



THE YOUNG
MINISTERS®
FORUM

SONS OF THE PROPHET

DISCIPLING THE NEXT GENERATION

All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—without prior written permission from the publisher, except for brief quotations in reviews, discussions, or teaching with proper attribution.

This document is produced as part of the Young Ministers' Forum initiative to equip and edify ministers for sound doctrine, effective ministry, and spiritual growth. The views expressed align with biblical teachings and the mission of the Forum.

For permissions, inquiries, or distribution requests,
contact +2348089440040 or send a mail to:

theyoungministersforum@gmail.com

Scripture quotations are taken from KJV unless otherwise noted.

Current Issue: October, 2025

ISSUE PAPER:

SONS OF THE PROPHET; DISCIPLING THE NEXT GENERATION

Introduction

At sunrise, when mountains take on breathtaking colors and rays of sunlight play upon the atmosphere and rocks, a confused man wandered at the backside of the desert. He was both wandering and wondering. He had always felt connected to this massive rock of granite and sandstone that stood alone and towered in the dry desert, where everything else was low and scattered. You could imagine the alluring sight of that mountain and the solitude of the landscape. It was nothing less than a vision of height in the midst of a valley, a glimpse of heaven on earth.

This mountain had always been a good ground for his break time, a great atmosphere for his pastime, and a special place for his holy time. Think of its awe-inspiring permanence, the fresh oxygen it exhales, and the beauty it reflects. The mountains glow like refined gold, toned like pure honey, and the granite walls blaze like molten copper, almost like burning fire. It is as though fire leaps from the mountain itself, yet no smoke rises and no ash falls. The silence of the desert is broken by the collision of the wind with the mountain; it rustles and whistles, *Wheeeee... whooo...* as though echoing the inner thoughts of the rocks themselves. Such nearness to heavens heart! This issue for our gathering this season is a mountain top experience, this booklet will give a mountain top experience; for it is time to seek the Lord!

A Confused Man

The man soliloquized, “Who am I? What is my origin? Where am I really from? Could all the so-called oracles’ description of me be true?”

This man was the son of a Hebrew woman, yet he was raised as the son of a princess in the royal household of Egypt. He was the son of a slave but called a prince, born and nursed by a slave yet accorded the honor and privileges of royalty. Later, he was neither the son of a slave nor the son of a princess, but became the son-in-law of a man named Reuel, also called Jethro, through marriage.

He was a highly talented man, educated in the civilization of his world, a trained athlete and warrior, but now in Midian as a shepherd — a menial job from an Egyptian perspective. Who really was this man? An Egyptian in tongue, a Midianite by occupation, but a Jew by blood. Indeed, a confused man.

Questions of Identity

Moses would have been engaged in his daily affairs — the routines of shepherding, marriage, and household responsibilities yet the questions he had always asked about himself still lingered. That mountain was likely the place where he poured out his soul.

He longed to know the *verily, verily* truth about his identity. He would have remembered what the princess said to him: “*I drew you out of the*

water” (Exodus 2:10). He might also have recalled how he resembled Jochebed and her family members, especially Aaron.

Since he spent his earliest years with Jochebed, she would have taught him as her own child while nursing him. He would likely have asked her, “Mama, I look more like you and your relatives than the princess and the Egyptians.” She would probably have told him the full story when he was in his teenage years:

Jochebed’s Revelation

“Yes, you were drawn from the Nile as though you belonged to Egypt, but you are from the stock of Israel — a Hebrew of Hebrews, of the tribe of Levi. Abraham is your father, the rock from which you were cut; Sarah is your mother, the quarry from which you were mined” (Isaiah 51:1–2).

God made a covenant with Abraham, your father, and His sworn promise to Isaac, which He confirmed to Jacob as a statute, to Israel as an everlasting covenant, saying, *‘To you I will give the land of Canaan as your portion for an inheritance.’*

When they were few in number, of little account, and sojourners in it, wandering from nation to nation and from one kingdom to another, He allowed no one to oppress them; He rebuked kings on their account, saying, *‘Touch not my anointed ones, do my prophets no harm!’*

When He summoned a famine on the land and broke all supply of bread, He had sent a man ahead of them — Joseph — who was sold as a slave.

His feet were hurt with fetters; his neck was put in a collar of iron until what he had said came to pass. The word of the Lord tested him. The king sent and released him; the ruler of the peoples set him free. He made him lord of his house and ruler of all his possessions, to bind his princes at his pleasure and to teach his elders wisdom. Then Israel came to Egypt; Jacob sojourned in the land of Ham. And the Lord made His people very fruitful and stronger than their foes. He turned their hearts to hate His people, to deal craftily with His servants (Psalm 105:9–25, ESV).”

The Heritage of Prophets

He could have asked, “You mean that my grandfathers and great-grandfathers were anointed men and prophets? That must have been great.”

Jochebed would have nodded and replied, “Yes, my son. **You are the son of the prophets.** God appeared to your ancestors, **revealed His mind to them, and showed them His plans and purposes.** **Abraham was His friend.** He chose them and said to your father Abraham, *‘And in your offspring all the nations of the earth will be blessed, because you have obeyed my voice’* (Genesis 22:18).”

The Covenant Continues

He also said to Father Isaac: *“I will make your offspring increase in number like the stars of heaven, and I will give all these lands to your*

offspring, and in your offspring all the nations of the earth will be blessed.” (Genesis 26:4)

And again to your Father Jacob: *“Your offspring will be like the dust of the earth in number, and you will spread out to the west, to the east, to the north, and to the south, and in you and in your offspring all the families of the earth will be blessed.” (Genesis 28:14)*

The Covenant People

Jochebed would have continued and said, “You see, my son, you are a special breed of people. Do you see our circumcision? That is our identification. It is a sign of our covenant with God. We are not idolaters; we worship the true God who made heaven and earth. We are not like the Egyptians; we are people on God’s mission to the world. We have been chosen by God to bring His blessing to the whole world. From us, God has promised a global salvation through the seed of Abraham.”

Moses would have asked, “Then why are we slaves?”

Jochebed would have explained, “We were told by our fathers that God appeared to Father Abraham and said:

‘Know for certain that your offspring will be strangers in a land that is not theirs, and will serve those people. And they will afflict them for four hundred years. But I will also judge that nation whom they serve, and afterward they will come out with great possessions. You will go to your fathers in peace and be buried in a good old age. But in the fourth

generation they will return here, for the wickedness of the Amorites is not yet complete. ' (Genesis 15:13–16)"

The Appointed Time

Moses asked, "But when will this four hundred years be complete?"

Jochebed replied, "You see, my son, we are now in the last quarter of the four hundred years. The counting began when God spoke to Father Abraham (Gal 3:17), and now we are near the end of the prophecy. We are all eagerly waiting for a deliverer from this land to fulfil the words of the Prophets. Yet, by the signs, I know who he is."

Moses exclaimed, "Wow! Mum, please tell me about him."

Jochebed smiled and said, "Make sure you keep this within the family. Your siblings also know this, and they will work with this deliverer later when God shows us mercy and hears our cry."

Moses said, "I would love to work with him and deliver my people from oppression."

Jochebed looked at him and said gently, " By faith Moses, when you were born, you were hidden for three months by us your parents, because we saw that you were an extraordinary child through God's silent but obvious communication with God, and we were not afraid of the king's edict to kill males children and so we preserved you." (Heb 11:23 ESV). Though in a strange land your Father, Amram bears the Spirit of the Prophets – His fathers. He saw the invisible in you and gave me orders

on what to do about you. Then Jochebed look into his eye balls: “You do not need to look for him, Moses. You are the deliverer.”

A Child of Divine Purpose

“You see,” she continued, “when you were to be born, this happened.”

