Rise of The Reformers

2024 and Beyond

Forward by  ( Prophet John Veal)

**Rise Of The Reformers**
By Dr. Nona McKenzie Parker
Foreword By John Veal
6/15/2024

I am so honored to write the foreword for my great friend, Dr. Nona McKenzie Parker. I’ve known her for years and found her to be a powerful apostolic leader, a superb prophetic trainer, a strong teacher, and a wise master builder. I believe she has an undeniable call as an apostle of God to sound the alarm to the Body of Christ regarding apostolic reformation. This is just one of the tremendous mandates (missions) that she’s supposed to do in the Earth realm. Dr. Parker has an abundant love for the people of God. That love has served as the impetus for a ministry full of compassion, sincerity, honesty, and integrity that has benefitted many for years. She is an instinctual and intellectual spiritual mother who will birth out manuscripts that will serve the Lord’s church well for years to come. Her latest literary work will demonstrate her fearlessness, fortitude, and forthrightness when it comes to defending the purity of apostolic ministry.

In her new book, Rise of the Reformers, Dr. Nona refers to the term "reformation" as a combination of "re" (to do again) and "formation" (to bring into existence), which intricately defines the nature of an Apostolic Awakening. If there was ever a time for a redo in our apostolic community, it is now. There has to be an awakening! The world is chock full of the *sent ones,* but little change is being seen currently in relation to combatting the demonic realm. Dr. Parker believes there must be a spiritual and natural overall hall of this gift and so do I! The reformers must rise for the good of not only this generation, but the ones to come. This literary work, abundant with Scripture, seeks to address this issue and others. Apostle Nona includes letters to the readers that provide instructions, guidance, and direction concerning their next in Him. It’s her sincere wish that the reader will embrace the “new order” of God rather than a one-world new order that Satan is working so hard to establish.

Dr. Parker’s ultimate goal here is for the reader to cultivate a closer walk with the father. This, in turn, will enhance the maturity of believers, as well as sons and daughters. She also writes about the spirit of reformation. She explains that the objective of the spirit of reformation offers the Church a "New and better way for drawing near to God," aiming to introduce a superior order of things. Her desire is to move the reader from the elementary things of God into a state of spiritual and natural maturity.

Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith in God, (Hebrew 6:1 NLT)

Preface

Why does one spend hundreds of hours writing a book… any book?  There are perhaps as many replies to that question as there are authors: the prestige of having one's name on the cover of a book;  or the prospect of financial remuneration. Perhaps it is simply the immortalization that comes with having one’s manuscript published; or the subsequent popularity that attaches itself to the author of a well read book. I assure you that this book was written for none of the above reasons. The only justification I can offer for this book’s creation is that it deals with a topic that needs to be revealed and written about.  I too, share the sentiments of Apostle Paul written in Colossians 1:25 and 26 that boldly proclaims, “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery **which hath been hid from ages and from generations, but now is made manifest to his saints**.”  By unction of the Holy Spirit, the mysteries of God’s movements through reformation within our generation must be revealed, thus the reason for this book.

 Although the background material was gathered over the course of some 30 years and serious thought of actually writing this book has been hovering in my mind for over 2 years, the final decision to accept this Commission from the Lord was not easily undertaken.  There were numerous struggles both from within and without as I wrestled with my own inadequacies to convey the revelations from scripture which have been planted in my spirit. This book is not intended to be controversial, but for some it will be. The Holy Spirit's motive for inspiring this manuscript was not to stir up a storm of conflict among believers, but to simply ***stir up*** believers! Buried deep within a remnant of people lie untapped resources of power as yet unknown to modern man's powers which if unleashed, would literally shake all of Christendom and then the world. This Book is for Church leaders and lay members globally that long to see the Lord’s ministers ablaze with the fire of God again.  This book is not for those who refuse to be transformed by the powerful workings of the  Holy Spirit, nor is it for the ones who are content with the lack of fire and power in modern churches.  Nor is it for those that love culture’s crafting of the church or the theft of its prominence in our world today.  Rather it is for those of you who have longed for and searched after truth which would radically alter your divine perspectives. It is for those that groan within wondering whatever happened to the power of the Apostolic age. Are you among the numbers who dare to believe God’s Word unequivocally and understand with the mind of Christ?  If so, then read on…this book is for you!

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Dedication

I dedicate this book to three cherished friends:

To Dr. Apostle Paula Price who is chief among the apostles and has been a guiding educator and mentor, voice of wisdom, and one that poured countless hours of her own soul into mine;

To the Ekklesia Network of Churches for their support, prayers and continuous contributions to my life and my Commission;

And to my very, very best friend, Jesus Christ, who has continuously been faithful to unfold the mysteries of His word to me, by the Spirit of God, and who has caused me to appreciate and highly esteem this great call to apostleship.   Without His guidance this book would have been impossible to write.

**Introduction:**

This book is a pour from the heart of God upon His staff of earthly leaders and ministers as we prepare ourselves and our people for our future in God’s world.  The lens that I’ve looked through  as I pen this manuscript is deeply prophetic and gives us a clear glimpse into the impending collision between God’s world and ours.  This book was written to intelligently guide the reader through the intricate tapestry of the current and future move of the Spirit, which is Apostolic Reformation.  By unraveling its need and nuances, and urging a conscious embrace of the divine change that looms on the horizon, this book beckons each reader to become a witness and active participant in this powerful Reformation, by preparing your soul and challenging your will to become a reformer in the unfolding narrative of God's redemptive plan for His Church.  Each Chapter of this book begins with a letter to the reader, giving prophetic insight into the mind of God relative to His reforms that are needed and being released within His Church.

**A Call to Reform - Embracing the Unveiling Change**

Seasons ebb and flow within the Church of Jesus Christ in the tapestry of time—the current epoch heralds not just a call for personal shifts but a corporate reformation.  God’s divinity calls from the Throne of God through the spirits of this age, demanding an introspective gaze into the very soul of the Church. The Ekklesia is standing on the precipice of a transformative journey, and the need for reformation has become more than a whispered echo; it is a resounding clarion call that beckons us to re-examine total life in God.

**Understanding the Need for Reformation:**

The first steps in this odyssey involve understanding the essence of reformation, particularly in the context of the apostolic awakening. This awakening, rooted in the Greek word "apostljj e," meaning "to send forth," signifies a distinctive mission released upon the "Sent One." However, in contemporary times, the term "apostolic" has morphed into a mere denominational label rather than a position of divine assignment.

In its biblical roots, Reformation emerges as a multifaceted concept, distinct from mere restitution. It transcends a superficial rearranging of ecclesiastical furniture; it is a call to transform every inaccurate position embedded within the Church. The governing principles of this reformation are unveiled through the lens of Hebrews 6:1-9, providing a biblical pattern for introspection. *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

*Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

*And this will we do, if God permit.*

*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,*

*And have tasted the good word of God, and the powers of the world to come,*

*If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*

*For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:*

*But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.*

*But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”*

Central to this transformative process is the purpose of reformation—a driving force rooted in the desire to "Go on to perfection." The ultimate goal is to bring believers into maturity (telios), emphasizing the peril of clinging to old and ineffective ways.

Reformation will provide the Body of Christ with the tools, fuel and fire needed to move into perfection instead of uprooting and relaying theological and doctrinal foundation over and over again. Christ is the church’s cornerstone…apostles and prophets are its foundation.

**Principle Truths for Apostolic Reformation:**

A journey into the heart of reformation demands an exploration of the ineffectiveness of the old system, as illustrated in Hebrews 7:18. The cancellation of former regulations signifies the necessity of releasing reformation when the established system proves futile. This shift involves the removal of the old and introducing the new, guided by Hebrews 8:1-13, establishing a new covenant with better promises:

*“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;*

*A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*

*For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.*

*For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:*

*Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

*But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.*

*For if that first covenant had been faultless, then should no place have been sought for the second.*

***For finding fault with them****, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:*

*Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.*

*For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:*

*And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*

*For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

*In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”*

In this portion of scripture, we see the Lord’s purposes for establishing what is readily excepted as “the new covenant”. Verses 7 clearly highlights a faulty system. Because we know that God is perfect, everything He establishes is also perfect and fautless. Verse 8 clearly states with whom the fault lies. The fault in the old covenant lies with “them”; that is, with those who were required to execute it. Thus God established the new covenant. Reformation is the result of finding the fault and correcting the errors.

**Awakening the Church: Understanding the Current Reformation"**

We are once again repeating history. The church as Christ built it is perfect. The laws, ordinances, doctrines and standards required for her are also faultless. But her executors are not. In the divine history of the Church of Jesus Christ, a new era has unfolded —a time marked by a resounding call from the Throne of God, beckoning a reformation of colossal proportions upon His beloved Church and its members.

A key element in comprehending this needed spiritual transformation lies in the essence of the term "Apostolic," derived from the Greek word "apostello," denoting a profound sending forth with a clear mandate. This mission, issued by the sender (who for the authentic Christian is Jesus Christ), embodies an intimate relationship between the sender and the sent one, characterized by a voluntarily subservient attitude towards the sender. It is crucial to note that this sender need not exclusively be Jehovah. The sender can be any deity requiring ones submission and obedience, including Lucifer and his myriad demonic hosts.  A voluntary and subservient disposition toward any sender other than Jesus Christ reveals the counterfeit of God's Apostolic Reformation.

The term "Reformation" itself, a compound of "Re" (to do again) and "Formation" (to bring into existence), intricately defines the nature of an Apostolic Awakening. It signifies the restoration and right ordering of that which has been marred, is faulty or made imperfect, distinctly differentiating it from "Restitution," which implies re-institution (Acts 3:21). Reformation is a timely release, emerging when the imperfect is required to yield to the superior order of things.

The spirit of reformation demands a thorough forensic examination of the existing structure and content of the Church, prompting a diagnostic and prognostic evaluation of the problems at hand. It transcends a mere rearrangement of the Church's metaphorical furniture, seeking a transformative shift in every inaccurate position.

Letter From Apostle Dr. Nona Parker

Dear Elect of God,

It is with great anticipation and joy that I share with you the beginning of our journey through the inspiring stories of divine reformation found within the pages of Scripture. As you walk with me through this book, we will delve into the lives of remarkable individuals—kings, prophets, and leaders—who, driven by unwavering faith and conviction, brought about transformative changes and reformation in their nations.

The essence of reformation is not merely a historical account of events but a profound and divine revelation of God's power and sovereignty at work through human vessels. As we embark on this exploration, we will witness how God used these courageous men and women to restore His people, renew their faith, and bring about revivals of epic  proportions.

Each chapter will unveil the unique circumstances, challenges, and triumphs of these reformers, illuminating timeless principles that are as relevant today as they were millennia ago. Through their stories, we will glean insights into effective leadership, courageous and unwavering faith, unbending obedience and the profound impact of God’s divine intervention upon His Nation and His people.

My hope is that this journey through the annals of divine reformation will ignite you to become the flame of fire prophesied in Hebrews 1:7*, “And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire*”, and empower you in your own journey into purpose and ultimately discovery of your predetermined destiny. May the testimonies of these biblical reformers ignite a passion within you to pursue God's will boldly and to become a change agent in your sphere of influence.

