

The Converging Apostasy: A Thematic Critique

The Purpose of this Writing

The purpose of this writing is to show that the spiritual heritage of a large segment of current-day Charismatic Christianity has its roots in what I will call the “Esoteric World” and that there is an “apostasy” currently growing that is drawing the teachings of the Esoteric World into the Christian World through this open door. In particular, I will examine the teachings from the Esoteric World that filtered down through the 17th century “prophet” Jane Lead to the Latter Rain movement of 1948 and the Manifest sons of God ministries which it spawned. This trickledown effect has provided the current-day New Apostolic Reformation of Charismatic Christianity with a doctrinally-based incentive to “take back” America “for God” and has begun to expose the denominational and evangelical churches to a set of dangerous precedents through the desire to remain vital and “relevant” to the world and heed the call of Christian “unity.”

The main body of this writing consists of thematic critiques which I will make of the teachings associated with four of the movements that I consider to be of central importance to achieve this goal. This collection of critiques will result in a selective compilation of false doctrines along specific thematic lines and comprise something like a handbook format for the analysis of the major components of apostasy. This will entail critiques of (1) the ideas of the 2nd century Gnostic Valentinus (2) the writings of Jane Lead (3) the teachings of her spiritual descendants in the Latter Rain movement and the Manifest sons of God ministries and (4) the “prophetic” ministries of the influential, current-day New Apostolic Reformation that flourish in numerous “megachurches.” The teachings of other writers and movements that exemplify the themes of the Converging Apostasy, such as those on the far-Right, are included but given a position of secondary importance.

Not all of those in the Latter Rain movement taught Manifest sons doctrines, but it is clear that the Latter Rain movement served as a Petri dish for the development and growth of Jane Lead-inspired, Manifest sons of God teachings and ministries. It is likewise clear that the ideas of Valentinus have served as a foundation and inspiration for the Esoteric World, and the “New Age” movement

which it spawned, and for the basic tenets of leading figures such as the 19th century “occultist” Helena Blavatsky, the 20th century “Christian esotericist” Alice Bailey, the 20th century “occultist” and Satanist Aleister Crowley, and the Neo-Gnostic and Neo-Nazi strands of the Alt-Right.

By showing the cross-pollination of ideas between the Esoteric and Christian Worlds, and the insinuation into the Christian World of themes more at home in the Esoteric World, my aim is to provide a wakeup call to Christians who desire to follow the Jesus Christ of traditional, orthodox, Biblically-based Christianity. I also hope that, in the process of doing so, those who do not claim to be believers in Jesus Christ would come to see him in a pure light and not as the Jesus of fractured mirrors, lies and promises of death.

If you prefer to get to the chase as far as this content is concerned, you may want to first make a quick scan of the Table of Contents to get your bearings, read An Introduction to the Converging Apostasy on p. 11, and then skip over the rest of the introductory section and jump ahead to either My Journey into the Land of the Converging Apostasy on p. 21 or to The 10 Themes of the Converging Apostasy on p. 28. If you choose to hang tight with the information that precedes the meat and potatoes portion of this report, however, I believe it will be a helpful way to know where I’m coming from, where I wish to go, and how I will endeavor to get there.

Table of Contents

- p. 11 An Introduction to the Converging Apostasy
- p.12 A Few Disclaimers and Methodology
 - p. 16 Even More on Methodology?
 - p. 17 A Statement of Disbelief
 - p. 19 On Making a Selective Reading
 - p. 18 Open-Door Doctrines
 - p. 19 One Thing Leads to Another: The Gravitational Pull of False Doctrines
- p. 21 My Journey into the Land of the Converging Apostasy
 - p. 26 The 7-Point Theme of “The Christ”
- p. 28 The 10 Themes of the Converging Apostasy
 - p. 28An Introduction to the 10 Themes of the Converging Apostasy
- p.29 The Theme of Ongoing Revelation
- p. 30 The Theme of Deification Based on the Big Lie
 - p. 30 The Deifying Big Event is the Manifestation of the Sons God is the Externalization of the Hierarchy is the Consummation of the Ages
- p. 34 The Theme of Angels?
 - p. 35 Collapsing Contexts for “The Return” of “Angelic” Spirits
- p. 36 The Theme of Taking Dominion
- p. 36 The Theme of the Sacred Purge
 - p. 39 QAnon and the Sacred Purge
 - p. 40 Christian Identity and the Sacred Purge