Exodus 2:1-10 MSG: A man from the family of Levi married a Levite woman. The woman became pregnant and had a son. She saw there was something special about him and hid him. She hid him for three months. When she couldn't hide him any longer she got a little basket-boat made of papyrus, waterproofed it with tar and pitch, and placed the child in it. Then she set it afloat in the reeds at the edge of the Nile. The baby's older sister found herself a vantage point a little way off and watched to see what would happen to him. Pharaoh's daughter came down to the Nile to bathe; her maidens strolled on the bank. She saw the basket-boat floating in the reeds and sent her maid to get it. She opened it and saw the child—a baby crying! Her heart went out to him. She said, “This must be one of the Hebrew babies.” Then his sister was before her: “Do you want me to go and get a nursing mother from the Hebrews so she can nurse the baby for you?” Pharaoh's daughter said, “Yes. Go.” The girl went and called the child's mother. Pharaoh's daughter told her, “Take this baby and nurse him for me. I'll pay you.” The woman took the child and nursed him. After the child was weaned, she presented him to Pharaoh's daughter who adopted him as her son. She named him Moses (Pulled-Out), saying, “I pulled him out of the water.”

Exodus 6:20 NLT: Amram married his father's sister Jochebed, and she gave birth to his sons, Aaron and Moses. (Amram lived to be 137 years old.)

The Awakening of Destiny

This was when everything began to make sense to Moses, when he would have known God's choice of him as the deliverer.

But you see Moses parents home disciple the next generation of leaders. We don't know so much about this two couples but from their children we could see their spiritual impact. They were definitely not carried away by the idols of Egypt or broken by their afflictions. They were people of faith who sought to preserve the God's covenant promises, values and work. They were mentioned among the heroes of faith because of their parenting. They didn't just raise the children, they passed on God's vision to them and raised them as the sons of the Prophet—A new generation of leaders.

For I brought you up from the land of Egypt and redeemed you from the house of slavery, and I sent before you Moses, Aaron, and Miriam. (Mic 6:4 ESV)

What a home or rather a school. Three of the children were sent by God to represent Him in their time. They transformed their nation and cannot be forgotten in history. We need such parents in our time whose home will be God's school of raising such seed and as a young minister you must write it down and document how your home will have such 100%

success for God's glory. This will shape your choice of the spouse to marry and the nature of your home. If you have started already, give more thoughts to this; DISCIPLE THE NEXT GENERATION OF DISCIPLES.

The Young Ministers Forum is like that home, that school, that family where Prophets Moses are raised, High Priest Aaron are equipped and the Prophetess and psalmist Moses are mobilized. As a young disciple, if you would serve God's purpose in your generation you need such platforms. Primarily this should be in your local church, where you are schooled for God's purpose. Therefore, ensure you don't just get a church but a local assembly where you will flourish as a palm tree and prosper in the will of God! Get connected to such people who have by faith obtained good reports from the Lord.

Moses Questions

Acts 7:17–29 (MSG): *When the four hundred years were nearly up, the time God promised Abraham for deliverance, the population of our people in Egypt had become very large. And there was now a king over Egypt who had never heard of Joseph. He exploited our race mercilessly. He went so far as forcing us to abandon our newborn infants, exposing them to the elements to die a cruel death. In just such a time Moses was born, a most beautiful baby. He was hidden at home for three months. When he could be hidden no longer, he was put outside and immediately rescued by Pharaoh's daughter, who mothered him as her own son. Moses was educated in the best schools in Egypt. He was equally*

impressive as a thinker and an athlete. When he was forty years old, he wondered how things were going with his Hebrew kin and went out to look. He saw an Egyptian abusing one of them and stepped in, avenging his underdog brother by knocking the Egyptian flat. He thought his brothers would be glad that he was on their side and would see him as an instrument of God to deliver them. But they did not see it that way. The next day two of them were fighting and he tried to break it up. He told them to shake hands and get along: 'Friends, you are brothers; why are you beating up on each other?' The one who had started the fight said, 'Who put you in charge of us? Are you going to kill me like you killed that Egyptian yesterday?' When Moses heard that, realizing that the word was out, he ran for his life and lived in exile over in Midian. During the years of exile, two sons were born to him."

In Egypt, thinking he was now empowered enough, he began defending his people as a Hebrew. Moses struck an Egyptian, buried him, and tried to resolve conflicts among his people. Then he was rejected by his own relatives and accused of murder, forcing him to flee to Midian (Exodus 2:11–15). He became a wanted man in the land where he thought God had sent him. Now he was confused. Was he truly Hebrew or a bastard? Would they have treated him differently if he had been one of them? Or was he Egyptian? The questions of life — past failures, identity, calling, unfulfilled prophecies, unrealized dreams, hatred from both Egyptians and Hebrews — weighed heavily on him. Or could his parents's prophecies be wrong? Moses would have Paused and think on the mountain several times.

The Discipline of Solitude

Beloved, there is noise in the world and there are questions you must get answers to if your life is to become what it ought to be. Moses's occupation at this time gave him the discipline of solitude. He needed space to think and reflect. You will often see the word "Selah" in the Psalms, which is often interpreted as "pause and think." Sometimes we must pause and think. You cannot keep moving through life given only to empty toils. You need to get on your mountain.

That is the purpose of this forum — to help you pause and think. You can start reading this booklet and not finish it if you do not stop long enough to reflect. Distraction waits around the corners of TikTok, Instagram Reels, X trends and talks. Young people are the most distracted. They often live with constant chatter and very little time to think, meditate, or pray. They are consumed by pleasure, entertainment, games, and fun, with little time for meditations and prayers.

Warning Against Idleness

A widow who thinks only about having a good time is already dead, even though she is still alive. ...Don't put young widows on the list. They may later have a strong desire to get married. Then they will turn away from Christ and become guilty of breaking their promise to him. Besides, they will become lazy and get into the habit of going from house to house. Next, they will start gossiping and become busybodies, talking about things that are none of their business.

(1 Timothy 5:6–13, CEV)

The immediate context of this passage is support for widows in the church, but it contains a sobering principle. An older woman should be known for quietness, responsibility, discipline, and quality time for prayer and fasting. If she loves parties, fun, and empty chats, she is dead though alive. If she thinks only of pleasure, going to the best restaurants, and having the best clothes, using her life for selfish pleasures rather than God-honoring ventures. She is useless!

Paul suggests that younger widows should marry because young people easily fall into the trap of idleness, gossip, and not minding their own business. They should not just be given to pleasure but to purpose.

A Call to Stillness

My brother, pause and think. My sister, pause and think. My friend, take a break. Get on your knees. Read the Bible out loud to yourself. Ask questions. Keep a good journal and write down your reflections. Pray the Bible. Take off the earpiece. Stay off your phone. Think, meditate, get biblical books, read your Bible again and again. The voice of the Lord awaits you. Let your soul be still even as you go to your workplace. Do not be a wild parrot. Young people should spend their mental strength on noble thoughts and grand contemplations for God in their world and receive heavenly strength for earthly impact.

My soul, be still in the presence of thy God.

My heart yearns for her solitude;

she waits for the quietness of the mountain,

the still, small voice from the breath of God's Spirit.

*Wisdom is in the reins of the heart,
understanding in its beats.
Pause and think, O my soul;
hear where thy Savior bids thee go,
even before you move on with your own goals
and keep chasing shadows.*

*Wait on thy Lord;
renew thy strength.*

Isaiah 41:1 (ESV)

***“Listen to me in silence, O coastlands;
let the peoples renew their strength;
let them draw near, then let them speak;
let us together come near for judgment.”***

The Encounter at the Mountain

Moses had wandered these mountains many times. He had seen the light of day, the beauty of the slopes, and the reddish copper stones glinting in the sun. But on this day, something unfamiliar, something grand, appeared before him—something that no experience or familiarity with the mountain could have prepared him for.