I encourage you to delve into these accounts with an open heart, an open bible and a spirit of expectancy. Let us embark together on this enriching expedition through the narratives of divine reformation.

With heartfelt anticipation,

Apostle Nona

**Chapter 1 Guiding Principles of Reformation:**

To unravel the governing principles of reformation, biblical exploration of Hebrews 6 through 9 becomes paramount. God activates reformation when He sovereignly decides that change is imperative within His existing religious system.

Hebrews 6:1-9 delineates this biblical pattern, emphasizing the progression towards maturity. *“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.* *For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.* *But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”*

Departing from elementary teachings, it urges the Church to advance beyond foundational principles. **Reformation is necessary when the ground that receives divine rain ceases to produce the mandatory fruit required for receiving blessings from God.** As is clearly revealed through the parable of Matthew 25, the servant that failed to produce a harvest for his Master was labeled as wicked and slothful, and his final destination was outer darkness. **In light of these revelatory consequences, a failure to bear fruit results in worthlessness and the looming threat of cursing and destruction**.   What a stark contrast to the false messages of our day that purports that the Master (Jesus) is responsible for giving a harvest to His servants when in fact, the servant is responsible for providing a harvest for Him!  A reformation that reveals truth and refutes all lying doctrine is needed!

As stated before, God's sovereign decision to change a system arises when it no longer aligns with His divine needs and purposes. Hebrews 7:18 underscores the reformation of former regulations due to their inherent weaknesses and ineffectiveness. “*For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.”*

As we explore the current reformation within the Church, let us delve deeper into the transformative journey that beckons us toward a brighter and more purposeful expression of the Lord's divine order.

**The Objective of Reformation:**

The objective of the spirit of Reformation presents the Church with a "New and better way for drawing near to God," aiming to introduce a superior order of things. Clinging to the old becomes perilous as it loses its utility. Reformation is propelled by the desire to "Go on to perfection" (Hebrews 6:1), steering believers toward "telios" or maturity.  Creation is in major travail, awaiting the manifestation of mature Christ offspring.  Reformation will revive our true purpose for being chosen by God, which is replication and conformity to the image of His Son, Jesus Christ.

**"Apostolic Reformation: Unveiling a New Order"**

As the religious system that sustains spiritual life fulfills its purpose and becomes ineffective, God responds by releasing Reformation—a divine mandate for a "New Thing" and a "New Order." However, simultaneous to the release of the spirit of Reformation, God must eradicate the remnants of the old.

Scriptural foundation for this is found in Hebrews 8:1-13, which articulates this truth, portraying Jesus as the high priest of a true tabernacle in the heavens, mediating a superior covenant. The former covenants’ executors were found faulty, therefore God reforms the old by a new covenant, symbolizing the essence of the Reformation.  *“Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.**For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.”*

God's objective is to establish a better way of drawing near Him, rendering the old obsolete and introducing a transformative shift.  It is important to reiterate that the covenant in its origin was faultless, for everything Jehovah creates is perfect.  However, those responsible for executing, administrating and obeying the conditions of the covenant were derelict in their duty to observe its commands and preserve its integrity.

Heb 8:7: "If that first covenant had been faultless, then should no place have been sought for the second.”

Heb 8:8  For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah".

**The Establishment of an Apostolic People:**

As we delve deeper into the Apostolic Reformation, we must examine the life, mind and mission of a type of apostolic people called the “Joshua Generation”. In this pivotal chapter, we embark on a journey into the heart of apostolic reformation, guided by the ancient wisdom found within the sacred text of Joshua 4:1-9. Their journey mirrors the preparation, unity, and spiritual crossing needed for believers to embrace a new order that God is establishing. Building upon these established truths, we will explore the specific principles and patterns governing their transformative movement.

Through the lens of biblical examples and principles, we will uncover the divine mandate for a clear and unified Church reminiscent of Joshua's twelve representatives. These chosen individuals embody the essence of apostleship, leading the way into a new era marked by a superior covenant and a more excellent ministry.

By understanding the intricacies of Apostolic Reformation, its significance in the present era and its role in propelling the Church towards maturity will undoubtedly result in a closer relationship with and a greater understand of the thoughts of God.

*“And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,*

*Take you twelve men out of the people, out of every tribe a man,*

*And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.*

*Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man:*

*And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:*

*That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?*

*Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.*

*And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.*

*And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.”*

Here, Joshua emerges as a profound archetype of Christ, leading God's chosen people towards their promised inheritance with unwavering resolve and divine authority.

Joshua 4:1-9 is a biblical illustration of establishing an apostolic people with a clear mandate. Twelve representatives, chosen by direct mandate, symbolize unity among the tribes and the necessity of connecting with those unified in spirit. These representatives, under Joshua's leadership—a type of Christ—take stones from where the priests' feet stood firm, signifying the unchanging foundation upon which the reformed Kingdom Church and its members stand.

The stones, representing unity and foundation, are taken from the same rock upon which the priests stood—an unchanged foundation. The representatives must "crossover first," emphasizing the importance of spiritual crossing guards, symbolizing prayers for divine assistance. The floodwaters are stayed, allowing safe passage for those crossing over. Reformation is the vehicle that God will use to cause His church to crossover.

Letter from the Apostle Dr. Nona Parker,

Dear Elect of God,

As we embark on this journey of exploring apostolic reformation through the lens of our Lord Jesus Christ, my excitement grows with anticipation for the transformative insights and revelations that await us.

At this point in the Church age, we are witnessing a profound shift orchestrated by God Himself. It is not merely a change of seasons but change of era that carries a divine mandate to reform the very fabric of the Church. As Apostle Paul aptly put it, "Behold, all things are becoming new" (2 Corinthians 5:17). God is not making all new things, He’s making all things new!  This transformation is not cosmetic; it is foundational and it is forever. The Church is experiencing a time of divine rearrangement. While it may appear chaotic, rest assured that God is orchestrating a renewed and better order.

The term "apostolic" has often been misunderstood and misappropriated in its contemporary context. It signifies much more than a denomination or a brand; it represents a clear mission and mandate imparted by the Sender Himself. To be apostolic is to be sent with a specific purpose and understanding of how to accomplish that mission. This chapter will break the seal on apostolic reformation!

With expectancy and faith,

Apostle Nona Parker

**Chapter 2   "Apostolic Reformation: Embracing a New and Better Order" (Jesus)**

Allow me to reiterate that a new era has dawned upon the church of Jesus Christ.  It's not a personal season. It's a corporate season. This new time or era is coming in the form of a clarion call.  It is not just a call that's coming from heaven, it's coming from God's Throne… and it is massive! It is a massive, gigantic thing that's being imposed on the church. It's a reform of the Church that makes it look very messy.

If you have ever redecorated or rearranged a room, you understand that you must pull it out of order before returning it to a new order.  It looks chaotic! This describes the current state of the Ekklesia. It looks very chaotic. Things are all out of order.  The Church of Jesus Christ is in the throes of reformation.  I spent months contemplating, asking and at times fussing about this disorder that is so prevalent within the church.  The Lord challenged me, as He often does, and said to me, "Stop fussing about the disorder in my Church and look at my purposes.  I am reforming my church!  To do this I must pull everything out of its current order. It looks like it's chaos to you, but I know how I will assemble it. I know what I'm going to use, what I'm going to keep and what I'm going to discard. I know what I'm going to impute, and I know how to reform my church to be the power base that I said it was going to be. I'm going to build my church so that the gates of hell will never prevail!"  My response was simple…AMEN AND SO BE IT!  You see, the current state, condition and function of the church falls extremely short of the intent that the Lord Jesus has for her.  In Matthew 16:18, Jesus uses the term Ekklesia to brand his intent.  “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” As the scriptures were translated into King James common English, the word “church” was used to translate the word Ekklesia.  The Ekklesia was not a foreign word to the apostle to whom Jesus proclaimed, “I will build my Ekklesia, and the gates of hell shall not prevail against it”, but it was an actual assembly that existed during their time.  The Ekklesia, which means “gathering of those summoned”, was a legislative body in ancient Greece composed of an assembly of citizens in a city-state.  Their duties were governmental and legislative in nature including handling matters pertaining civility, final decision on legislation, war and peace.  The Lord’s Ekklesia is more than a gathering of worshippers but it is a congress of legislators for ensuring that Heaven’s initiatives are fulfilled in the earth.  The mainstay prayer for the reformer is “Thy Kingdom Come, Thy will be done, in EARTH as it is in HEAVEN.”  The Ekklesia is God’s assurance that God’s will is executed on the earth.

**Defining the term "Apostolic"**

The term "apostolic" has become so common that it carries more of a denominational sway than a placeholder for the church age. People say "I'm apostolic", without any real understanding of what it means to be so. It has almost become cultish because it's taken on the culture’s crafting and definitions while laying aside the Bible’s intel on its meaning. The word apostolic is a derivative of the Greek word apostolos, meaning to send off, send forth or send out. The word apostolic denotes a specific mission by a sender that releases a clear mandate upon the one that's being sent. To be apostolic means to know that God is sending you and to know what He is sending you to do.  It is followed by the understanding of how that mission gets accomplished.

The scriptures chronicle the paths of reformation when the systems the Lord has established no longer sustain, support, or are useful to the purposes and initiatives of His agenda on earth.  Heaven has always employed human vessels to spearhead reformation when needed.  The spirit of reformation is released as the Lord assesses and examines His church's alignment with her original intent.  ***Consequently, mantles, graces, tools, wisdom, revelation, and logic*** are disseminated by the Holy Spirit and the Lord's staff of supernal and human beings to initiate the necessary changes.  These implements bind themselves to these human vessels and they become known as "Reformers"!

We will now begin our walk down the hallways of biblical reformation and examine the why’s and how’s of reformation in their era.  We begin our journey with David’s national reforms, followed by Jeroboam’s rebellious deformation of a nation, Hezekiah’s reformation, Josiah’s reformational re-enforcement, and end this journey with the greatest reformer of our time, **Jesus Christ.**

Letter From the Apostle

RE: Unveiling the Hall of Biblical Reformers

Dear Protectors of the Faith,

As we turn the pages to a profound chapters in our exploration of apostolic reformation, I invite you to walk with me into what I have termed the "Hall of Reformers." This journey is not just a recount of historical narratives, but an awakening to the spiritual dynamics of God’s chosen agents of change.

The scriptures provide more than just a record; they offer a testament to the lives of men and women who stood as pillars of change and shields of the earth—agents used by God to restore, protect, and reform His divine intentions for humanity. In Hebrews 11, often celebrated as the “Hall of Faith,” we encounter the faith exploits of these spiritual giants. Here, we extend that concept to focus specifically on those who not only believed, but actively transformed according to God’s sovereign will.

In this next chapter, we delve into the impactful reforms enacted by King David, God’s first earthly monarch whose reign was characterized not only by military conquests and political prowess but by a profound devotion to restoring the worship and reverence of God among the Israelites. King David's reign marks a pivotal era in Israel's history, where he not only united the tribes but established Jerusalem as both the political and religious center of the nation. Through decisive victories against the Philistines and the conquest of Jerusalem, David secured a foundation upon which he could implement significant religious reforms, centered around the tabernacle. One of the most notable reforms of David's reign was the Tabernacle and worship reformation. This transformative initiative redefined the way God's people worshiped and interacted with His presence. By establishing the Tabernacle of David alongside the traditional structure, David created a space where worshipers could enter boldly into the presence of God, without the veil that traditionally separated them.