- p. 43 Dostoevsky and the Sacred Purge
- p. 43 The Theme of Race
- p. 44 The Themes of the Multi-Faceted Goddess and the Devil Reborn
 - p. 44 An Introduction to the Themes of the Multi-Faceted Goddess and the Devil Reborn
- p. 47 The Theme of the Multi-Faceted Goddess
 - p. 51 The Multi-Faceted Goddess and the Sacred Purge
- p. 52 The Theme of the Devil Reborn
- p. 56 The Theme of Sacred Sex
 - p. 58 There is no Sin in the Garden?
 - p. 60 The Multi-Faceted Goddess and Sacred Sex
 - p. 61 Deification Based on the Big Lie and Sacred Sex
 - p. 64 Taking Dominion, the Sacred Purge and Sacred Sex
- p. 66 A Thematic Critique of the 2nd Century Gnostic Valentinus
- p. 92 A Thematic Critique of the Teachings of Aleister Crowley
- p. 104 Introduction to a Thematic Critique of the Teachings of Jane Lead
 - p. 105 14 Doctrinal Points that Influenced the Latter Rain Movement of 1948 and the Manifest Sons of God Ministries
- p. 108 The Roads that Led to Jane Lead
 - p. 108 The Road to Lead Goes Through the Kabbalah

- p. 122 The Road to Lead Goes Through Joachim of Fiore
- p. 124 The Road to Lead Goes Through Jacob Boehme
- p. 141 The Road to Lead Goes Through John Pordage
- p. 144 What Do Scholars Say About Jane Lead?
 - p. 148 Phone Conversation with Dr. Bridget M. Jacobs about her *A Prophecy out of the Past* (7/1/2020)
 - p. 149 More Scholarly Examinations of the Works of Jane Lead
 - p. 151 What did Pastor Bill Mack have to Say About Jane Lead?
- p. 159 A Thematic Critique of the Written Works of Jane Lead
 - p. 159 *The Revelation of Revelations: THE Seven Seals, the Seven Thunders, and the New-Jerusalem State* (1701) by Jane Lead
 - p. 164 From *The Eight Worlds: A Manifestation Concerning The Eight Worlds or Regions Allotted to Human Souls; According to their Several Degrees of Ascent or Descent* (1695) by Jane Lead
 - p. 170 *Now Follows the VISION of the Seven Churches* by Jane Lead
 - p. 174 *The Enochian Walks with God, Found out by a Spiritual – Traveller, Whose Face Towards Mount – Sion Above was Set* (1694) by Jane Lead
 - p. 183 *The Ascent to the Mount of Vision* (1699) by Jane Lead
 - p. 193 Further Pertinent Quotations from Jane Lead
- p. 203 Did Jane Lead have any Influence on the Early Shakers?
- p. 203 What do Jane Lead and Mormon's Have in Common?
- p. 205 Did Jane Lead Influence Christian Identity?
- p. 209 Before the Latter Rain of 1948 Began to Fall

- p. 211 A Thematic Critique: William Branham and Jim Jones
- p. 221 A Thematic Critique: Franklin Hall
- p. 229 The Big Four: Jane Lead's Influence on the Latter Rain Movement and the Manifest Sons of God Ministries
 - p. 229 Recorded Interviews with Teachers Inspired by the Latter Rain Movement and the Manifest Sons of God Doctrines
 - p. 231 A Thematic Critique of the Teachings George Hawtin
 - p. 247 A Thematic Critique of the Teachings of Royal Cronquist
 - p. 264 An Introduction to the Teachings of Bill Britton
 - p. 274 A Thematic Critique of Bill Britton's Published Works
 - p. 305 A Thematic Critique of the Teachings of J. Preston Eby
- p. 321 Three More Cults that Teach Manifest Sons of God Doctrine
 - p. 322 A Thematic Critique of the Teachings of Sam Fife
 - p. 331 A Thematic Critique of the Teachings of Sam Fife's Successor
 - p. 335 A Thematic Critique of the Teachings of John Robert Stevens
 - p. 344 A Thematic Critique of the Teachings of "Moses" David Berg
- p. 347 More Ministries Influenced by Manifest Sons of God Doctrine
 - p. 347 A Critique Noreen Nichols' "Christian" Astrology and "Present Truth"
 - p. 348 The Sacred Purge According to Rosemary LaVigne
 - p. 348 A Thematic Critique of the Teachings of Kelley Varner
 - p. 352 A Thematic Critique of the Teachings of John and Anne Gimenez