He saw a bush burning: fire upon fire, flames upon flames, light upon light. The flames burned bright, glowing and shining with a radiance unlike anything he had ever seen. Even in the afternoon, with the sun

illuminating the mountain, this fire stood out as strange, and he could not ignore it.

Moses, ever observant, turned his eyes fully to it. In that moment, the usual sounds of the wilderness—the whistling and rustling of the wind—faded. He did not just hear the breeze; he heard a voice. Not an echo, not merely words carried by the wind, but a voice that pierced through the familiar.

“Moses! Moses!”

That was it, his name. He needed to hear his name again. And at that moment, he trembled before the presence of God.

Exodus 3:1–5 (MSG): *Moses was shepherding the flock of Jethro, his father-in-law, the priest of Midian. He led the flock to the west end of the wilderness and came to the mountain of God, Horeb. The angel of God appeared to him in flames of fire blazing out of the middle of a bush. He looked. The bush was blazing away but it didn't burn up. Moses said, "What's going on here? I can't believe this! Amazing! Why doesn't the bush burn up?" God saw that he had stopped to look. God called to him from out of the bush, "Moses! Moses!" He said, "Yes? I'm right here!" God said, "Don't come any closer. Remove your sandals from your feet. You're standing on holy ground."*

Thank God Moses was patient. Thank God he wasn't in a hurry. We need to restore this discipline of solitude and patience before God. He asked,

he observed, and God spoke. Would you draw near to God? He will draw near to you.

He was commanded:

“Put off thy shoes, for the place whereon thou standest is holy ground.”

All the questions, all the confusion in his heart, and all the uncertainties of life began to unravel. It was a day of appointment, a day of destiny, a moment ordained before the foundation of the world.

And I want to tell you: just as God called Samuel, just as He called Moses, He is waiting for you. Step upon your own mountain of God. Pause, think, and listen in His presence. Stay in the secret place. Listen—because He will also call your name. He knows you. He knows your name.

The Grace of Waiting

The more we linger in holy contemplation, the more we pause and think, the more we dwell on those *Selah* moments in the Word of God and in prayer—in sacred meetings, in times of questioning, in moments of solitude before Him—the more we will have those divine encounters. Those moments when the Lord will be gracious to us with His presence.

Please meditate on these scriptures:

Isaiah 30:18 (TPT):

For this reason the Lord is still waiting to show his favor to you so he

can show you his marvelous love. He waits to be gracious to you. He sits on his throne ready to show mercy to you. For Yahweh is the Lord of justice, faithful to keep his promises. Overwhelmed with bliss are all who will entwine their hearts in him, waiting for him to help them.

Isaiah 30:18 (AMPC):

And therefore the Lord [earnestly] waits [expecting, looking, and longing] to be gracious to you; and therefore He lifts Himself up, that He may have mercy on you and show loving-kindness to you. For the Lord is a God of justice. Blessed (happy, fortunate, to be envied) are all those who [earnestly] wait for Him, who expect and look and long for Him [for His victory, His favor, His love, His peace, His joy, and His matchless, unbroken companionship]! [John 14:3, 27; II Cor. 12:9; Heb. 12:2; I John 3:16; Rev. 3:5.]

And as you read and contemplate this writing, this is what is happening to you even now. God is dissolving your doubts and melting your confusion by the power of the Holy Ghost. He is bringing help and direction to you. He is giving you what you need at this moment. He is engaging your heart into fruitfulness, fullness, purpose, clarity, and the realization of vision—the fulfillment of His decree over you by the power of the Holy Ghost.

Lord, help me to wait earnestly until You break forth into my space and heaven's agenda becomes my desire and my experience.

The God of Abraham, Isaac, and Jacob

Then one day, in the wilderness at the back side of the desert, a voice spoke to him, saying, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.”

(Exodus 3:6)

Immediately he heard that, and all the Bible stories Jochebed had told him sprang to life like a river within him. This was the beginning of the transformation of Moses’ life—where God revealed Himself, his own identity, his purpose, and called him to His service. It is in seeing the glory of God that we see our selves correctly. It is in knowing God that we understand who we are and what we have been called to do.

That call was like a divine DNA test result for Moses. It dissolved his doubt and gave him clarity forever.

“I am the God of your father.”

This wasn’t Pharaoh, but Abraham, Isaac, and Jacob—the God who appeared to his fathers after a season of silence now revealed Himself to Moses. You see, God’s workings are never entirely novel; they are built upon His previous dealings on the earth. Moses was to be called into a new work, yet he had to understand God’s previous works and revelations.

He was of a new prophetic generation, yet he must be built upon the foundation of the apostles and prophets of God. He could not think that this salvation was just about him. He was a part of a prophetic people with a prophetic destiny. His fathers’ revelation must be the foundation

upon which he would build. He could not be independent or stand alone. If he would labor for God, he must first learn God's ways—for the revelation of God's ways is how a man truly understands his portion.

The God of his father revealed to him the truth of his origin and purpose. This was the beginning of God's work through Moses—a vision of God as revealed from his fathers. Some truths about that God would have been lost among many Israelites in their stay in Egypt. Moses himself had been trained as an Egyptian, and so there was a mixture within him. He had to return to the basics of God's covenant, promises, statutes, laws, and plans.

The Influence of Egypt

Moses had already been deeply influenced by the worldview of Egypt. He was trained in the wisdom of the Egyptians and understood their arts, magic, mysticism, and military strategies—the strength of their chariots, their reliance on skill, energy, and human effort. He was familiar with their laws, the order of their society, and their cultural priorities.

When Moses intervened on behalf of his Hebrew brethren and struck the Egyptian oppressor (*Exodus 2:11–12*), he acted partly out of a worldview shaped by Egyptian style of justice and strength. Likewise, the Israelites themselves were not untouched by Egyptian influence. At various times they worshiped the gods of Egypt and even created an idol modeled after Egyptian practice (*Exodus 32:1–6*). God repeatedly instructed them to abandon these false gods. Then Joshua told the people: Worship the LORD, obey him, and always be faithful. Get rid of the idols your

ancestors worshiped when they lived on the other side of the Euphrates River and in Egypt.

(Jos 24:14 CEV), showing that Egyptian idolatry had left a lasting mark.

Acts 7:39–41 (NIV):

“But our ancestors refused to obey him. Instead, they rejected him and in their hearts turned back to Egypt. They told Aaron, ‘Make us gods who will go before us. As for this fellow Moses who led us out of Egypt—we don’t know what has happened to him!’ That was the time they made an idol in the form of a calf. They brought sacrifices to it and reveled in what their own hands had made.”

The life and customs of Egypt has dominated many Israelites. But God’s revelation to Moses was to say idols of the lands are not the true God, the God of heaven and earth is the God of the people of Israel. Moses vision was of God and it was to restore God’s people back to their God to worship Him. Moses own children were not circumcised, it seems the covenant have been forgotten or not kept anymore:

Exo 4:24-25 One night while Moses was in camp, the LORD was about to kill him. But Zipporah circumcised her son with a flint knife. She touched his legs with the skin she had cut off and said, "My dear son, this blood will protect you." So the LORD did not harm Moses. Then Zipporah said, "Yes, my dear, you are safe because of this circumcision."

By the time God called Moses, the Hebrew people's understanding of God, creation, and identity had already been mixed with false views. There were correct ideas about God interwoven with misconceptions, idolatrous practices etc. So there was a need to disciple a new generation without changing the curriculum. God's revelation to Abraham has not changed nor God's plan for the people of Israel. We need also to see the God of Peter, John and Paul. The church today has steeped into errors, fallacies, wrong biblical interpretation, syncretism, lethargy, unholy conducts etc. But God is saying to you: Go back to the book! The Bible is where you will find the consistency of God's revelation. As a young you need to be schooled in that ancient book, the books of the prophets. This book makes you wise than ancient men, read it.

