwirna kiwq'om Hatete. Amlak dima gebere. DiHri'u Elsa'e qeT'ta nab iwur serawit keydu "Izi qinu'e

megedi aykonen. Si'abuni nab tidliywo seb kiwesdeKum" bele. Nikulu serawit Aram qeT'ta nab libi Semarya ri'ise ketema Israel wesedom. Ab zibets'Hun aynóm ziteKeften gize biserawit Israel tekebibom rekhebu ri'isom.

Scene 22 of 25

[PICTURE: A great feast being served to the confused Aramean soldiers in Samaria. Israelite servants bring bread, meat, and water to their enemies. The king of Israel watches in amazement. The Aramean soldiers eat with bewildered gratitude. Elisha oversees the scene with quiet authority. East African/Eritrean features. Warm watercolor children's Bible illustration.]

The king of Israel saw the trapped enemy army and asked eagerly, "Shall I kill them? Shall I kill them, my father?" He wanted to slaughter them while they were helpless. But Elisha's response was revolutionary: "You shall not kill them. Set bread and water before them, that they may eat and drink, and then go back to their master." So a great feast was prepared for the enemy. They fed them, gave them water, and sent them home. And the Aramean raiders stopped coming into Israel's territory. Elisha defeated an army with a dinner table, not a sword. This is radical mercy — the kind that disarms enemies more effectively than weapons ever could. This foreshadows Jesus's teaching: "Love your enemies, do good to those who hate you." Compassion is the most powerful weapon in God's arsenal.

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Nigus Israel nitetaHize nay ts'ela'i serawit re'ayu bihanqewta "KiqetlOm diyu? KiqetlOm diyu aboy?" ilu Hatete. Zeyke'lu ab zileou kiHardom deleye. Ginake melsi Elsa'e sewrawi nebere: "AytiqtilOm. Kibil'un kistiyu'n injeran mayin aqribelOm, diHri'u nab goyteom yiKhidu." Slezi abay digis nits'ela'i tedalewe't. Abli'om may hibom nab gezom sededwom. Nay Aram sereqti dima nab giz'at Israel mimts'a'e aqurets'u.

Scene 23 of 25

[PICTURE: A besieged city of Samaria with starving people inside the walls. Outside, the abandoned Aramean camp stretches empty with tents, supplies, gold, and food left behind. Four lepers at the city gate discover the miracle — the enemy has fled in the night, leaving everything. Dawn light reveals God's impossible provision. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Later, the Arameans besieged Samaria until famine was so severe that people paid enormous prices for the most worthless food. It seemed hopeless. But Elisha prophesied, "Tomorrow about this time, a measure of flour will sell for a shekel at the gate of Samaria." An officer mocked: "Even if God opened the floodgates of heaven, could this happen?" Elisha replied, "You will see it with your own eyes, but you will not eat any of it." That night, God caused the Aramean army to hear the sound of a massive approaching army — and they fled in panic, leaving behind everything: food, gold, silver, clothing. Four lepers discovered the abandoned camp and brought the news. God's impossible provision came overnight. From desperate famine to overwhelming abundance in a single day. When God moves, He moves suddenly and completely.

[redacted]

DiHri gize Aramawyan niSemarya kebebu kisab Timet kindá'u ziKebede sebat niziwerede waga zeyblU megbi abiy waga yiKeflu neberu. Tesfa ziqorTs yimesil nebere. Ginake Elsa'e tenebeye: "Ts'baH abzi gize Hade sifir HariCH biHade seqel ab dege Semarya kisheyet iyu." Hade Halafi telagets'e. Elsa'e "Bi'ayniKha kitri'iyo iKha ginake kab'u ayKitbil'in" ilu melese. Bileyti Amlak niserawit Aram abiy ziqerib serawit dimts'i asmi'om — bire'ad hadimom kulu gedifom.

Scene 24 of 25

[PICTURE: Elisha on his deathbed, elderly and peaceful. In a connected scene, a dead man being hastily thrown into Elisha's tomb touches the prophet's bones and springs back to life, climbing out of the grave in amazement. The power of God persists beyond death. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha grew old and died. His ministry had spanned decades — miracle after miracle, life after life transformed by God's power flowing through him. But the most extraordinary thing happened after his death. Some men were burying a body when they spotted a raiding party approaching. In haste, they threw the dead man into Elisha's tomb. When the body touched Elisha's bones, the man came back to life and stood on his feet. Even in death, Elisha's ministry continued. The anointing was so powerful that it persisted beyond the grave. This points forward to the ultimate truth: God's power is stronger than death itself. The legacy of a faithful life outlasts the life itself. The prayers you pray, the seeds you plant, the faith you demonstrate — these continue working long after you are gone. A life surrendered to God produces fruit that death cannot stop.