- p. 355 A Thematic Critique of the Teachings of Earl Paulk
- p. 359 A Thematic Critique of the Teachings of David Ebaugh
- p. 371 A Thematic Critique of the Teachings of Ray Prinzing
- p. 386 A Thematic Critique of the Teachings of Roland Pletts
- p. 394 A Thematic Critique of the Teachings of The Freedom ARC Apostolic Resource Centre
- p. 398 It Spreads Through Those Influenced by the Latter Rain Movement and the Manifest Sons of God Doctrines
 - p. 398 Francis Frangipane
 - p. 399 Paul Cain
 - p. 399 Bob Jones
 - p. 400 James McKeever
 - p. 400 Paul Crouch
 - p. 490 Lance Wallnau
 - p. 401 Gary Foster
 - p. 401 Rodney Howard-Browne
- p. 402 It Spreads to the New Apostolic Reformation: A Thematic Critique of the Teachings of Gwen Shaw
- p. 414 A Thematic Critique of the Teachings of Bill Hamon
 - p. 423 Cindy Jacobs Carries the Torch
 - p. 428 Mike Bickle Carries the Torch
 - p. 431 Rick Joyner Carries the Torch

- p. 433 Lou Engle Carries the Torch
- p. 434 James Goll, Chuck Pierce, and Dutch Sheets Carry the Torch
- p. 436 It Continues to Spread from the White House
 - p. 437 Paul White Carries the Torch
- p. 439 It Spreads in Denominational Churches
- p. 446 It Continues to Spread Through “Softer,” More “Rational” Voices: A Thematic Critique of the Teachings of Jim Watt
- p. 454 From the Fringe of the Far-Right
 - p. 455 A Thematic Critique of the Teachings of Eldon Purvis
 - p. 458 A Thematic Critique of the Teachings of Wesley A. Swift
 - p. 479 A Thematic Critique of the Teachings of Savitri Devi
 - p. 481 A Thematic Critique of the Teachings of Julius Evola
 - p. 483 A Thematic Critique of the Teachings of Alexander Dugin
 - p. 487 A Thematic Critique of the Teachings of John Lamb Lash
 - p. 496 The Ideas of Richard Spencer
- p. 497 From Russia with Love?: The Big Three
 - p. 499 A Thematic Critique of the Teachings of Vladimir Solovyov
 - p. 506 A Thematic Critique of the Teachings of Nikolai Berdyaev
 - p. 507 A Thematic Critique of the Teachings of Ivan Ilyin
- p. 508 From the Fringe of the Fringe
 - p. 509 Erich von Däniken

- p. 509 The Tempelhofgesellschaft
- p. 510 Quetzalcoatl
- p. 511 Nazi Occultism
- p. 512 The Ouroboros
- p. 513 The Order of the Solar Temple
- p. 513 The Process Church of the Final Judgment
- p. 517 The Order of Nine Angles
- p. 519 Charles Manson
- p. 521 The Manifest sons of God Teachings and the New Age Message - It's all the Same Thing!
 - p. 522 The Neo-Pentecostals and their Amazing New Age Teachings!
 - p. 523 Two Versions of the Same Lie
 - p. 524 That Which is Externalized will be Made Manifest
 - p. 525 Convergence with the New Age Message on the Far Right
 - p. 525 No Love Lost
- p. 527 The Esoteric World and the New Age Message Which it Spawned
- p. 527 The Big Two: Godmothers of the New Age Message
 - p. 528 A Thematic Critique of the Teachings of Helena Blavatsky
 - p. 543 A Thematic Critique of the Teachings of Alice Bailey
- p. 562 The Converging Apostasy Continues: The Manifest sons of God Doctrines or the New Age Message?
 - p. 562 A Thematic Critique of the Teachings of Good Seed Ministries of Terry and Tykie Crisp

p. 573 So What's Up With 1948?