I have more understanding than all my teachers, for your testimonies are my meditation. I understand more than the aged, for I keep your precepts. (Psa 119:99-100 ESV)

In calling Moses, God began by saying, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob" (*Exodus 3:6*).

God was revealing Himself as distinct from the silent, powerless gods of Egypt. He was a living God who spoke, acted, and intended to guide His people. This revelation began to reorient Moses' understanding of identity, purpose, and the true nature of God.

The Question of Identity

J. Oswald Sanders remarks:

“His inventory of disqualifications covered lack of capability (Ex. 3:11), lack of message (Ex. 3:13), lack of authority (Ex. 4:1), lack of eloquence (Ex. 4:10), lack of special adaptation (Ex. 4:13), lack of previous success (Ex. 5:23), and lack of previous acceptance (Ex. 6:12). A more complete list of disabilities would be difficult to conjure up. But instead of pleasing God, his seeming humility and reluctance stirred His anger. ‘The anger of the Lord was kindled against Moses’ (Ex. 4:14). In point of fact, the excuses Moses advanced to show his incapacity were the very reasons for God's selection of him for the task.”(*Quoted by William MacDonald, Believer's Bible Commentary*)

During the encounter at the burning bush, Moses faced two major issues. The first was the **question of identity**: “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” (*Exodus 3:11*).

Compared to Pharaoh, Moses felt like nothing in himself. He had no political power, no army, and he had fled Egypt as a fugitive (*Exodus 2:14–15*). He knew he had no standing to deliver Israel by his own strength. It was a question of identity—*Who am I?*

But God’s answer was not to magnify Moses, but to assure him:

“Certainly I will be with thee.” (*Exodus 3:12*).

The presence of God was to be Moses’ true identity and confidence. This was consistent with God’s dealings with the patriarchs. Scripture repeatedly says:

“The LORD was with Abraham” (*Genesis 21:22*),

“The LORD was with Isaac” (*Genesis 26:24*),

“The LORD was with Jacob” (*Genesis 28:15*), and

“The LORD was with Joseph” (*Genesis 39:2, 21*).

God’s people are marked by His presence. Their strength is not in who they are, but in *whose* they are.

The Question of Authority

The second issue Moses raised was the **authority of the God who sent him**:

“Behold, when I come unto the children of Israel, and shall say unto them, ‘The God of your fathers hath sent me unto you,’ and they shall say to me, ‘What is His name?’ what shall I say unto them?” (*Exodus 3:13*).

This was a question of revelation. Israel was surrounded by nations with many gods (*Deuteronomy 6:14; Joshua 24:15*). If Moses was to stand before them, he needed to know not only that God was with him, but also who this God is.

God answered:

“I AM THAT I AM... Thus shalt thou say unto the children of Israel, ‘I AM hath sent me unto you.’” (*Exodus 3:14*)

“The LORD God of your fathers, the God of Abraham, the God of Isaac,

and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.” (*Exodus 3:15*).

The phrase “*I AM THAT I AM*” (Hebrew: *Ehyeh-Asher-Ehyeh*) reveals God as the self-existent and eternal One—the One who has always been, who is now, and who will forever be. He is unchanging: “For I am the LORD, I change not.” (*Malachi 3:6*) “Jesus Christ the same yesterday, and today, and forever.” (*Hebrews 13:8*). The name *Yahweh (YHWH)*, rooted in this revelation, emphasizes God’s self-existence and covenant faithfulness. He is not dependent on anyone or anything. Unlike earthly kings who rise and fall, God is eternal “The everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary.” (*Isaiah 40:28*).

And in Revelation, Christ echoes the same truth: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (*Revelation 1:8*). God also linked Himself to Israel’s history: “I am the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob.” (*Exodus 3:15*).

He was reminding them that the covenant promises He made to their ancestors were now coming to fulfillment (*Genesis 15:13–14; Exodus 2:24*). Thus, the revelation Moses received at the burning bush became the bedrock of Israel’s deliverance. Their God was not like the shifting gods of Egypt. He is the eternal, self-existent, covenant-keeping God who never fails.

Cultural Revelation

The revelation of God as “*I AM THAT I AM*” (*Exodus 3:14*) was not merely a personal answer to Moses; it was a revolutionary declaration within the cultural context of Egypt.

In Egypt, kings (Pharaohs) were considered divine—the offspring of the gods—and were worshiped as such. Their authority was tied to the gods of the land: Ra, Osiris, Isis, and many others. Israel had lived in that environment for over 400 years, and the consciousness of being the covenant people of Yahweh had grown dim. They needed to rediscover that they were the people of God, marked by His presence (*Exodus 6:7*).

This was crucial because Moses himself had once tried to deliver Israel by his own strength, killing an Egyptian (*Exodus 2:11–14*). But human effort, disconnected from God’s presence, only leads to failure. God was now reminding both Moses and Israel that their identity was not in themselves but in the presence of the living God with them.

The revelation of “*I AM*” also confronted the nature of the gods of Egypt. Those gods were tied to created things—animals, the sun, the Nile. But Yahweh revealed Himself as the self-existent One—the God who was not created, but the Creator of all (*Genesis 1:1; Isaiah 45:18*). He is eternal, unchanging, and utterly unique:

“Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.” (*Psalms 90:2*)

“To whom then will ye liken me, or shall I be equal? saith the Holy One.” (*Isaiah 40:25*).

The Pharaohs came and went. Dynasties rose and fell. Israel had been in slavery for centuries, yet God's promise remained intact:

"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (*Exodus 3:6*).

Even after four hundred years of silence, God was still showing Himself to be the faithful, covenant-keeping God. Unlike Egypt's gods, who changed with each reign or ritual, Yahweh declared His immutability: "*I the LORD do not change; therefore you, O sons of Jacob, are not consumed*" (*Malachi 3:6*). In the midst of idolatry, human pride, and rebellion, He revealed Himself as the Holy and True God—the incomparable, supreme Being. "*I am the LORD, and there is none else, there is no God beside me*" (*Isaiah 45:5*).

This revelation became the bedrock of Israel's deliverance. Before God brought them out of Egypt with signs and wonders, He first reintroduced Himself: "*I AM THAT I AM.*" In this declaration, He affirmed His eternal, self-existent, and self-sufficient nature. He was saying, "I am the Almighty, the One who depends on none, whose existence is not borrowed, whose throne is not shared." It was a revelation that broke through the darkness—in the face of Egypt's power, Israel's oppression, and man's pride. Before Israel could walk out of Egypt, they needed to know that their God was unlike the gods of the land. He is the Eternal, Holy, and True One.

Moses wrestled not only with Israel's unbelief but with his own sense of inadequacy. He knew that the people would demand visible signs before

they believed that God had sent him (Exodus 4:1), and in His mercy, God granted those signs. But the greater work was not the signs; it was the shaping of the man. Before Moses could speak for God, he had to be schooled by God. Scripture testifies, *“He made known His ways unto Moses, His acts unto the children of Israel”* (Psalm 103:7). At the burning bush, God restored Moses to his true origin—the covenant of Abraham, Isaac, and Jacob (Exodus 3:6). What had been forgotten through centuries of slavery, God revived in one man’s heart. Moses became the custodian of revelation, the bearer of Israel’s sacred heritage.

By divine revelation, Moses received the story of creation, the history of the patriarchs, and the Law given through the disposition of angels (Acts 7:53; Galatians 3:19). These writings became the template of God’s purposes, standing as a direct contradiction to the myths and worldviews of surrounding nations. While Egypt and Mesopotamia told stories of gods struggling to form the world, Moses wrote with holy simplicity and authority: *“In the beginning God created the heaven and the earth”* (Genesis 1:1). This was not man’s story about God but God’s own story about Himself and His people.