The parallels between David's reforms and the New Creation church's worship system are striking. David's establishment of a new way to commune with God foreshadows the spiritual realities we experience today, where believers have access to heavenly realms and the authority symbolized by the "key of David."

As we explore these historical and spiritual connections, I invite you to reflect on how David's reforms resonate with our own spiritual journey. How can we, like David, pursue a deeper intimacy with God and embrace the transformative power of His presence in our lives and communities?

Join me in uncovering the profound implications of King David's reforms and their enduring impact on our faith and worship practices.

With expectant hearts,

Apostle Nona Parker

**Chapter 3 The Hall of Biblical Reformer**

 The scriptures serve as memoirs for men and women who were mightily used by God to bring restoration, protections, and reformation to His nation.  Hebrews 11, also known as the “Hall of Faith” chronicles the life and accomplishments of many of these super powers.  In this section we will assemble what I’ve entitled as the “Hall of Reformers”, including Jesus Christ.

**King David’s Reforms**

As Israel's second king, David reformed an empire. He founded the Judaean dynasty and united all the tribes of Israel under a single monarch.

He conquered Jerusalem, which he made Israel's political and religious center. He defeated the Philistines so thoroughly that they never seriously threatened the Israelites' security again.

David brings the ark of the covenant, which is the symbol of God’s presence among the Israelites, to Jerusalem. This has the effect of making Jerusalem the Holy City, Israel’s religious center, as well as David’s political capital. (2nd Sam 6:1-19 *“Again, David gathered together all the chosen men of Israel, thirty thousand.*

***2****And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubims.*

***3****And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.*

***4****And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.*

***5****And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.*

***6****And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.*

***7****And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.*

***8****And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.*

***9****And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?*

***10****So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.*

***11****And the ark of the Lord continued in the house of Obededom the Gittite three months: and the Lord blessed Obededom, and all his household.*

***12****And it was told king David, saying, The Lord hath blessed the house of Obededom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.*

***13****And it was so, that when they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings.*

***14****And David danced before the Lord with all his might; and David was girded with a linen ephod.*

***15****So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet.*

***16****And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart.*

***17****And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the Lord.*

***18****And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the Lord of hosts.*

***19****And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.”)*

With the conquest of the Jebusites and the defeat of the Philistines, Jerusalem is now under David’s control. These military victories have paved the way for the establishment of Jerusalem as the Holy City. This is accomplished by bringing the ark of the covenant from its resting place in the house of Abinadab to Jerusalem.

His most prominent reform of David’s reign was the Tabernacle reformation.  It was in response to the coming Messiah and His effect on the way God’s people would “Tabernacle” with Him through the events of His death.  From the time God took the Kingdom away from Saul and gave it to David until the time David set up the Tabernacle of David, Moses’ Tabernacle was the pattern and place of the nation’s worship.  Once David received permission from Jehovah, he established the Tabernacle of David, giving Israel two places to worship. I will briefly list the differences that this reform brought:

1. Each had its particular function.

2. Each had its own company of Priests.

3. Each had its own mountain (hill). Mt. Gibeon and Mt. Zion 8 miles apart

4. In Moses Tabernacle their duties were to offer morning and evening sacrifices at the Brazen Altar, according to the Law of Moses. David’s Tabernacle had only one room … the Holiest of All …The Most Holy Place, .

5. The Priest David appointed was Asaph.

6. There was no veil between men and the Presence of God. They could enter with boldness into the very presence of God.

7.  On Mt. Gibeon we have a company of Priests maintaining the legal order of Moses, functioning in the Tabernacle with its Outer Court, Holy Place and Most Holy Place. In David’s Tabernacle, on Mt. Zion, Asaph is Priest with musicians and singers worshiping, praying and declaring scripture.

These reforms serve as the pattern for the New Creation church’s system of worship practiced today.  This reform paved the way for God's prophetic promise to give his Ekklesia the keys of heaven.  These keys can be seen as a symbol of power and governing authority. In Revelation 3:7, Jesus referred to Himself as the one who holds “the key of David,” meaning that He holds the key to the heavenly temple and ultimately to life in the presence of God. *“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;”*

David's life as a reformer can be summarized by 3 events:

A.) his training,

B.) 3 levels of  anointings he received, and

C). 5 reformative seasons of development lived out in 5 cities that he lived and worshiped in.

His propensity for leadership was confirmed early in his life through his training in warfare as he battled lion and bear to protect what was in his care.  Even during his tenure as Saul’s servant, he displayed enormous courage by battling Goliath without the aid of conventional armor or weapons.  He literally reformed tactics of warfare using a slingshot and 5 stones. David fulfilled the prophecy given by Isaiah, “Indeed, I have given him as a witness to the people, a leader and commander for the people.” (Is. 55:3-4)

God’s sovereign decision to make David king over His nation and His affairs was followed by 3 necessary anontings that David needed to fulfill his destiny assignments.

The first time David was anointed was in Bethlehem (1 Sam. 16:13 “Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.”)  This is where David received his call to be king of Israel. David was empowered to do tasks while developing spiritual identity.

The second time David was anointed was in Hebron (2 Sam. 2:4 “And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabeshgilead were they that buried Saul.”).  This is where David was anointed or empowered to govern God’s people.

The third time David was anointed was in Jerusalem (2 Sam. 5:3 “So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel.”).  This is where David was anointed and empowered to conquer God’s enemies.

THREE GENERAL STAGES OF GOD’S CALL ON DAVID’S LIFE

(A 3 fold pattern for making reformers)

In this section of our chapter, I want to show you a 3 fold biblical pattern for making men into reformers.  Because God starts everything by His word, David’s life as a Reformer and King began through a prophet authorized by the Almighty (Samuel) to bring reformation to God’s monarchy through a prophecy.  It began with:

 A.         **The birthing of the vision and receiving a prophetic initiative** – David received his initial call to be king of Israel in Bethlehem (1 Sam. 16:12-13). At that time, David was about 17 years old. However, he did not become king of all Israel until he was 37 years old, approximately 20 years later. David had no idea it would take 20 years to see these prophecies fulfilled.

B.        **The delay of the vision** - God will make you wait.  One of the unlearned disciplines of our generation is the inability to wait.  I often remind my prophetic students that it takes years to make a prophet.  God molds his human powers into superpowers through time, trial and testing.  We may not have to tarry for the Holy Ghost, but waiting on the Lord to make all things ready, to ensure your maturity, and to remove failures from your soul is imperative to the promotion and protection of God’s initiatives.  Delay will disclose unperceived pride, reveal your tendencies for error and instructs you on the value of counting the cost before you initiate reforms.  These are vital implements needed in the life of a reformer.  Change cannot change you!

C.          **The release of the fullness of the vision**—Though the vision tarries, wait for it!  Once time commands, the vision of reformation begins to come to life.  It is commissioned with power and authority.  Your first 2 stages teaches you to handle God’s power and authority released to you!

**THE FIVE REFORMATIVE SEASONS IN DAVID’S LIFE REVEALED IN FIVE CITIES HE LIVED IN**

**Bethlehem** (1 Sam. 16; age: until approximately 17 years old)– this is where David received his initial call to be king of Israel. Yet, David was focused on being established in his primary identity as one loved by God and who is a lover of God rather than in being a future king. David was also empowered to be faithful in the mundane (small things) as he develops a meek servant spirit.

This season in David’s life speaks of the season that we receive prophetic promises from God that require faithfulness in the mundane (small things).  In a ministry context, this corresponds to serving behind the scenes in the mundane that supports others without consciously contributing to our promotion in a ministry position.

David was faithful (responsible) with the small details in leaving his supplies in good hands (1 Sam. 17:22 “And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.”). As God develops a reformers spirit in you, focus on establishing your identity as you are faithful to serve in the mundane. (Mt. 25:21 “His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.” ; 1 Sam. 16:10-11 “Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

**11**And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.”

; 17:22 “And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.”).

**Gibeah** (1 Sam. 17-20; age: approximately 18-23 years old) – David’s identity tested and strengthened by early praise and success (promotion before men) before a soon coming season of testing that would last about seven years. In this season, David killed Goliath, which resulted in him being promoted to national prominence. The young women throughout the nation sang songs of his triumph. David was honored in marrying the King's daughter. David was invited to move to Gibeah, which was King Saul's royal court or governmental headquarters.

David was tested with praise and adversity at the same time. Can David find God in the pressure of praise and jealousy as he found God in the solitude of Bethlehem? Early promotion is often unrelated to where our full destiny is manifest. This season is given as a readiness test by God to train our heart, not to establish our ministry. Many stumble in this season by totally misinterpreting it in pride.

The lesson for the reformer cannot be overlooked here.  Early successes are deceptive thus easily misinterpreted. Some sell out so quickly even at the first sight of opportunity. They use much biblical language to support it. “The crucible for silver….but man is tested by the praise he receives”. (Proverbs 27:21, NIV) David’s identity and reformers spirit goes through testing as he is tested and strengthened by adversity. David can only find comfort by realigning his heart with God a “thousand” times a day.

**The Adullam cave years in the wilderness** is where David is tested not with praise and success, but with hardship and difficulty.  Never forget that when God wants to raise up a reformer like David, He often uses a demonized authority figure (Saul) to train him.  Many times we need an example of what leadership IS NOT!  Ponder the words of David in Ps. 27:13-14 and Ps. 84:11, “*I would have lost heart, unless I had believed that I would see the goodness of the LORD in the land of the living. 14 Wait on the LORD; be of good courage, and He shall strengthen your heart; wait, I say, on the LORD!”*

*No good thing will He withhold from those who walk uprightly. (Ps. 84:11)*

**Hebron** is where David was tested in only receiving his partial inheritance after a long season of testing.  David was established only as king of Judah (which was only one of the twelve tribes of Israel that he was prophesied to lead). This is David’s second season of promotion (Gibeah was the first and Jerusalem will be the third).  The wisdom to be embraced by the reformer is to continue in your primary focus of loving God and being loved by God without being distracted by your new opportunities.  God is trying your reigns to see where you are in your journey toward becoming a reformer.

**Jerusalem/Zion** (2 Sam. 6-24; age: from 37-70 years old) – David’s **integrity and competence** was tested in the season when his notable reforms brought about the fulfillment of his earthly promises, notoriety and prosperity. In a ministry context, this corresponds with power ministry in the public arena. This is the season in which we walk in our full destiny or purpose as one of God’s reformers in this age.  The season of Zion in all its fullness was not trouble-free for David. He had to strategize for war, make plans to overtake and recover and solidly secure the stronghold of the Jebusites making it a stronghold for God.  His skills as a warrior were once again required to bring reform to God’s Holy City renamed as Zion!