p. 575 The Return of the Crisps

p. 580 A Thematic Critique of the Teachings of Dean Johnson

p. 585 A Thematic Critique of the Teachings of Raëlianism

p. 589 Three Themes from New Age Teachers

p. 589 Angels?

p. 589 Deification Based on the Big Lie

p. 590 The Sacred Purge

p. 594 And Then There Was Joseph Smith: A Thematic Critique

p. 601 The Conclusion of the Converging Apostasy...

And Some Closing Remarks

p. 602 Appendix I: Scriptural Prerequisites of the Converging Apostasy

p. 603 Appendix II: The Anointing and Jesus Christ

p. 603 In the Beginning

p. 604 Charismatics Christian Leaders Influenced by the Latter Rain Movement

p. 605 What does the Esoteric World say about Jesus and Christ?

p. 607 Appendix III: The Metaphor of Two Rotting Onions

p. 608 Appendix IV: A Few Words of Wisdom

p. 609 Appendix V: A Quick Comparison Between Valentinian and Manifest Sons of God Teachings

An Introduction to the Converging Apostasy

The ideas upon which the Converging Apostasy is based are as old as humankind. What is the Converging Apostasy? It is the observable coalescing of the central doctrines of a “Christian” version of Apostasy with that of an openly non-Christian, “Esoteric” version. This investigation on their convergence will start with teachings inspired by Valentinus, the so-called “Christian” Gnostic of the 2nd century. I will then focus on key points and bridges of transference along the “Christian” strand of Apostasy from Valentinus, to the “Christian” Kabbalists of the Renaissance period, to the 16th century mystic and “spiritual alchemist” Jacob Boehme, to the 17th century mystic and “prophet” Jane Lead, to the Latter Rain movement of 1948 and Manifest sons of God ministries which it spawned, to the influential current-day New Apostolic Reformation, aka NAR, found primarily in Charismatic “megachurches” and, finally, to the more gullible, or “openminded,” factions of both nondenominational and denominational Christianity.

The same ideological points of doctrine that are working their way into the Christian World can also be seen in the “Esoteric” strand, and can be traced primarily through the 2nd century Gnostic Valentinus, the 13th century Kabbalah and its resurgence in the “Christian” Kabbalists of the Renaissance period, the 16th century mystic and “spiritual alchemist” Jacob Boehme, the 17th century mystic and “prophet” Jane Lead, the 19th century “occultist” Helena Blavatsky, the 19th century “Sophiologist” and student of Valentinus and the Kabbalah, Vladimir Solovyov, the 20th century “Christian esotericist” Alice Bailey, and the influential 20th century student of Valentinus, “occultist,” and Satanist Aleister Crowley.

In addition, the syncretistic amalgamation of beliefs found in many Alt-Right, Neo-Nazi and white-supremacist groups and writers, such as those of Savitri Devi, Julius Evola, Alexander Dugin, Wesley A. Swift, Richard Spencer and John Lamb Lash, show the influence of these same Gnostic and “Esoteric” beliefs, as do those who reside on the extreme reaches of the Converging Apostasy, what I refer to as the “Fringe of the Fringe.” And, in that both the Christian and Esoteric paths of the Converging Apostasy have the same ultimate source of inspiration, and basically identical goals, as I will endeavor to make clear, the unidirectional, scripturally-defined trajectory of their Convergence is observable and predictable

and likely to continue until all of their apparently disparate Pieces of the Puzzle fit together.