Moses then passed this revelation to Joshua. Joshua was not merely a soldier or servant; he was a disciple—a son of the prophet. He lingered in the tent of meeting even after Moses departed (Exodus 33:11), learning the presence of God. He watched the ways of God in Moses’ leadership and learned how to walk with the unseen. And when the time came, God Himself said, *“As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee”* (Joshua 1:5). Joshua inherited more than

authority; he inherited revelation. His leadership was grounded not in personal ambition but in the Law of God entrusted to him: *“This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein”* (Joshua 1:8). Thus, the heritage passed from Moses to Joshua was not a symbol of power but a stewardship of divine presence and truth.

However, after Joshua’s death, another generation arose who did not know the LORD or the works He had done for Israel. Scripture records, *“And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD that He had done for Israel... And there arose another generation after them, which knew not the LORD, nor yet the works which He had done for Israel”* (Judges 2:7–10). During Joshua’s lifetime, the people walked in covenant faithfulness, but that knowledge was not passed on. The covenantal memory faded; the knowledge of God’s ways was neglected. As a result, Israel drifted from the God of their fathers.

“And the children of Israel did evil in the sight of the LORD, and forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods... and provoked the LORD to anger” (Judges 2:12). God, in His mercy, raised judges to deliver them, but they quickly returned to rebellion. *“Yet they would not hearken unto their judges, but went a whoring after other gods... they turned quickly out of the way which their fathers walked in”* (Judges 2:16–17). The cycle of

sin and deliverance continued until the book of Judges concludes with that tragic refrain: *“In those days there was no king in Israel; every man did that which was right in his own eyes”* (Judges 17:6; 21:25).

This loss of spiritual heritage is a sobering reminder of the necessity of faithful transmission. When revelation is not passed on, each generation becomes vulnerable to forgetting God’s ways and repeating old rebellions. After the judges came the days of Eli and his sons, who polluted the priesthood (1 Samuel 2:12–17, 22). In those days, the Word of the LORD was rare, and there was no open vision (1 Samuel 3:1). The light of revelation had dimmed once more, and the people no longer recognized the voice of their God. The prophetic stream had grown thin—until God raised again a son who would hear His voice.

The Rise of Samuel and the Restoration of the Prophetic Heritage

It was in this context that Samuel arose, and Scripture records, *“And the child Samuel grew on, and was in favour both with the LORD, and also with men”* (1 Samuel 2:26). Samuel began to call upon the name of the LORD, offering sacrifices according to God’s instruction (1 Samuel 7:9–10). He committed himself to teaching the people the ways of God and interceding for them (1 Samuel 7:5–6).

Samuel also appears to have established a school of the prophets, raising a group known as the sons of the prophets (1 Samuel 10:5–6; 1 Samuel 19:18–24). The purpose of this community was to preserve the prophetic heritage and to train people in the knowledge and ways of God—just as Moses was trained by Jochebed, Moses trained Joshua, and Joshua

trained the elders of Israel (Exodus 2:10; Numbers 27:18–23; Joshua 24:31).

Even during Eli’s time, there were gaps in the transmission of divine knowledge, but God raised Samuel to rediscover and reestablish His voice in Israel (1 Samuel 3:19–21). The sons of the prophets not only received revelation but also chronicled the works of God, preserving the history of His people through writing. *“Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD”* (1 Samuel 10:25).

Later, we see Elijah and Elisha connected to this prophetic heritage. They were part of a community of disciples who lived together and learned under prophetic mentorship (2 Kings 2:1–15). In these schools of the prophets:

- people prophesied, sang praises, and exalted God (1 Samuel 10:5–6; 1 Samuel 19:18–24).
- They learned to serve God’s purposes in their nation and to preserve the prophetic heritage (2 Kings 2:3–5).
- They were trained to understand God’s revelation in history, linking their ministries to the covenantal promises given through the earlier prophets (1 Kings 19:19–21).

Even Elijah, though perhaps not directly from Samuel’s school, emerged from an atmosphere of holiness, reverence, and spiritual formation (1 Kings 17:1; 2 Kings 2:9–12). The sons of the prophets were taught to call upon the name of the LORD, to serve His purposes, and to understand

His covenantal dealings in history, connecting them to the prophets who had gone before.

Obadiah and the Preservation of the Prophetic Voice

When we consider Obadiah in the days of Elijah, we see more than a court official hiding men from Jezebel's fury. We see the preservation of a prophetic heritage. Scripture records, "*Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water*" (1 Kings 18:4). In Obadiah's act, the prophetic voice was preserved during a time of corruption, compromise, and persecution.

The prophets of Israel were not isolated mystics living alone on mountaintops. From the time of Samuel, there existed a prophetic company—a guild of prophets who lived, learned, and ministered together (1 Samuel 10:5; 19:20). These were called the "sons of the prophets." They were not necessarily biological sons, but disciples and apprentices, guardians of the prophetic tradition. Their task was not only to declare, "*Thus saith the Lord,*" but also to preserve the witness of God in their generation.

The prophetic movement, therefore, has always been both communal and generational. Moses had Joshua; Elijah had Elisha; Samuel gathered companies of prophets. Each generation did not invent prophecy anew but confirmed and continued what God had already spoken. This continuity explains why, in Jeremiah's day, when his prophecy was questioned by priests and elders, they could affirm him by recalling Micah's words: "*Did not Micah prophesy in the days of Hezekiah king*

of Judah...?” (Jeremiah 26:17–19). Jeremiah’s voice echoed that of the prophets before him.

Thus, the prophetic voice is not innovation but preservation. It is the reverberation of God’s unchanging word through changing generations. Prophets stand upon the shoulders of prophets. The personal, covenantal revelation of God that began with Moses continues to be echoed, clarified, and applied through history.

Yet there were times when this prophetic system was corrupted. In Ahab’s reign, prophets were divided—some feasted at Jezebel’s table, while others hid in caves. But even then, God used Obadiah to protect a remnant of true voices. Elijah, who once thought himself alone, later discovered that God had preserved many others (1 Kings 19:18).

What happened in the caves of Obadiah’s day still happens in hidden places today. God is preserving voices, burdens, and truths that carry His emphasis across the ages. He is raising communities, apprentices, and disciples who not only declare His word but also keep alive the continuity of His testimony in the earth. The “sons of the prophets” remain a living picture of discipleship, preservation, and continuity. They remind us that God’s work must be passed on, that each generation must be trained, and that His voice must not be lost in the noise of the world. What Obadiah preserved in caves, what Samuel nurtured in prophetic schools, and what Elijah and Elisha cultivated in their communities—this same work continues today, as God gathers His people to guard and echo His unchanging word in every generation.

Be a Man of the Book

As a young minister, you must know that you are a son of the prophet. And what does that mean? It means you are part of a lineage of revelation, a heritage of faith passed down from those to whom God revealed Himself. The question, then, is: How do we get back to the faith, the faith of our fathers? How do we truly understand what the Christian faith is all about?

When God revealed Himself to Moses as the God of Abraham, Isaac, and Jacob, He was saying, “You are connected to the prophet.” In other words, you are not standing alone; you belong to a prophetic history, a stream of divine revelation. God has always made Himself known to His prophets; revealing His nature, His character, His purposes, and His plans. As Scripture says, “If there is a prophet among you, I the LORD make myself known to him in a vision; I speak to him in a dream.” (Numbers 12:6)

God reveals His heart: His intent, His will, His desires through His Word. The Bible, therefore, is the book of the prophet. Peter reminds us that “no prophecy of Scripture came by the prophet’s own interpretation, for prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:20–21). Paul echoes this when he says that “all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.” (2 Timothy 3:16)

If a believer must carry on the faith, if he must be all that God has called him to be, then he must be a man of the Book. A man of the Book is a man of the prophets, because the Scriptures are the collected voice of God's revelation through them.