**Chapter 4 Jeroboam’s Deformation of a Nation:**

Without doubt, COVID 19 has wreaked havoc on many churches. It forced far too many churches to resort to online or streaming church. While this kind of technology has given thousands an opportunity to remain somewhat connected to corporate worship, at least virtually, it has also been damaging and dangerous to the life of believers and the requirement to gather and assemble. One of the most dangerous effects of virtual church is the obvious stripping of the joy of congregational worship. The requirement to “assemble ourselves together” secretly and silently diminishes with the extended attendance of virtual church and is replaced with the convenience of “jumping online” instead of “jumping in the car” to attend a live service. Perpetuating this pattern of “convenient” church does not come without penalty. This tendency to make worship something of ease removes its sacrificial benefit and severely damaged its value. Thus the need for Worship Reform. This devaluation of God’s worship is not new and is recorded in scripture in the time of King Jeroboam. Known as one of the most influential men in the history of Israel, king Jeroboam, the son of Nebat was a supporter of unauthorized worship and convenient gatherings. Jeroboam became king after the death of Solomon in about B.C. 931. After Solomon's death, the nation of Israel divided into two kingdoms. In the Southern Kingdom, also called Judah, there were only the tribes of Judah and Benjamin, plus a faithful remnant that came from other tribes. The Northern Kingdom or Israel was made up of ten tribes, and Jeroboam served as its first king, ruling for twenty-two years. His reign brought immediate moral and religious corruption into Israel. Sadly, Jeroboam's wickedness influenced the nation for generations to come as we often read this appraisal of later kings who followed in the steps of Jeroboam: *"And he did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin" (1 Kings 15:34*). As soon as Jeroboam became king, he introduced a new worship into Israel.

While there are many valuable lessons to be learned from Jeroboam's life and reign in general, we want to focus our attention on the false worship that Jeroboam established. This worship is described in *1 Kings 12:25-33* and *1 Kings 13:33-34*. In part these verses say, *"And Jeroboam said in his heart, Now shall the kingdom return to the house of David; If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon the king took counsel and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin; for the people went to worship before the one, even unto Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi" (1 Kings 12:26-31*).

Just what was there about Jeroboam's worship that was so wrong? First, we should note that **Jeroboam did worship.** He was a man who was involved in religious activity, and in the eyes of many people, that is all that matters. Yet, Jeroboam's example shows that it is possible to be religious and even be a leader in religious activity, but still not please God. Jehovah told Jeroboam, *"But hast done evil above all that were before thee; for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back" (1 Kings 14:9*). Not all religious activities are "good" in the Lord's sight. Remember, Jesus declared, *"Howbeit in vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7*). **Jeroboam's worship was appealing to a lot of people.** Just think about it. The worship he established was new! You know, many people are interested in things that are new. It does not matter what it is, it does not matter if it is right or wrong, just as long as it is new, that is what is important to many. Many consider anything new to be better. But let us never forget this clear instruction that God gave His people: *"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deuteronomy 4:2*). Yes, Jeroboam's worship was new, but it was a violation of God's will because it was unauthorized. Also, the worshipping of idols was clearly against the first two of the ten commandments (*Exodus 20:3-4*). In our worship today, we must not seek after that which is new, but only that which is according to the teaching of the Lord Jesus Christ (*Matthew 28:20*; *2 John 9*). Secondly, **Jeroboam's worship was convenient.** God chose Jerusalem as the place where He wanted His people to assemble to worship Him (*1 Kings 11:32*). However, Jeroboam had his own plan. He set up centers of worship in Dan and Bethel (*1 Kings 11:28-29*). Dan was located in the very northern section of the Northern Kingdom, and Bethel was located in the southern section of it. By going to either Dan or Bethel instead of traveling all the way to Jerusalem (which was in the Southern Kingdom), the people could save both time and energy. That was convenient! Also, God gave the Jews only one choice, Jerusalem. Jeroboam gave the people two choices, either Dan or Bethel. That was convenient! Today some people make their decision about which religious services they will attend based solely on which group meets closest to where they live or which group does what they like. Dear reader, true worshippers worship God in spirit and in truth (*John 4:23-24*). We must be willing to travel whatever distance is necessary in order to assemble with faithful saints. In our service to Jehovah, let us never be so selfish as to think about what is most convenient for us. What will please the Lord? That is the question! Without doubt, Jeroboam's worship was popular. The people liked it. Satan's ways are popular. As soon as Jeroboam established his new worship, people began to go to Dan and Bethel (*1 Kings 12:30*). Let us never forget that a teaching or religious practice may be popular, but that does not make it right. **Jeroboam's worship allowed more people to be involved as priests.** According to Jeroboam's new arrangements, anyone could become a priest who wanted to (*1 Kings 13:33*; *1 Kings 12:31*). God told the Israelites that only men from the tribe of Levi, and specifically those who were the descendants of Aaron, could serve as priests (*Deuteronomy 18:1*). Can't you just imagine what Jeroboam said to convince the people to accept his perverted worship? "We are more open-minded. We have more love. We are not ultra-conservatives who want to go exactly by the letter of the law. If you are sincere in your heart and want to be a priest, then God bless you." We know what many say about us today. They say we are too strict because we do not have women serving as elders or preachers, or at least leading singing and prayers. People can think what they want, but we will continue to accept the teaching of *1 Timothy 2:8-3:7* about leadership in the church. They say we are too narrow-minded because we preach against drunkenness, but we will continue to show to the world and the church the evil fruits of drinking alcohol (*1 Peter 4:3*; *Matthew 7:20*). They say we are too strict because we will not fellowship those who have divorced their mate (not due to the mate's fornication) and are now committing adultery by living with a different person in a so-called second marriage. Friends, Jesus' words of *Matthew 19:9* still read like they did nearly two thousand years ago, so we will not compromise one centimeter on that topic! Perhaps the most dangerous side of Jeroboam's worship was that, **in a number of ways, it was similar to the true worship Jehovah had commanded in the law of Moses.** Satan, the father of lies, is such a great deceiver. He can make a lie look like the truth, and false worship look like the genuine worship of the Lord. According to the law of Moses, God commanded Israel to have priests, an altar for sacrifices, a set place of worship, special religious days, and special feasts. And, guess what Jeroboam included in his worship? He also established a priesthood, an altar for sacrifices, set places of worship, special days, and special feasts (*1 Kings 12:31-33*).

Jeroboam could tell the people, "Look, it is not exactly like what your fathers had, but it is close enough. Remember, we are a new generation, so we need to do things just a little differently." God commanded the Israelites to observe the feast of Tabernacles on the fifteenth day of the seventh month (*Numbers 29:10*). Jeroboam commanded them to observe a feast on the fifteenth day of the eighth month (*1 Kings 12:32*). What difference does just one month make? It is not exact, but no one is perfect, it is close enough! No, it is not close enough, not when we are talking about worshipping the Lord of heaven! We must worship and serve Him according to His Word, not according to our desires. I do not know about you, but as for me and my house, we do not want a church or worship that is close to the truth. We want only that which comes from Jehovah! Close is not good enough when we are talking about the salvation of our souls. In summary, why was Jeroboam's worship wrong? It was wrong because: 1. **It was unauthorized by God** (*Deuteronomy 4:2*). Jeroboam substituted his own worship for the true worship of Jehovah.

2. **He had the wrong motive.** Do not be deceived. Jeroboam did not care about pleasing the Lord. He set up his worship simply so the Jews would not go to worship at Jerusalem, for he feared that if they went there they would begin to follow the king of the Southern Kingdom (Rehoboam), who would kill him (*1 Kings 12:26-27*). Thus, in reality, Jeroboam established this worship for his own benefit.

3. **They worshipped the wrong object,** golden calves (*1 Kings 12:28*).

4. **They used the wrong methods, wrong priesthood, wrong feasts, wrong altar** (*1 Kings 12:31-33*).

5. **It had the wrong source of authority.** Where did Jeroboam get the idea for his new worship? It was that *"which he had devised of his own heart" (1 Kings 12:33*). That’s the bottom line: Jeroboam did what HE wanted to do, and what God commanded did not matter one bit to him! Jeroboam did evil and caused Israel to do the same. *"...He made Israel to sin" (1 Kings 15:34*). Jeroboam corrupted Israel's worship, and as a result God forsook His people. Do not think this could not happen to us today. All it takes is for a few people who are not satisfied with the simple teaching of the New Testament to begin to cry out for change in the church: change in the worship, change in the church's organization, just any kind of change. Such an attitude can destroy the church, for a little leaven can leaven the whole lump (*Galatians 5:9*). Would it be worth it to pervert the worship of the church like Jeroboam perverted the worship in Israel? Of course not! Let us determine in our hearts that, regardless of what others do or say, we will work together and follow what the Bible says. May God bless us as we strive to release the spirit of reformation upon our worship.

**Chapter 5 Hezekiah, The Righteous Reformer:**

The significance of the account of Hezekiah’s reign as king of Judah is evidenced by its triple mention in three separate places: 2 Kings 18-20, 2 Chronicles 29-32, and Isaiah 36-39. Scholars suggest that the relationship of Hezekiah with the Prophet Isaiah is the reason for this extensive history. While the Books of 1 and 2 Samuel and 1 and 2 Kings record the history of the rulers of Israel and Judah from its inception through the Babylonian exile, they are much more than history alone. The account conveys spiritual and moral truths to the reader through the vehicle of reformation. Specific kings are evaluated by a very simple moral code — they either did that which was right in the sight of the Lord, or they did evil in His sight. They either brought significant reforms or measurable deforms to the nation.

Hezekiah began to reign in Judah as co-regent with his father Ahaz at the age of twenty-five, around 729 B.C., and he reigned for twenty-nine years. He was identified as a good king, and took steps to eliminate idolatry in his kingdom, destroying altars, idols, and pagan temples. He cleaned out and restored the Temple in Jerusalem, and reinstated observance of the Passover.

His administration was, however, vexed with the pressures of politics. This is important to note due to the modern push to separate church from state. No other religion is encouraged to remain absent from political involvement than Christianity. Islam, Hinduism, Buddhism, Wicca and other religious groups are often welcomed and supported in politics in America while Christians are often ostracized for their views when they refute political policies and agendas that deform Christianity’s standards . This is another key area that must be kissed by reformation. Our nation needs politically prophetic voices that have not nor will not bow their knee to Baal.

During the reign of Hezekiah, the neighboring Northern Kingdom (Israel) was conquered by Assyria, giving Hezekiah the opportunity to break the treaty his father had forged with the Assyrians. Hezekiah attempted to bribe the Assyrian King Sennacherib in an attempt to avoid an threatened invasion of Judah and siege of Jerusalem.

There is also some evidence that Hezekiah made an attempt to secure a political alliance with Egypt in order to thwart the Assyrian invasion. Because of God’s miraculous deliverance, Sennacherib was unable to conquer Jerusalem. Hezekiah agreed to pay a tribute (2 Kings 18:14), yet, Sennacherib treacherously invaded Judah again — a move which resulted in the divine destruction of 185,000 Assyrian soldiers. Sennacherib retreated to the Assyrian capital of Nineveh, and was later assassinated by his own sons.

All the kings of the Northern Kingdom of Israel were deemed evil. Among the kings of Judah, both good and evil, only Hezekiah and Josiah gained the praise, “And he did that which was right in the sight of the Lord, according to all that David his father did” (2 Kings 18:3; 2 Kings 22:2). Hezekiah began by removing the high places and destroying the groves which were left from the idolatrous worship during previous administrations. Even under “good” kings, these places were only shifted in use from idol worship to the worship of God, apparently as poor substitutes of the Temple. The parallel account in 2 Chronicles 29 gives details concerning the reopening of the House of the Lord and the reinstituting of the worship of Jehovah in the Temple.