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Elsa'e arigu mote. Agelgilotu ni'asertetat ametat zisefeHe nebere — te'amir diHri te'amir, biHayli Amlak bi'i'u zifesese ziteqeyere hiywet diHri hiywet. Ginake diHri motu zi'abeye asdemami neger kone. Gele sebat resa yiqebru kelewu nay ziserqu gujle ab zire'ayu biHits'uts neti miwet ab meqabir Elsa'e derbeywo. Resa a'its'imti Elsa'e ab zitenKefe gize seb'ay nab hiywet temelise ab igru dima dew bele.

Scene 25 of 25

[PICTURE: A montage showing all of Elisha's miracles radiating from a central image of the prophet with outstretched hands. Oil multiplying, dead child rising, Naaman in the Jordan, floating axe head, fiery angels, feast for enemies — all connected by golden threads of compassion. Young Eritrean teenagers stand at the bottom, receiving the torch of faith. East African/Eritrean features. Warm watercolor children's Bible illustration.]

Elisha performed twice as many miracles as Elijah — the double portion was real. But notice the pattern of his miracles: they were almost all acts of practical compassion. Oil for a desperate widow. A child for a generous woman. Food for the hungry. Healing for the sick. Protection for the vulnerable. Provision for the starving. Even mercy for enemies. God's supernatural power flowed through ordinary human compassion. This is the application for our lives: God's power doesn't work in a vacuum — it works through people who make themselves available, who notice the needs around them, who are willing to get involved in others' pain. You don't need to part the Jordan to be used by God. You need a compassionate heart, availability to His leading, and faith that He can multiply whatever little you bring. The double portion isn't about dramatic miracles — it's about doubled compassion, doubled availability, doubled faith for everyday needs.

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The Moral of the Story

Elisha's life reveals that God's greatest power flows through everyday compassion. The double portion he received was not about showmanship or spectacular displays — it was about doubled availability, doubled sensitivity to human need, and doubled faith that God could work through ordinary acts of service.

Every miracle Elisha performed met a practical need: a widow's debt, a mother's grief, a soldier's disease, a nation's hunger, a servant's fear. God's supernatural power is not disconnected from human suffering — it is drawn toward it. When we make ourselves available, when we notice the needs around us, when we have faith to act even in small ways, we become channels for God's miraculous provision.

Elisha served faithfully for years before he led. He burned his backup plan. He asked boldly. He saw the invisible. He fed his enemies. His life teaches us that true spiritual power is inseparable from true human compassion. The question is not whether God can still work miracles — it is whether we are willing to be the compassionate hands through which He works.

Key Verse: "Don't be afraid. Those who are with us are more than those who are with them." — 2 Kings 6:16

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Discussion Questions

1. Elisha served Elijah faithfully for years before receiving his own ministry. Why do you think God requires seasons of hidden service before public leadership? How does serving someone else prepare you for your own calling? What "water pouring" season might God have you in right now?

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2. The widow's oil multiplied only as far as she had empty jars to fill. How does this illustrate the relationship between our faith/preparation and God's provision? In what ways might we be limiting what God wants to do by the "smallness of our jars"?

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3. Naaman almost missed his healing because the method seemed too simple and undignified. Where in your life might pride be preventing you from receiving God's blessing? Why does God often choose humble methods rather than impressive ones?

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4. Elisha's servant could not see the angelic army until God opened his eyes. What "invisible realities" might surround you right now that you cannot perceive? How do you develop the faith to trust in God's protection even when you cannot see it? What are the "fiery chariots" in your life?

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5. Elisha fed his enemies instead of killing them, and the raids stopped. How does showing compassion to those who oppose us often accomplish more than retaliation? Can you think of a situation where responding with kindness might "disarm" someone who is against you? How is compassion the channel of God's power?

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A Prayer for Double Portion Faith

Lord God, You who are the God of Elijah and Elisha, the God who multiplies oil and raises the dead, the God whose invisible armies surround us — we come to You today asking for eyes to see.

Open our eyes, Lord, to see Your provision when we feel surrounded. Open our eyes to see the needs around us that You want to meet through our hands. Open our eyes to the invisible reality of Your protection when the visible world seems overwhelming.

Give us the courage of Elisha — courage to burn our backup plans and follow You completely. Give us the humility of Naaman — humility to obey even when Your instructions seem too simple for our pride. Give us the compassion that feeds enemies instead of destroying them.

Teach us that Your power flows through availability, not ability. Teach us that serving faithfully in hidden places prepares us for public purpose. Teach us that what little we have is always enough when placed in Your hands.

Lord, we ask boldly as Elisha did — give us a double portion. Not for our glory, but for doubled compassion toward the hurting, doubled faith for the impossible, and doubled availability to Your leading. May our lives, like Elisha's, be a continuous stream of practical love powered by supernatural grace. In Jesus' name, Amen.

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