The patriarchs didn't have the written Scriptures like we do today, yet God still revealed Himself to them. But Moses, who received God's revelation in writing, passed it down to Joshua: "This book of the law (Of Moses) shall not depart out of your mouth, but you shall meditate in it day and night." (Joshua 1:8)

That's our call as God's people; to go back to the Bible, to study it, to live in it. It is urgent today!

So, as a young minister, here are four commitments you must make:

1. Read your Bible through every year.

If possible, more than once; but at least once in a year. Study your Bible deeply. Read books that will help you understand it better. Give yourself to sound biblical interpretation.

2. Learn how to interpret the Bible correctly.

Study hermeneutics; the art and science of Bible interpretation. Learn inductive Bible study: observation, interpretation, and application. Read simple guides and commentaries such as Don Fleming's Bible Commentary and Dictionary and other reliable Bible aids that open the meaning of Scripture.

In addition, there are several other helpful resources and study aids that can strengthen your understanding of the Scriptures. For instance, R.C. Sproul's classic works like *Knowing Scripture*, *Everyone's a Theologian*, and *Can I Trust the Bible?* are invaluable for building a biblical mindset. Books like *How to Read the Bible for All Its Worth* by Gordon Fee and Douglas Stuart, and *Living by the Book* by Howard and William Hendricks, are excellent in guiding you through proper interpretation and application of the Word.

The Vine's Expository Dictionary of Biblical Words, and The Treasury of Scripture Knowledge for cross-references and deeper study. These resources will not replace the Bible, they will help you see the Bible more clearly.

3. Listen to biblical sermons.

Not just emotional or motivational messages but teachings that open the text, that expose what the Bible says. We need more expository preaching in our generation. Look out for expository books and messages. Go to that kind of local church where the Pastor does that. I will recommend sermon index, Martyn Lloyd Jones expository books and sermons, John Stott, R.C. Sproul etc.

4. Meditate on the Word and pray with Scripture.

Don't just read the Bible — ponder it. Sit with verses, think through them, find yourself in them, and pray them. I'm not against praying in tongues — but also pray with understanding. Praying with Scripture grounds your heart in truth and strengthens your faith. Pray the Bible!

Above all, let your life be shaped by the Word. DO THE WORD! DO! PRACTISE LOVE, FAITH, HUMILITY etc. Be a man of the Book — a man in whom the Word of God dwells richly.

Charles Spurgeon:

Oh, that you and I might get into the very heart of the Word of God, and get that Word into ourselves! As I have seen the silkworm eat into the leaf, and consume it, so ought we to do with the Word of the Lord—not crawl over its surface, but eat right into it till we have taken it into our inmost parts. It is idle merely to let the eye glance over the words, or to recollect the poetical expressions, or the historic facts; but it is blessed to eat into the very soul of the Bible until, at last, you come to talk in Scriptural language, and your very style is fashioned upon Scripture models, and, what is better still, your spirit is flavored with the words of the Lord.

*I would quote John Bunyan as an instance of what I mean. Read anything of his, and you will see that it is almost like the reading the Bible itself. He had read it till his very soul was saturated with Scripture; and, though his writings are charmingly full of poetry, yet he cannot give us his *Pilgrim's Progress*—that sweetest of all prose poems — without continually making us feel and say, “Why, this man is a living Bible!” Prick him anywhere—his blood is Bibline, the very essence of the Bible flows from him. He cannot speak without quoting a text, for his very soul is full of the Word of God. I commend his example to you, beloved.*

—“Mr. Spurgeon as a Literary Man,” in *The Autobiography of Charles H. Spurgeon, Compiled from His Letters, Diaries, and Records by His Wife and Private Secretary*, vol. 4, 1878-1892 (Curtis & Jennings, 1900), p. 268.

The Sons of the Prophets Today: Jesus and His Disciples

The principle of the “sons of the prophets” finds its fullest expression in the ministry of Jesus. In Mark 3:14, we read that He appointed the twelve “that they might be with Him, and that He might send them forth to preach.” They were not called merely to perform tasks; they were called to live in fellowship with Him, to learn His ways, to know His heart, and to receive the Father’s revelation through Him.

Jesus later redefined their relationship, saying, *“I no longer call you servants, for the servant does not know what his master is doing; I have called you friends”* (John 15:15). This was because they had learned to discern His heart and receive His truth. Everything the Father revealed to Jesus, He shared with His disciples. Their training was not only in doctrine but in life, mission, and communion with God.

This same principle continues in the Church today. Throughout history, when truth has been lost or neglected, God has raised individuals to recover it. During the Reformation, Martin Luther restored the truth of justification by faith, countering works-based religion. In the revival movements led by John Wesley, the Church rediscovered the truth of heart transformation through faith. In later generations, God revived the awareness of His power in healing, miracles, and evangelistic mission.

In each era, God has trained a company of people who carry His heart and His message. These men and women are the modern sons of the prophets—disciples who preserve, represent, and proclaim God’s voice in their generation.

Today, as young believers, we must discern the missing links of truth that have been forgotten or neglected and stand as guardians of God’s voice in our time. The Church must recover the balance of truth, ensuring that no aspect of God’s revelation is overstretched or ignored. Whether in discipleship, missions, revival, reformation, or the local church, God is raising men and women who understand His heart, carry His Spirit, and act in His authority. Just as Obadiah preserved the prophets in hiding, just as Elijah and Elisha trained the sons of the prophets, God is calling a new generation to be with Him, learn His ways, and preserve the prophetic voice in the midst of a world that needs to hear His truth.

The Discipleship System of Jesus and the Prophetic Tradition

The discipleship system of Jesus also drew from the traditions of the prophets—or rather, the sons of the prophets. Yet, there was another tradition from the Ezra movement that was not necessarily like the prophetic schools of Samuel, Elisha, and Elijah, but it shared similar principles.

After the exile, the people had forgotten the Lord; they were no longer practicing His ways. Ezra was a ready scribe. As it is written: **“For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.”** *Ezra 7:10 (KJV)*

From there, he organized a system of teaching where other scribes taught different groups of people—there was a structure, a strategy of discipleship.

That stream was where we find that they began interpreting the Scriptures. In *Nehemiah 8:8 (KJV)* it is written:

“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”

This shows that it was not mere reading; it was interpretation and application. As they taught, people often wept and repented. It was expositional teaching—reading, interpreting, and applying the Word of God.

From that movement came the Pharisees, the scribes, and the Sadducees, who later differed in their interpretations of Scripture. The Bible speaks of *“the tradition of the elders”* (see *Mark 7:3*), meaning there was an inherited way of interpreting Scripture passed down by their elders. Some interpreted with selfish motives, others differently—just as, in Church history, the early Catholic movement interpreted the Scriptures so that the laypeople could not read the Bible themselves. Only priests could read and interpret it, and those interpretations were not always correct.

But thank God for men like John Wycliffe and Martin Luther, who fought for the accessibility of Scripture that we now have today.

The Pharisees believed in the supernatural and in Moses, yet they did not live by it. They diluted the Word of God through their traditions. As Jesus said: “Thus have ye made the commandment of God of none effect by your tradition.” *Matthew 15:6 (KJV)*

The Sadducees, on the other hand, did not believe in the supernatural at all, and Jesus had to teach them. Jesus often said, “*Have ye not read?*” (see *Matthew 12:3; Matthew 19:4*), even though they were supposed to know the Scriptures. He said to Nicodemus:

“Art thou a master of Israel, and knowest not these things?” *John 3:10 (KJV)*

Their first problem was that tradition had veiled their understanding of Scripture. Their second problem was that they did not truly understand the Scriptures nor the power of God. As Jesus said to the Sadducees:

“Ye do err, not knowing the scriptures, nor the power of God.” *Matthew 22:29 (KJV)*

They failed to see that the God of the Bible is a God of power, and that the Scriptures have a spiritual essence fulfilled in Christ Jesus. They could not perceive that the Spirit of God was speaking through the Scriptures—not just mere words.