Hezekiah also recognized that the brazen serpent made by Moses nearly seven hundred years earlier (which was used by God to bring deliverance, see Numbers 21:9) had become an idol in the eyes of Israel, distracting people from the true God worship. Moses’ brass serpent that was once used as a rod of victory should have been a precious reminder of God’s desire to deliver His people. Instead, it became an idolatrous charm around Israel’s neck. He quickly destroyed it.

Scripture records that Hezekiah trusted the Lord, clave to the Lord, and departed not from following Him (2 Kings 18:6). He apparently did this in the midst of extreme religious, political, military, and economic pressure to do just the opposite.

From the Desk of Apostle Nona

Dear Elect of God,

As we enter the door  of Chapter 6, we will encounter the transformative era of King Josiah, a ruler whose youthful reign became synonymous with profound religious and moral reform and Huldah, the collegate prophet that prophesied reform and judgement. Josiah ascended  to the throne at the tender age of eight, which undoubtedly set the stage for a God ordained reformation.  legacy His legacy was not characterized not by the naivety of youth, but by a resolute devotion to righteousness and honor of God’s timeless mandates for worship.   This young reformer redefined the spiritual landscape of Judah.

Josiah's reign illuminates the timeless truth that leadership, when leadership when , rooted in a zeal for purity and justice, can radically alter the course of a nation. His story is not merely a historical account; it is a compelling call to each of us to consider the power of dedicated reform in our lives and communities.

In this chapter, we will trace the steps of this young king who, ignited by the discovery of the Book of the Law, embarked on an unyielding crusade against idolatry false worship and moral decay. Through his actions, Josiah did not just reform a nation—he revived a covenant, rekindled a people’s faith, and restored a reverence for divine law that had been lost in the chaos of his predecessors' reigns.

As you read through the following pages, I invite you to reflect on the impact of Josiah’s reforms and the relevance they hold in our lives today. How might we, like Josiah, become agents of change in our environments? In what ways can we, too, embrace and enact the principles of truth and righteousness in a world that often seems resistant to such ideals?

Join me in exploring the story of a king whose life challenges us to consider the legacy of our own commitments and the transformative potential of a single, dedicated heart.

With great anticipation,

Apostle Nona

**Chapter 6 Josiah As A  Reformer**

Josiah's reign was marked by his unwavering commitment to reform the nation of Judah. Despite his young age, he was determined to rid the land of idolatry and restore true worship of the one true God. He ordered the repair of the temple and the reinstitution of the Passover feast, which had not been celebrated in years.

Josiah's call to reform the nation was not just a personal mission, but also a divine mandate. He discovered the Book of the Law during the temple repairs and was shaken to learn that the nation had been living in direct disobedience to God's commands. He immediately set about to make things right, tearing down the altars of false gods and punishing those who practiced idolatry.

Josiah's reforms were comprehensive and far-reaching. He purged the land of all forms of idolatry, including the worship of the stars and the sun. He destroyed the idols and the high places where they were worshiped, and he put an end to the practice of child sacrifice.

Josiah's legacy as a reformer powerfully reminds us of the importance of standing up for truth and righteousness, even in the face of daunting opposition. His example challenges us to examine our own lives and be willing to make whatever changes are necessary to align ourselves with God's will.

 2Ki 22:1  Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name was Jedidah the daughter of Adaiah of Bozkath.

2Ki 22:2  And he did that which was right in the eyes of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

Josiah's story is an inspiring example of how a leader's pursuit of purpose and commitment to righteousness can transform a nation. Despite being only eight years old when he ascended to the throne of the Kingdom of Judah, Josiah was determined to follow in the footsteps of his ancestor, King David, and seek the God of his father. He was influenced by his grandfather Manasseh's mistakes and his great-grandfather Hezekiah's successful reforms, as well as his second wife's lineage to the prophet Jeremiah. At just sixteen years old, Josiah began his pursuit of purpose and launched a program to destroy Baalist altars and images throughout Jerusalem and Judah in his quest to reform the religious practices of his people. Rather than focusing on the sins of his predecessors, Josiah sought to embrace the righteousness of David and set an example for his community. Josiah's story is a powerful reminder of the transformative impact that a committed leader can have on their nation.

Josiah Repairs the Temple

*2Ki 22:3  And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan, the son of Azaliah the son of Meshullam, the scribe, to the house of Jehovah, saying,*

*2Ki 22:4  Go up to Hilkiah the high priest, that he may sum the money which is brought into the house of Jehovah, which the keepers of the threshold have gathered of the people:*

*2Ki 22:5  and let them deliver it into the hand of the workmen that have the oversight of the house of Jehovah; and let them give it to the workmen that are in the house of Jehovah, to repair the breaches of the house,*

*2Ki 22:6  unto the carpenters, and to the builders, and to the masons, and for buying timber and hewn stone to repair the house.*

*2Ki 22:7  Howbeit there was no reckoning made with them of the money that was delivered into their hand; for they dealt faithfully.*

*It is interesting to note the historical account of the reformation program initiated by King Josiah, as chronicled in 2 Kings. The restoration of the temple in Jerusalem was the starting point of this reformation, which is said to have begun in the eighteenth year of his reign. King Josiah instructed the High Priest Hilkiah to utilize the tax money collected over the years to renovate the temple, a significant step in the process of bringing about change and reformation.*

*Hilkiah Finds the Book of the Law*

*2Ki 22:8  And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah delivered the book to Shaphan, and he read it.*

*2Ki 22:9  And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of the workmen that have the oversight of the house of Jehovah.*

*2Ki 22:10  And Shaphan the scribe told the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king.*

*2Ki 22:11  And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.*

The story of Hilkiah discovering the scroll of the Law in the Temple had a profound impact on King Josiah. He was deeply disturbed by the fact that the nation had strayed so far from God's instructions, and he was moved to take action. Josiah's heart, much like his father David's, was passionate for God and he realized that a drastic reform was necessary to bring the nation back into alignment with God's will.

The situation in Josiah's time is not unlike that which we see in Christianity today. Many have drifted away from the fundamental teachings of the faith and have embraced practices and beliefs that are contrary to God's Word. Like Josiah, we must have a heart that is passionate for God and a desire to see the Church reformed and brought back into alignment with God's will.

Just as Josiah's renovation of the nation's design was not an easy task, neither is reforming the Church. However, with a heart like Josiah's, we can take steps to address the issues that have caused the Church to drift away from God. We can seek to understand and follow God's instructions, and we can work to eliminate practices and beliefs that are contrary to His Word. Through prayer, study, and action, we can be a part of the reformation that is needed in the Church today.

Huldah, the Woman Reformer

*2Ki 22:12  And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah, and Shaphan the scribe, and Asaiah the king's servant, saying,*

*2Ki 22:13  Go ye, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.*

*2Ki 22:14  So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she dwelt in Jerusalem college of the prophets); and they communed with her.*

*2Ki 22:15  And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me,*

*2Ki 22:16  Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read.*

*2Ki 22:17  Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands, therefore my wrath shall be kindled against this place, and it shall not be quenched.*

The story of Huldah is a powerful example of the significance of the ministry of prophets, both male and female, in the religious reforms of the ancient world. Huldah's role in the religious reforms of Josiah was unique, as the king sent his officials to consult with her after the discovery of the book of the Law during the reparation of the temple in Jerusalem.

What is particularly striking about Huldah's inclusion in this process is that she was a woman prophet in a society dominated by men. Her ability to authenticate the content of the book and prophesy about the coming judgment upon the nation was pivotal in motivating Josiah and the religious leaders of Judah to begin a cultic reform that had a profound impact on the religious life of the people.

Furthermore, Huldah's involvement in the education of prophets through her station in the College of the Prophets highlights the importance of serious treatment of prophetic training and education in the reform of the Church. The ability to authenticate doctrine, messages, blueprints, and patterns is crucial, and the inclusion of diverse voices, including those of women, is essential in this process.

Josiah’s Temple Reforms

*2Ki 23:1  King Josiah called together the older leaders of Judah and Jerusalem.*

*2Ki 23:2  Then he went to the LORD's temple, together with the people of Judah and Jerusalem, the priests, and the prophets. Finally, when everybody was there, he read aloud The Book of God's Law that had been found in the temple.*

*2Ki 23:3  After Josiah had finished reading, he stood by one of the columns. He asked the people to promise in the LORD's name to obey the LORD faithfully and to follow his commands. The people agreed to do everything written in the book.*

*True reformers in restoring the House of God to its rightful place of sanctification, legislation, and power in the earth. These reformers must possess a deep love for God's law and the courage to disrupt systems and practices that have led to the House's judgment. The story of Josiah's reforms in 2 Kings 23:4-22 serves as a powerful example of how one courageous leader can bring a nation back into the favor and protection of God.*

**Letter from Apostle Nona Parker**

Dearly Beloved,

As we go through the door of Chapter 7, the focal point is on the greatest reformer that ever lived, Jesus Christ. Our journey begins with an intimate conversation between Jesus and His Father, as recorded in John 17. This passage reveals the multifaceted roles Jesus embraced—The Son, The Apostle, and the High Priest. This conversation is not merely a prayer; it is a strategic alignment of heaven’s agenda with earth’s reality. Jesus, in His divine and human natures, showcases the embodiment quintessence of a Reformer who navigates the complexities of both natural and supernatural realms to fulfill a celestial mandate.

As we dissect this dialogue, pay close attention to the unique structure and verbiage that Jesus employs. Notice how He speaks in the third person, which not only highlights His shift from the Son of Man back to His pre-incarnate glory but also underlines the transformational shift that is pivotal for all reformers. This linguistic choice underscores His role as an intercessor and a mediator who bridges divine and human spheres.

In this discourse, Jesus articulates in His prayer that eternal life not is not attained by mere moments of confession at an altar, resulting in a promise of entering into heaven. No, eternal life comes through knowing—a true, intimate, and transformative knowledge of the Father and the Son. This depth of relationship is what defines our journey and guarantees our inheritance in the Kingdom of God.

As we proceed through this chapter, I pray that you are stirred by Jesus’ example to not only seek a resting place in heaven but to actively engage in spiritual warfare here on earth, destroying the works of the devil and establishing God's rule through our lives.

May this chapter open your eyes to the broader calling of reformation that extends beyond personal salvation to global transformation. Together, let us embrace our roles as modern-day reformers, equipped and sent forth to manifest God's kingdom on earth as it is in heaven.

With the spirit of reformation,

Apostle Nona Parker

**Chapter 7 Jesus Christ, The Reformer of Heaven and Earth:**

Jesus Christ not only brought reformation to a nation, but he experienced reformation personally.  His choice to strip Himself of divinity, leave His eternal realm, take on the form of human flesh, successfully defeat the sinfulness of flesh, and victoriously conquer humanity's greatest enemy, Satan, was the catalyst for His own personal reformation.  Let's examine Jesus' reformation from a mortal man back to His Eternal state through the lens of John chapter 17.

As we walk through John 17, I want you to pay close attention to the reformation Jesus underwent. The backdrop is Jesus is facing his crucifixion.  As verse one unfolds this critical moment,  He begins to pray in accordance with this metamorphosis that is about to take place. You see, Jesus, the Son of Man understood that he was getting ready to walk through the most unpleasant part of His incarnation, the death of his flesh.   When Jesus Christ came to the earth, the Bible clearly says that He “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men” (Phil 2:7).   As one author puts it, "He emptied Himself of His existence-in-a-manner-equal-to-God."  He set aside His legitimate and natural desires and prerogatives as Deity so that He might express Himself as a God servant.  Jesus as the Son of Man, had passions, emotions, and feelings just like you and I.  He experienced fear and trepidation about what was to come.  He prayed fervently in Gethsemene’s garden and  said to Yehweh, ”Father, if it is possible, let this cup pass from me, nevertheless, not my will, BUT YOUR WILL BE DONE.” (Matt 26:39).  You see, this passage of scripture  is the tip of Reformations’ spear!  It shifts us from “our will” to “His will” be done. **Reformation redirects our focus from “Lord, give me what I need” to  “Lord, I live to give you whatever you need”! Christianity has to be reformed from God meeting our needs to us meeting His needs.**

Let’s begin by examining a historical conversation between Jesus and His Father is found in John 17, revealing  Jesus Christ The Son, The Apostle, and the High Priest:

**John 17:1**  When Jesus had spoken these words, he lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you,

**John 17:2** “ Since you have given **him** authority over all flesh, to give eternal life to all whom you have given **him**.”

As we peer, by the revelation of the Spirit into this powerful time of intimacy between Jesus and His Father, we are introduced to Jesus the Son, The Apostle, and the High Priest.  Please take note of the interesting language, verbiage, and structure of His discourse with His Father.  As you can see, in verse 1 Jesus is praying to the Father about Himself.  Then suddenly in verse 2, Jesus is praying to God in 3rd person vernacular.  Jesus is using language as if he's praying about somebody else.  This signals the beginning of His reformational shift from Jesus the Son of Man back to His pre-incarnate position.  As He prays, He moves between two worlds simultaneously…our Earth and His Heaven!  Let’s continue on in His trans-dimensional transformation.

**Jesus is speaking from His preincarnate position**

 **John 17:3** “ And this is eternal life, that they **know** you the only true God and Jesus Christ whom you have sent.”

The doctrines taught in today’s church emphasize the altar experience as the true path to eternal life.  For most Christians, their salvation begins with a call to a literal or imaginative altar for the purpose of confessing our nondescript sins, asking for forgiveness, requesting Jesus to come into the heart, live through the confessing person followed by a hearty “AMEN”.  While that all seems right, it's really all wrong!  Eternal life comes from **knowing** The true God and the "sent Jesus Christ. “Know” in Strong and Thayer Concordance is referenced in G1097 as “ginosko” and is defined as follows:

*1) to learn to know intimately, come to know, get a knowledge of perceive, feel*

*1a) to become known*

*2) to know, understand, perceive, have knowledge of*

*2a) to understand*

*3) Jewish idiom for sexual intercourse between a man and a woman*

*4) to become acquainted with, to know*

The doctrine of salvation clearly states that Eternal life is not secured by one’s confession of faith alone but by their knowledge, understanding and intimacy with Elohim and Yeshua, the Sovereign Sent One.  The believer's altar confession serves as a type of contract signature on the new believer’s vow to love, honor, serve, and obey God.  Many times, this contract is broken or altered by believers.  Therefore, it can never guarantee one's eternal life.  An accurate, in-depth knowledge of God and His Son, Jesus, provides the only guarantee of eternal life in Christ.

**John 17:4**  “I glorified you on earth, having accomplished the work you gave me.”

What was the work that Jesus was sent to do?  He told us what it was, and it was not to guarantee us a seat in heaven!  1 John 3:8 tells us precisely…’For this purpose, the Son of God was manifested, and he might **destroy the works of the devil**.” We are entrusted with the same mandate.  Reformation includes reevaluating our understanding of the Messiah’s purpose for coming to our world.  He came to destroy Satan’s dominance over our world and to establish His preeminence over our world.  We are mandated to co-labor with Christ for this very purpose.  Our emphasis should not be escaping to Heaven, but conquering on earth.

**John 17:5**  “And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.”

In this part of His prayer, Jesus is verbalizing His agreement with Yewah’s plan to kill His flesh through death.  Here, He asks for the restoration of glory that He possessed in His pre-incarnate estate.  This part of His reformation catapults Him to resume His place as the “in the beginning God”.  It reveals the pre-incarnate sovereignty He shares with the Godhead.  The Cross qualified him  to resume his pre earthly position as Elohim.

**John 17:6**  "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.”

As the Lord continues, He is literally ratifying a 3 fold covenant between the Father, Himself and a group of people He identifies as “the people whom you gave me out of the world.” This group of people are spoken about throughout scripture.  Our mainstream doctrines suppose that Jesus is referring to anyone that has confessed Him as Lord.  However, as we thoroughly exegete the text, we see emphasis on the people who were given to Jesus, not to the ones that chose Jesus. This point is further confirmed by the words of the Messiah in John 15:16:

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”

Jesus continues to further identify these “chosen ones'' as “Yours they were.”  I found it a little intriguing that Jesus would refer to His people in past tense.  Why would he say “yours they were''?  As always, I found the answer in His Word through an examination of the doctrine of predestination and election. Let's take a deeper look.

**Election and Predestination**

As we embark on the next part of our journey into the heart of reformation, I believe it is necessary to explore with you the profound truths surrounding God's sovereignty and our role within His masterful plan.

Predestination is a apostolic doctrine that should be carefully examined and critically reintroduced to the church. Therefore, before we further explore John 17, understand that the heart of Jesus' intercessory prayer unveils our pre-existence in the divine plan of God. Before the foundations of the world, God knew and chose us to be conformed to the image of His Son. This revelation transforms our understanding of purpose and destiny—it is not a quest for self-discovery but a revelation of our divine heritage in Christ.

The truth of predestination unveils the depth of God's intent and foresight. Jeremiah 1:5 beautifully illustrates this truth—before we were formed in our mother's womb, God knew us and ordained our destiny. Our lives are not accidents but divine appointments within God's grand narrative of redemption. “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

As we proceed through this chapter, let us embrace the profound truth that we are not products of mere chance but intentionally chosen by the hands of a sovereign God. May this revelation inspire us to walk in the confidence of our divine calling and contribute to the ongoing reformation of the Church.

**Seeing God as a Sovereign**

The Bible emphatically reveals to us that God’s sovereignty is an essential part of who He is.  A Sovereign is defined in Webster's 1828 Dictionary as “one who possess supreme dominion; supremely efficacious; superior to all others, predominate; one who possesses the highest authority.”  Elohim alone holds the position as Sovereign over ALL creation (which includes Satan and his angels), giving Him the right to rule over His creation, and exercise His power, decisions, judgements, edicts, conclusions and determinations any way He deems suitable or necessary.  As a sovereign, God’s main objective is not humanity.  His objective is to maintain and preserve Himself as the one who gets the preeminence in all things and the only one that works all things after the council of His will.  You see, Jehovah looks to no one to maintain His rule.  He does however, look to His **Elect.** The purpose of our election and predestination is to support, promulgate and duplicate His sovereign rule through His Church, demonstrating it throughout the earth.

**Predestination and Election:**

In Ephesians 1:4-5, it is written, "Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love, he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will."

This verse clearly states that God chose and predestined us before the foundation of the world. It was not our own doing, but according to the purpose of His will. Additionally, in Romans 8:29-30, it is written, "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified."

Here, we see that God not only predestined us, but also foreknew us, called us, justified us, and will glorify us. This sequence highlights the fact that our salvation is entirely the work of God, and it is not based on our own merits or abilities.

It is crucial to note, however, that predestination does not negate human responsibility or free will. God's sovereignty and human responsibility are not mutually exclusive, but rather, they both work together in the salvation process. As it is written in Philippians 2:12-13, "Work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure."

Therefore, understanding predestination and election is essential to our understanding of God's sovereignty, our salvation, and our role in the Church's reformation process. *Rom 8:28* *For whom he did* ***foreknow****, he also did* ***predestinate*** *to be conformed to the image of his Son, that he might be the firstborn among many brethren.  29 Moreover whom he did* ***predestinate,*** *them he also* ***called****: and whom he* ***called****, them he also* ***justified****: and whom he justified, them he also glorified.*

*Eph 1:4 According as he hath* ***chosen*** *us in him before the foundation of the world, that we should be holy and without blame before him in love:*

*1 Pet 1:2* ***Elect according to the foreknowledge*** *of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.*

*1Pet 2:9 But ye are a* ***chosen*** *generation, a royal priesthood, an holy nation,* ***a peculiar people****; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light*

*Col 3:12 Put on therefore, as the* ***elect of God****, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering*

As you can see from the scriptures listed, the Lord has included election, predestination, choosing and foreknowledge in His blueprint for His people.  Salvation rests upon the Lord choosing who He would bring into the status of son/daughter. (Jn 15:16-“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”)  He also predestined them to be conformed into the image of His Son, Jesus Christ (Rom. 8:28- “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”).  While many are asking about purpose and destiny, we must recognize that we come into the world with a predestination.  The Lord calls us into His family, kingdom and service by the Holy Spirit.   Requiring us to go through the New Birth process, He changes our spiritual DNA from our Adamic nature passed on by our natural parents to exactly match His and begins the process of regeneration (meaning to re-gene), reformation and conformation.  This determination is made not at a man-made altar, but from God’s domain, and it was done before the foundation of the world.  This revelation is mind-blowing to say the least.  As the offspring of the Godhead, we were hidden in the pre-incarnate Christ before the genesis of creation.  Before Lucifer fell, before Adam sinned, before Noah built the ark and before Moses delivered a people out of bondage, God foreknew you, predestined you and chose you.  Your decision to come to Christ was the answer to the Father’s summons. Jesus said, “No man can come to me unless the Father which has sent me draw him” (John 6:44). Like Jeremiah, He knew you before He formed you in your mother’s womb (Jer 1:5-“Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”) and preordained your destiny!  Now, let's return to John 17:6.

**John 17:6**  "I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.”

Jesus’ reference to “yours they were'' is a reference to the believers’ pre-existence.  Before He pulled you out of the world, you were known by God and hidden in Christ.  The final identifier of these peculiar people is that they keep God’s word.  They don’t change it, alter it, disagree with it, or disobey it.  They keep it!!

**John 17:7 & 8**  “Now they have known that all things whatsoever thou hast given me are of thee.  For I have given unto them the words which thou gavest me; and they have received *them,* and have known surely that I came out from thee, and they have believed that thou didst send me.”

Jesus was given complete authority to operate in the Father's authority (Name).  He ensured that the ones entrusted to him kept the Father's word.  They recognized that Jesus was sent (Apostolos) from the Father and was an ambassador from God's domain.

**John 17:9**  “I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”

Contrary to popular belief, the world is not on the Lord’s heart or mind.  His prayer was for those that are the Father’s seed, and His seed is identified as those who receive the Father's word in truth…not in theory!