Jesus, however, spoke with authority. People observed this, saying:

“For he taught them as one having authority, and not as the scribes.” *Matthew 7:29 (KJV)*

The Bible says of Him: “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.” *John 3:34 (KJV)*

He was led and moved by the Spirit, understanding the Word of God and the role of the Spirit in His life and ministry.

In discipling His followers, He continually emphasized their need for the Spirit—the promised Helper and Teacher who gives illumination, revealing Christ in the Scriptures. As Jesus said:

“But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” *John 14:26 (KJV)*

The Scriptures spoke of Him, and He showed them that the Spirit of God was coming as God had promised. The people of God must be marked by the presence of God. As Moses said:

“And he said unto him, If thy presence go not with me, carry us not up hence.” *Exodus 33:15 (KJV)*

For the presence of God is what distinguishes His people from all others.

We see this continuity in the *Book of Acts*. The Spirit fell on the Day of Pentecost, and Peter declared:

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall

prophesy, and your young men shall see visions, and your old men shall dream dreams.” *Acts 2:17 (KJV)*

This was God making Himself known among His people. We saw the transforming power of the Holy Spirit—the fruit of the Spirit, the evidence of divine life. The Spirit of God indwells a person, giving life and transformation. He becomes a new creation—the dwelling place of God’s presence. As it is written:

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” *2 Corinthians 5:17 (KJV)*

The Spirit changes a person’s inner thoughts, character, desires, and affections.

We also see the Spirit of God guiding the missionary work and witness of the Church—empowering, directing, and speaking. The Spirit spoke to Philip (Acts 8:29), forbade Paul at certain times (Acts 16:6–7), and instructed Peter to go and preach (Acts 10:19–20).

Thus, the Spirit worked in witnessing, empowerment, and the gifts of the Spirit—the signs that followed those who believed.

“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.” *Mark 16:17 (KJV)*

We see the Spirit of God working in the Church, equipping believers. The early Church were people of the Spirit, not merely people of the Word, for one cannot truly understand the Word without the Spirit.

The Spirit of God preserves, illuminates, empowers, and directs the people of God—as seen throughout the Acts of the Apostles.

The Preservation of Jesus' Ministry

Jesus' ministry was a ministry of preservation. He taught the disciples about the work of the Spirit, the role of the Spirit, the person of the Spirit, how to recognize the Spirit, and the mission of the Spirit—to glorify Him. He devoted many chapters in the Book of John to teaching about the ministry of the Holy Spirit.

The Experience of the Apostles

In the *Acts of the Apostles*, we see the Apostles not only learning but also experiencing the Spirit. The book is a chronicle of the work and speaking of the Spirit. We often read, “*Thus saith the Holy Ghost*” or “*The Spirit said.*” The early believers were led by the Spirit, helped by the Spirit, and empowered by the Spirit.

Jesus had said to them:

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” *Acts 1:8 (KJV)*

We saw that the Spirit of God was their essence, their power, their breath. Just as Adam was a lifeless form until God breathed into him the breath of life (see *Genesis 2:7*), so also was man powerless without the Spirit. It is the same with Samson: when his hair was cut, the symbol of his consecration was lost, and his strength departed from him (see *Judges 16:20*).

In both cases, the principle stands—the Spirit of God is essential. Without Him, there is no life or power in God’s people.

Teaching and the Work of the Spirit

Throughout the New Testament, the Apostles taught according to the move of the Spirit. Paul especially expounded on the gifts and fruit of the Spirit.

In the *Book of Galatians*, he spoke of the fruit of the Spirit: “*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.*” *Galatians 5:22–23 (KJV)*

In *Ephesians*, he emphasized that believers should be filled with the Spirit: “**And be not drunk with wine, wherein is excess; but be filled with the Spirit.**” *Ephesians 5:18 (KJV)*. In *1 Thessalonians*, Paul warned the believers: “**Quench not the Spirit. Despise not prophesyings.**” *1 Thessalonians 5:19–20 (KJV)*

This shows there was a fire of God in the early Church—a fire that must not and could not be quenched. It was a sacred flame preserved by obedience and yieldedness to the Spirit.

The Early Church as a Prophetic Company

The early Church, in many ways, resembled the ancient company of prophets. In that sense, the prophecy of Moses was fulfilled:

“And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!” — *Numbers 11:29 (KJV)*

Just as Saul entered the company of the prophets and began to prophesy (see *1 Samuel 10:10*), so too did people who came in contact with the early Church experience the move of the Spirit in their own hearts.

Paul encountered some believers in Ephesus and asked:

“Have ye received the Holy Ghost since ye believed?” — *Acts 19:2 (KJV)*

When they answered that they had not even heard of the Holy Spirit, Paul laid hands on them, and:

“The Holy Ghost came on them; and they spake with tongues, and prophesied.” — *Acts 19:6 (KJV)*

Paul discerned that although they believed in Jesus, something was still missing. He therefore introduced them properly into the fullness of the faith, ensuring they were filled with the Spirit.

The Spirit's Work in Acts

We see this same pattern throughout *Acts*. When Peter preached in Cornelius' house, the Holy Spirit fell upon all who heard the word (see *Acts 10:44*). When Saul (Paul) was converted, Ananias was sent that he might be filled with the Spirit (see *Acts 9:17*).

When Philip preached in Samaria, many believed and received the Holy Ghost through the laying on of hands (see *Acts 8:14–17*). These accounts all reveal that the fullness of the Spirit was central to the witness and identity of the early believers.

The Prophetic People of God

Paul also described the prophetic nature of the gathered Church. He said:

“But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.” *1 Corinthians 14:24–25 (KJV)*

This means that the people of God are to be a prophetic people—carriers of divine fire and revelation. The Spirit's presence among them should testify that *God is truly in their midst*.

The Bible also says: **“And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.”** *Acts 4:31 (KJV)*

The early Church continually engaged in practices that kept them full of the Spirit—prayer, worship, unity, obedience, and mission.

Preserving the Prophetic Heritage

God is, in this season, teaching His people to preserve their prophetic heritage and dimension. As young people, we must not quench the fire of the Holy Spirit in our generation. We must become that prophetic people again—men and women aflame with the Spirit of God.

The History of Truth Restoration and Recovery in the Church

Throughout the history of the Church, God has periodically raised individuals and movements to restore lost truths, revive spiritual life, and reform social and moral practices. These recoveries have often addressed distortions, neglect, or societal corruption, ensuring that the Church remains faithful to God’s Word.

1. Early Church and Patristic Recovery

In the first centuries, the early Church faced doctrinal distortions such as Gnosticism and heresies about the nature of Christ. Church Fathers like Athanasius, Augustine, and Jerome defended the faith, clarified biblical

truths, and preserved the canon of Scripture. These restorations were foundational, ensuring the truth of the Gospel was retained and transmitted to later generations.

2. Medieval Reform Movements

During the Middle Ages, the Church faced ritualism, legalism, and abuses of power. Reformers like John Wycliffe (14th century) emphasized the authority of Scripture and the need for translation into vernacular languages, calling the Church back to biblical foundations. Similarly, Jan Hus (15th century) called for moral reform among the clergy and fidelity to God's Word. Both were forerunners of larger movements, showing that the principle of restoration was always present.

3. The Protestant Reformation

The 16th century witnessed a significant recovery of the doctrines of grace, justification by faith, and the authority of Scripture. Martin Luther challenged the prevailing works-based salvation system and emphasized faith alone in Christ alone (*Sola Fide, Sola Scriptura*). John Calvin provided a theological framework for church order, doctrine, and governance. These recoveries were not only doctrinal but also social, confronting corruption within both the Church and society.