**John 17:10**  “All mine are yours, and yours are mine, and I am glorified in them.”

Jesus is reiterating  His place as co-regent with the Father.  What belongs to Him, also belongs to the Father.

**John 17:11**  :And I am no longer in the world, but they are in the world, and I am coming to you.” Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. Jesus is shifting from his earthy place back to His place of Glory with the Father. His request for us to be one has nothing to do with unity of the saints.  .  It  in fact speaks to our  synchronization with the Godhead.  The Godhead does not debate with one another…they design with one another.

**John 17:12**  “While I was with them, I kept them in your name, which you have given me. I have guarded them, and not one of them has been lost except the son of destruction, that the Scripture might be fulfilled.”

Jesus "shamared" His assignment to prevent unauthorized loss.  To “shamar” means to guard, protect, hedge in, and preserve.  Jesus guarded His assignment as well as those connected to it that the word of God would be fulfilled.

**John 17:13-15**  “But now I am coming to you, and these things I speak in the world, that they may have my joy fulfilled in themselves.**14**  “I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world.”

**15**  “I do not ask that you take them out of the world, but that you keep them from the evil one.”

For Adam’s seed, escapism is always a voice that speaks loudly.  They desire refuge, safety and release from hardship and discomfort.  In these passages, we see that Jesus is clear on the fact that His offspring and chosen ones would be hated by the world.  However, Jesus did not promote our escape from the world…He asked for our protection from the world.  Disconnection from the world, its designs and desires qualifies us as peculiar or “exclusive” people.  Apostle James makes it clear that to be friends with the world labels us as adulterous people and positions us as enemies of God. (James 4:4- “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”).

John 17:16  They are not of the world, just as I am not of the world

Johne3 17:17  Sanctify them in the truth; your word is truth.

John 17:18  As you sent me into the world, so I have sent them into the world.

John 17:19  And for their sake I consecrate myself, that they also may be sanctified in truth.

 Herein lies the heart of reformation… a love for truth! Truth frees us, sanctifies us (sets us apart) and sends us armed into a world that thrives on lies and darkness. The heartbeat of an apostolic people is truth as delivered by scripture and not by opinion or rhetoric.

John 17:20  "I do not ask for these only, but also for those who will believe in me through their word,

John 17:21  that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

In these two verses, Jesus is praying for His apostles who will take the reins of the Ekklesia after his resurrection and ascension and build it according to blueprint.  He also prays for those who believe through the words of His apostles from generation to generation.  This is imperative in this stage of reform for the perpetuation of apostleship throughout the church age.  Contrary to the opinions of many in the body, apostleship has not ceased to function and and remains a vital part of the church’s foundation (Eph. 2:20-“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;”)

John 17:22  The glory that you have given me I have given to them, that they may be one even as we are one,

John 17:23  I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

John 17:24  Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.

As Jesus continues with His petition to the Father for those who have been given to Him (v 24), He prophetically arranged for a perfect oneness between His Elect, using the oneness of the Father and Son as the schematic for this unity.  Additionally, Jesus opened a divine portal through His prayer that allows us access to the place of He and the Father’s rule.  This is not a prayer for some future journey to heaven, but is a divine pathway into the world that He now rules sovereignly from.  Reforming our understanding of the terms **access**, (Eph 2:18) **“**For through him we both have access by one Spirit unto the Father.”, **entrance**, (Heb 9:24) “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:” and **ascent** (John 6:62) “What and if ye shall see the Son of man ascend up where he was before?” will change the trajectory of our approach to God.  We will cease from asking the Lord to “come down” and we will come into compliance with the prophet’s invitation to “Come, let us go UP to the mountain of the Lord, to the house of the God of Jacob! (Is 2:3).

John 17:25  O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.

John 17:26  I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."

Lastly, Jesus proclaims that Those who know the Father belong to the Father.  They will progressively know the authority and power of the resurrected Christ.

Letter from Apostle Dr. Nona Parker

 Dear Reformer ,

As we move  into Chapter 8 of our exploration into the theme of reform, we embark on a journey to glean invaluable lessons from the monumental Protestant Reformation of the 16th century and apply them to the context of modern-day challenges facing the Church.

The reformers of old were men and women of deep conviction and unwavering faith, driven by a passionate pursuit of truth and righteousness. They confronted spiritual ignorance, corruption, and human traditions that had obscured the simplicity and purity of the Gospel. Their courage and commitment reshaped the course of history, leaving a profound impact on the Church and society.

In this chapter, we examine the essential traits that characterized these reformers and learn how their principles can guide us as modern-day change agents within the Church. From honest assessment and strategic planning to unwavering perseverance and a commitment to biblical truth, these reformers provide us with a blueprint for transformational leadership.

We will explore how modern reformers can identify areas in need of reform, envision how the Church should function according to God's design, and strategically plan for long-term change. By embracing a biblical foundation and a steadfast commitment to completion, we aim to contribute to a renewed Church that reflects the glory and truth of our Lord Jesus Christ.

Join me as we uncover the timeless lessons from history and apply them to the challenges and opportunities of our time. Let us embark on this journey together, inspired by the spirit of reform and guided by the wisdom of those who have gone before us.

May we be faithful stewards of this calling, carrying forward the legacy of reform with humility and boldness.

Yours in Christ,

Apostle Nona

**Chapter 8 Lessons for Modern Reformers & Requirements to be considered a modern-day reform**

The Protestant Reformation stands as one of the most profound movements of reform in history, reshaping the trajectory of the Church and society. It was not merely a singular event but a sweeping transformation that unfolded over decades, catalyzed by a rediscovery of the Gospel and a longing for authentic faith.

At its core, the 16th-century Reformation was a response to the spiritual ignorance and corruption that had permeated the Church. It was a rejection of man-made traditions and a return to the simplicity and purity of the Gospel of Jesus Christ and the Kingdom.

Today, as we consider the principles that guided the reformers of old, we glean valuable insights for modern-day reformers seeking to bring about renewal and restoration within the Church.

Key Duties Traits of Modern Reformers:

Below, I have included a list of traits that will help you assess your readiness as a modern day reformer and the duties of the modern day reformer:

1. Honest Assessment: Modern reformers identify areas in need of reform by honestly assessing what is broken, useless, or deficient within the Church. This requires a candid evaluation of traditions, practices, and doctrines that may deviate from biblical truth.
2. Functionality vs. Preference: Modern Reformers They focus on how the Church should function according to God's design, not merely how they desire it to function based on personal preferences or cultural trends.
3. Possess a strong Biblical Foundation: Reformers return to the Creator's pattern as revealed in Scripture, seeking to align every aspect of church life with divine truth.
4. Reformers engage in Strategic Planning: They approach reform with strategic thinking and planning, utilizing blueprints that prioritize biblical principles over personal charisma or agendas.
5. Reformers embody Consistency and Perseverance: Modern reformers understand that lasting change takes time. They work diligently and consistently, addressing one area of reform at a time with unwavering commitment.
6. Reformers possess Long-Term Vision: Reformers do not seek quick fixes but commit to a long-term undertaking, recognizing that genuine transformation requires sustained effort and perseverance.
7. Reformers see to the completion of Reform: They persist until the work of reformation is complete, embracing the challenge with courage and resolve.

The reformation of the 16th century was, at its core, a rediscovery of the Gospel of Jesus Christ and the Gospel of the Kingdom.  God had prepared the scene for reformation by allowing the excesses of human religion, undocumented and unauthorized rituals and requirements, and a diabolical separation between clergy and laity, making church leaders untouchable and God’s people heavy with impossible burdens that were never required by God or authorized by scripture.  Spiritual ignorance ruled the minds of the people. The gospel was perverted. Church tradition trumped divine truth. Personal holiness was abandoned. The stench of man-made traditions covered both pope and priest and corruption of ungodliness contaminated both doctrine and practice.

As the church began to leave the road of straight and narrow, God began the task of raising up strong-willed men and women known today as Reformers.   These change agents were steep in scripture, highly educated, godly and non-compromising.  They possessed a courage to confront  sin, and were emboldened by truth.

In our pursuit of modern-day reform, let us embody the courage, commitment, and unwavering devotion to biblical truth exemplified by the reformers of old. By identifying areas in need of transformation, strategizing with biblical wisdom, and persevering in the work of restoration, we can contribute to a renewed Church that reflects the glory and truth of our Lord Jesus Christ.

Dear Beloved Reader,

As we journey deeper into the exploration of reform and the role of modern-day reformers within the Kingdom of God, we come to a pivotal chapter that delves into the mantle, mission, and message of those called to lead change in our time. Included in this chapter are some of the earmark traits and abilities imprinted within the soul of these master builders.

The next few chapters are essential because they breaks the seal on the principles, patterns and protocols for reformation and the reformer.  I will discuss the importance of continuity as a key of the Kingdom and its necessity within the church.  One additional nugget that God has opened up to me is His mind regarding the preservation of a Remnant for Himself. I will discuss the earmarks and design of His remnant and their makeup and mandate.

In Chapter 8, we highlight  several principles of the Kingdom, which reveal God's pattern of redefining the roles of His ministers rather than retiring them. We discover the significance of continuity as a catalyst for church and kingdom advancement, as seen throughout history when God reserved for Himself a remnant of people to spearhead national reform.

Drawing inspiration from biblical examples, we focus on the concept of a remnant organized around the Word of the Lord, not the word of man. Just as David's reign began with a remnant of mighty men dedicated to the mission of making him king according to the Word of the Lord, modern-day reformers are called to align themselves with a mantle and mission that transcends personal ambition.

We explore the life of Elijah and glean lessons from his mantle and mission, emphasizing the importance of a mission-driven approach to reform. Just as Elijah's mantle was passed on to John the Baptist, we understand that the mantle is meaningless without a mission attached to it, guiding the actions and purpose of those called to reform.

Join me as we explore the profound implications of being connected to a mantle and mission in the context of modern-day reform. Let us be inspired by the legacy of reformers who have gone before us and equipped with the wisdom to fulfill our calling as agents of change in the Kingdom of God.

May this chapter serve as a source of encouragement and empowerment as we embrace our role as modern-day reformers, committed to advancing the Kingdom and glorifying the name of our Lord Jesus Christ.

In the Spirit of Reform,

Apostle Nona

**Chapter \*8 The Role, Mantle, Mission, and Message of a Modern-Day Reformer:**

As we progress, the unchanging principles of the Kingdom unravels the concept of God redefining His ministers’ kingdom roles rather than retiring them, forming a remnant around the Lord's word. Continuity has always been the catalyst for church and kingdom advancements.  As He has always done when His nation was found in the grips of rebellion, treason or disobedience, the Lord will reserve for Himself a remnant of people that will serve as the spearhead of national reform, carrying his agenda into future generations.  Once this remnant of elect servants have been identified, they will always be organized around the word of the Lord,  not the word of a man.  For example, when King Saul was removed by God as the leader of Israel and was replaced by David, his reign began with a remnant of followers known as David’s mighty men.  In Chronicles 11 and 2nd Samuel 23, the bible gives us the name of 37 men that were the nations toughest warriors and credited with great heroic feats.  However, verse 10 points out some interesting points to note regarding these powerful warriors;

*1 Chr 11.10: “These also are the* ***chief of the mighty men*** *whom David had, who* ***strengthened themselves with him in his kingdom****, and with all Israel, to make him king,* ***according to the word of the LORD concerning Israel.*** *“*

These warriors were called “chief of the mighty men”, indicating that they were designated as a type of special forces or a remnant to David.  Notice the verse also describes them as those who were capable of “strengthening themselves” with David and they had one mission in mind.  That mission was to make David king according to the word of the Lord! David’s mantle and mission became the focal point for their service to David, to the Nation and to God!

The importance of reformers being connected to a mantle and mission is expounded on further as we draw lessons from reformers such as Elijah. His mantle purpose and emphasis were built around a mission rather than a person. The mantle is useless without a mission attached to it. Thus, Elijah’s mantle showed up on John the Baptist long after Elijah’s death.

**- Developing a Remnant**

Intricacies of remnant development, the role of prophecy, and the critical importance of honoring the word of the Lord will be meticulously examined in this era of reformation. As the reformation progresses , it addresses the concept of continuity, emphasizing succession, discipleship, and contending for the faith. The loyalties of the remnant birthed out of reformation will be to the agenda of the Spirit and not the charismata of men.  The conclusion encapsulates the essence of embracing the mission, honoring the mantle and listening to the message of those sanctioned by the Lord and dispatched to for the current generation, portraying reformation not as an option but an inevitable transformation.

Defining the term “remnant” is key to understanding its place in God’s world.  The term defined means

1. Residue; that which is left after the separation, removal or destruction of a part.

2. That which remains after a part is done, performed, told or passed. (Websters 1828)

The remnant is built out of God’s people that possess a sense of mission.  The mission formats the soul of the individual.  They begin to sense the value of the mission and carry a strong sense of responsibility to it.  It is becoming a particular breed of people.

All reformation involves progression.  An example of this progression is during the time that judges governed Israel.  The shift from judges to kings gives them a sense of identity and mission.  They had to establish a solid kingdom identity so that even if the king changes, the sense of mission remains. The Achilles heel of the 21st century church is that we brand the man, not the mission.  Apostles and apostolic people brand the mission, not their personality.

**Chapter 9 The Role of a Remnant in Reformation**

A **remnant is not just a selective core, it’s a responsive core!!** Reformation will not carry those who are waiting for the leader to choose them.   Instead of idly waiting, they are aggressively responding to the need for change.  There’s a sense of haughtiness when you are chosen instead of responding.  God employs us based on our prophetic awareness, not on our ecclesial charisma.  The remnant develops the disciplines needed because of what they see that is ill fitted to the purposes of God.  Preserving Ekklesia's values and the continuation of the mission is true prophetic insight.  Much like Issacaar, they are keenly aware of the times and the seasons of the Lord.  How do you know that someone understands the times?  They have the correct value of the mission.  Here are some points to ponder to help us understand the thoughts of God as he strikes the Ekklesia with the fires of Reformation, using a remnant as the firebrand:

1. God shapes a remnant in very strong prophetic climates.
2. God chooses them to establish and stabilize the rule of God according to the word of the Lord.
3. Their actions and disciplines can stabilize the word of the Lord.
4. God’s remnant consists of stable believers.  An unstable person will always sabotage a prophetic expression.
5. They seek God to understand “How can I bring stability to that word?
6. They carry no unhealthy ambitions. Unhealthy ambitions will cause you to never honor the word of the Lord if it excludes you.
7. When we try to create momentum and recreate ourselves, we are driven by the flesh, not the mission.
8. God doesn’t weigh our projects, he weighs our people.  The goal is not getting old, it’s getting mature.
9. We have to weigh how far we are in our missions.  Our conferences must be reconciled to the mission.
10. It is possible to build a church that God regrets He initiated it .(1 Sam 15:11) “I regret that I have made Saul king, because he has turned away from me and has not carried out my instructions.” Samuel was angry, and he cried out to the Lord all that night.”)
11. When we enter the place of God's regret, the grace begins to wane and God allows us to go on without the power.
12. The regret of God is that performance is at an all time high, but were still way off point.
13. We can have performance driven ministry and still be lawless and under the regret of God (Matt 7:21-23) “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”)
14. Continuity is succession from its starting point.  2nd Tim 5 - Eunice to Lois to Timothy.  Continuity starts on the back of discipleship.
15. Continuity means that we look like history.  You must look like the thing that birthed you.  We must create a “this is that” reference.
16. Revival is not a strong biblical concept, continuity was. Revival is a concept we produce when we kill what God created..
17. We have to get back to contending for the faith.  When you don’t contend for the faith, you must pray for revival.  We must restore continuity.

The Achilles heel of the 21st-century church is that we brand a man, and not a mission. Reformers are mission minded with a goal to finish the assignment of change with no regard for self-appointed influencers, social media wonders or culture crafted Christianity.  These reformers became the shining stars in the darkness of the day!

Dear Beloved,

As we approach the final chapters of our journey, we stand united in prayer, aligning our hearts with the divine purpose of reformation that God is orchestrating in our midst. Our prayers are not mere words; they are declarations of partnership with the prophetic movements of our time.

In thes final chapter, we present you with the prayers of reformation—prayers that invite the sword of the Lord to excavate every demonic agenda attempting to infiltrate our land and our lives. Together, we break the powers of darkness, rejecting any attempt to conform us to the ways of the world.

We invite the Angel of the Lord to bring separation, distinction, and demarcation between the kingdom of light and the kingdom of darkness. With faith, we welcome divine judgments and the spirit of burning that cleanses and purges.

God has promised to cleanse His dwelling place, Zion, and establish it once again as a stronghold in the earth. As His church, we are called to be the firebrand, enacting His legislation through fervent prayer, seeking, and turning on behalf of our generation.

Let us rise up as prophets, apostles, and intercessors, filling the breaches and raising the standard of God against our enemies. Together, we declare the re-establishment of God's Church as Zion, the mountain of the Lord.

May our prayers be a symphony of faith and expectancy, knowing that the Name above all names—Jesus the King—is righteous and holy.

In His Mighty Name,

Apostle Nona Parker

**Chapter 10 - 2024 and Beyond**

As we step into Chapter 10 of our journey, we are confronted with the apostolic charge laid out in 2 Timothy 2:2. The next 25 years will be a crucible of fiery trials and refining. We are  entering a season of brutal yet necessary preparation, where God is calling forth amalgamated leaders who are willing to construct His Church according to His divine pattern.

On an international scale, the days of now are a precursor to the seals and judgements recorded in Revelation.  As we approach the years 2025 and 2026, God is awakening His prepared reformer for the next wave of darkness and preparing the reformers of the generations to come.

The charge to this generation is clear: prepare to witness the strength of Samson unleashed upon His reformers, devoid of compromise. Our task is to despise the allure of worldly pleasures (symbolized by Delilah's lap), to utterly destroy the altars of ruling gods, and to declare culture as a cult and sin as a crime.

May this generation of burning ones manifest as ministers of fire, carrying the divine mandate of reformation with purity and exactness.

**The Apostolic Charge to a Generation**

We are given a simple n apostolic charge in 2 Timothy 2:2 - “And the things that thou hast heard of me among many witnesses; the same commit thou to faithful men, who shall be able to teach others also.”  This is the heart and soul of ecclesial continuity.  To fully understand the depth of this charge, we must understand the Lord’s prophetic movements in our time.  As of the time of the writing of this book, the Lord’s remnant in America is in the fire of testing…the fire that removes the dross… the fire that forges and shapes us into the power that He now needs us to be for the next 25 years.   We are entering the brutal burning of readiness!  The Lord will hammer us into shape for the next epoch.  God is choosing people whom He can burn into leadership for the next 25 years.  The Lord is summoning those who are willing to divorce what they had built in the previous era, and are now ready to forge new and lasting agreements with Him and with each other, to build His church according to pattern. The Lord is looking for a Moses type leaders that will work with Him to ensure the earth is seeded with the initiatives of Job 38:12-13 - “Hast thou commanded the morning since thy days; *and* caused the dayspring to know his place; **that He might take hold of the ends of the earth, that the wicked might be shaken out of it?”**

This generation must embody the strength of these words as the Lord uses the remnant, as well as nature, governments and institutions to shake the wickedness out of the day! 2024 and 2025 will be known as the years of the brave decisions as we live through the prophetic times of Isaiah 2 verse 19 that says the Lord rises to terrify  and shake the earth. “And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.” King Jesus is prepared to legitimately and biblically frightening the earth!  God arises as a mighty man of war, conquering all His enemies and placing them under His feet.   This includes those who have “confessed” Him, but have failed to respect Him! This election year is crucial to many of the nations of the earth.  This generation will start to see the consequences and the judgment of God rising as He elects His reformers to make things right.  This will not always be an easy thing to live through! God is shocking the earth in the days ahead and He will jealously fight for his own; but to be His own, you are going to have to possess a level of purity and exactness that you do not deviate from in these days!

Lastly, the charge to this generation is to prepare to see the strength of Samson released upon His reformers void of the sin.  This generation of reformers will despise the lap of Delilah (the world and its pleasures and promises) that they might be able to utterly destroy all temples and altars built for the ruling gods of the day.  They will label culture as a cult, and sin as a crime.  This generation of burning ones will manifest as His ministers, made a flame of fire!

**Chapter 11  Prayers of Reformation**

“Lord God, we stand before you and we come into agreement with what you are doing. Father, we partner with the words of the Prophet, and we welcome the sword of the Lord, even into our generation and into our lives, to come and excavate out of the depths of us every demonic agenda that is trying to come upon the land,  In the Name of Jesus. We break the powers of its perversions, we break the powers over lives, we break the powers of darkness and wickedness in high places and forbid the spirits that would come upon us to try to make us like the world. We say now, let there be a line in the sand.  Lord, let there be a distinction between the kingdom of light and the kingdom of darkness in the name of Jesus. Send out the call from your world, asking “who is on the Lord’s side?’, and let the answers come swiftly and clearly that you might separate your sheep from satanic goats, In Jesus Name!

 We welcome the Angel of the Lord that comes to separate;  that comes to make a distinction and to make a demarcation now,  in Jesus name.   You have decreed in your word “if I cast out demons by the Finger of God,  the kingdom of God has come unto you”, and so we welcome your finger and we welcome your pointing to the need for reformation in the land and in your church.

We welcome your distinctions, we welcome your selections, we welcome your divine judgements, we welcome the spirit of burning. You have decreed and said that you will cleanse the blood that has not been cleansed: for you dwell in Zion. So now we come in the Name of the Lord and we say purge us and cleanse the church.  Establish Zion once again as your stronghold and habitation in the earth.

Out of the soil of this Nation, remove its perversions.  Set a fire across this nation and use your church as the firebrand.  We enact the legislation of 2nd Chronicles 7:13 and 14, as your reformers humbly pray, seek and turn on behalf of a generation.  “If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

Let your prophets arise in strength to purge this nation, let your apostle arise in the power of the Spirit, let your prophetic guard awaken intercession and locate the breeches to make up the hedge.  Let the standard of God be raised against our enemies!  Re-establish Your church as Zion,  the mountain of the Lord and the House of the God of Jacob, In the Name that Is Righteous and Holy…Jesus the King….AMEN and let it be so!”