4. Evangelical Revivals

In the 18th and 19th centuries, the Evangelical Revival restored a focus on personal salvation, the transforming power of the Holy Spirit, and the

need for holiness. John Wesley emphasized sanctification and discipleship, while George Whitefield highlighted the importance of preaching the Gospel widely. In parallel, movements such as the Great Awakenings in America brought spiritual renewal and social reform, including the abolition of slavery and care for the poor.

5. Social Reform and Holistic Restoration

Many reformers saw spiritual renewal as inseparable from social action. William Wilberforce worked tirelessly to abolish the slave trade in England. Dietrich Bonhoeffer resisted Nazism and modeled discipleship and ethical courage. Catharine and William Booth (Salvation Army) focused on both spiritual and social needs, addressing poverty, addiction, and welfare. These movements show that truth recovery often involved restoring biblical truth and living it out in society.

6. Modern Recoveries in the Global Church

In the 20th century, movements arose that emphasized spiritual gifts, healing, and missionary expansion. The Pentecostal and Charismatic movements recovered the experience of the Spirit, prophecy, and miracles. Missionary movements expanded globally, emphasizing discipleship and church planting. Leaders like John Stott and Billy Graham emphasized biblical preaching, evangelism, and the integration of truth with cultural engagement.

7. Lessons for Today

Throughout history, God has used faithful individuals and communities to restore, recover, and preserve His truth. Each generation is tasked with guarding and transmitting the prophetic voice. Just as Obadiah preserved the prophets, and Jesus trained His disciples, today's Church must recognize the missing links of truth, recover neglected doctrines, and live them out in holistic obedience and witness.

Key Principle: Restoration is not only doctrinal; it is spiritual, moral, and social. God's work in recovering His truth often brings both the Church and society back into alignment with His Word.

Recovering the Full Gospel: Our Role as Young Believers

As young believers, one of the most important lessons is that we cannot take sides or cherry-pick truths. We cannot represent God partially or out of context. We are called to represent all that God has revealed in His Word, understanding the holistic nature of His plan for the Church and for society.

Looking at history—the repeated recoveries of truth, restoration of social reform, revival of missions, and re-emphasis on the power of God—we see multiple areas where God has worked. These restorations, whether in doctrine, discipleship, or social engagement, are all part of a divine blueprint. Just as in architectural design, where each worker has a role but contributes to the full structure, every believer has a specific calling within God's larger plan.

As young people, it is crucial to:

- **Know your role:** Understand your God-given gifts and calling.
- **See the full picture:** Appreciate the interconnectedness of spiritual teaching, social action, missions, and the power of the Spirit.
- **Trust in holistic restoration:** Recognize that God's plan involves recovery in all areas, and each generation has a part to play.

Paul: The Full Embodiment of Logos, Pathos, and Ethos

In his ministry, Paul exemplifies a holistic pattern of what it means to carry the gospel in fullness. He demonstrates that the Word of God, the Spirit of God, and the manner of life of the messenger are inseparably intertwined. This triad—**Logos, Pathos, and Ethos**—is foundational for understanding how truth is preserved, transmitted, and embodied across generations.

1. Logos – The Message of the Gospel

Paul's ministry always began with the Word of God. In 1 Thessalonians 1:5, he declares:

“For our gospel did not come to you in word only, but also in power, and in the Holy Spirit, and with full conviction.”

Here, Paul distinguishes between mere words and the gospel in fullness. The Word is *Logos*—the message of truth, the content of God’s revelation. Paul’s message was not a human invention, rhetorical flourish, or philosophy. It was Christ crucified, the mystery of God revealed, the divine plan of salvation through grace. Without the Word, ministry is empty; it is merely human talk.

The *Logos* is first and foremost truth to be believed, a message that carries eternal consequence. Paul’s emphasis was not merely to inform but to transform, communicating the gospel in its fullness and integrity. This Word forms the foundation upon which all other dimensions—Pathos and Ethos—rest.

2. Pathos – The Power of the Spirit

Paul immediately qualifies his proclamation: it did not come in word only, but also “in power, in the Holy Spirit, and with full conviction.” This is the *Pathos* dimension—the power of God working through the messenger.

The Word must be Spirit-empowered, or it remains a lifeless sound. Paul knew that human reasoning alone could never convict hearts, awaken faith, or transform character. It is the Spirit who confirms the Word and makes it effective. As he writes elsewhere:

“For the Spirit searches everything, even the depths of God” (1 Corinthians 2:10).

The gospel Paul preached carried divine authority and efficacy. It was a living reality, capable of transforming both individual lives and entire communities. The Thessalonians experienced this when their faith sounded abroad:

“...not only in Macedonia and Achaia, but your faith toward God has gone out everywhere” (1 Thessalonians 1:8).

This is Spirit-empowered communication. It is divine energy flowing through human agency, demonstrating that the messenger is dependent on the Spirit and that the power is God’s, not man’s.

3. Ethos – The Manner of Life

Finally, Paul embodied the gospel in his life. Pathos without Ethos leaves the message unverified; Logos without Ethos risks hypocrisy. Paul’s credibility depended on the consistency of his manner of life with the message he proclaimed. He writes:

“You know what manner of men we were among you for your sake” (1 Thessalonians 1:5–6).

Paul’s life validated his message. He was a living demonstration of the gospel’s power. His manner included integrity in ministry, perseverance under persecution, ethical consistency, and relational transparency. To Timothy, Paul summed up his Ethos:

“I have fought the good fight, I have finished the race, I have kept the faith” (2 Timothy 4:7).

Ethos is not merely moral uprightness; it is the embodied gospel—the visible demonstration that the Word works in real life through the power of the Spirit.

The Holistic Pattern for Every Generation

The triad is inseparable:

- **Logos (Message):** Christ crucified, the eternal truth, the content of God's revelation.
- **Pathos (Power):** Spirit-empowered proclamation and transformation.
- **Ethos (Life):** The living demonstration of the Word through character and integrity.

In Paul's ministry, this combination produced transformation across Thessalonica, Macedonia, and beyond. The Word, preached in Spirit-empowered truth through a life aligned with that truth, became a model of ministry that not only taught but transformed.

For us today, especially as young ministers and believers, Paul models what it means to recover the fullness of the gospel. We must preach the Word faithfully, depend on the Spirit's power, and embody the message in our lives. Just as the sons of the prophets learned under their leaders, and as Jesus trained His disciples, we are called to live the gospel in every dimension, ensuring that truth is preserved, conveyed, and experienced in the fullness of life.

ABOUT THE YOUNG MINISTERS' FORUM

The Young Ministers' Forum (TYMF) is a parachurch movement committed to strengthening and equipping young ministers to fulfill God's purpose. Our goal is to inspire and train a new generation of Gospel-driven leaders who will actively advance the Great Commission in every sphere of influence. We provide mentorship, teaching, and fellowship to help young ministers navigate challenges such as distractions, ministry decadence, loneliness, and balancing life responsibilities.

Vision: "Strengthening and Equipping Young Ministers to Serve God's Purpose."

MISSION

Mentorship: We connect young ministers with experienced leaders who provide biblical teaching, practical ministry insights, and personal guidance to foster spiritual growth and effectiveness.

Training and Equipping: Through workshops, seminars, and structured training sessions, we enhance ministerial effectiveness, doctrinal understanding, and active ministerial engagement.

Fellowship and Camaraderie: TYMF provides a network for like-minded ministers to connect, share experiences, and strengthen one another in faith and ministry.

Resources and Support: We produce resources like tracts, booklets, ebooks, evangelistic and study materials for outreaches and strengthening local churches.

Personal and Spiritual Development: We emphasize character building, spiritual disciplines, and holistic growth, ensuring that ministers are well-grounded in faith and integrity.

Mission and World Evangelism: With a strong passion for evangelism and cross-cultural ministry, we encourage young ministers to embrace their calling to spread the Gospel globally.

TYMF invites young ministers seeking growth, mentorship, and alignment with God's purpose to join our community and benefit from its resources.