Nevertheless, in tracing these Points of Departure from sound doctrine and Points of their Arrival into Apostasy it is fair to ask if I'm implying that there is a 100% direct lineage of ideas from Valentinus all the way to the current-day New Apostolic Reformation and, similarly, from Valentinus to the teachings of those in the current-day Esoteric World. The answer is no, not exactly. More accurately, it can be said that in contrast to being conveyed by a single, tangible, doctrinal Pandora's "giftbox" that has been handed down through time, they have all breathed the same polluted air, as if the noxious fumes that have poisoned them were released in the same ahistorical gas chambers.

Major Points of Arrival into the "Christian" strand of the Converging Apostasy are created by (1) those who espouse a belief in current-day "prophets" and "apostles" (2) the entrance of many problematic, unbiblical doctrines into "regular," "normal" denominational Christianity through the Open-Door Doctrine of "restored" Latter Rain-style, trance-inducing "praise and worship" (3) the push for "unity" above doctrine in order to "take back" America for God and (4) the push for "unity" above doctrine based on "universally unassailable" Christian initiatives for "effective" prayer, evangelism, and "engaging" and "anointed" Christian music.

Factors that contribute to the merger, convergence, and cross-fertilization between the Christian and Esoteric strands of Apostasy include (1) the widespread relativistic point of view in which there is no objective truth (2) a "unity in diversity" that will lead to peace and elevated spirituality (3) paradoxically, a worldwide tendency toward right-wing totalitarianism (4) the ever-present global problems of social unrest, poverty, famine and disease and (5) a spiritual vacuum that spiritual "seekers" attempt to fill.

A Few Disclaimers and Methodology

First, I'm not a conspiracy theorist, but I am relatively well-versed in an assortment of doctrinal-lunacies. Unfortunately, while in the process of describing the goals and beliefs of those with conspiratorial-like outlooks, it is easy to sound like one of the denizens of their proverbial funny farm. This same principle applies when simply quoting the predictions and warnings of Jesus and his Apostles; for

those outside of the faith of Christianity, these predictions and warnings can sometimes come across as the fanciful imaginations of a sci-fi novelist.

As a retired teacher, I have learned the educative value of repetition for both kids and adults. Accordingly, to facilitate tracing certain themes that I feel are reflective of the Converging Apostasy, I have used repeated labels for the participants, their doctrines, and the movements to which they belong. For example, although I admittedly label Valentinus as the “2nd century Gnostic Valentinus” ad nauseum, the desired effect is that (1) he will remain identifiable in each context in which he is mentioned and (2) his ideas will remain understandable when they are brought into juxtaposition with those of others who are similarly repeatedly labeled. I also do this by regularly labeling particular individuals and topics of interest such as the “Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned,” the “occult-inspired, racist, white-supremacist, Christian Identity preacher Wesley A. Swift,” and the “17th century “prophet” Jane Lead.”

For this reason, what I have written is often strategically redundant. My collection of thematic critiques can therefore be used as a Handbook of the Converging Apostasy where each vignette is, hopefully, able to be understood individually through the assistance of revisiting central themes and analyses. By so doing, my repetition of terms and ideas aims to (1) place each idea in the context of its relative importance to the Converging Apostasy (2) allow my critiques to operate as stand-alone reports and (3) help make sometimes convoluted, metaphorically-based Esoteric teachings easier to be understood.

Rather than providing a polished, entertaining, “good read,” I have opted to dig deep into the primary sources of those I critique, and rely on the secondary critical writings of scholars when appropriate.

I have attempted to reduce the complexities of often confusing concepts and precedents down to the basic themes of their main ideas. Although there is no completely consistent narrative which can be traced to a monolithic source of concepts for any given text, endeavoring to follow these main ideas and their similarities affords an overall view of the central driving tenets of the Converging Apostasy and allows for an educated, predictive reading of their varied presentations.

I'm not by any stretch of the imagination a scholar, but I do rely on what scholars have had to say about the background and development of the ideas of those I consider to be key figures, like the 17th century "prophet" Jane Lead, along with some of the central ideas of the Esoteric World, such as those based on Kabbalistic texts, the writings of the 2nd century Gnostic Valentinus, and his spiritual descendants, of whom I consider the 19th century Esotericist Helena Blavatsky and her 20th century disciple Alice Bailey to be prime examples.

I have attempted to avoid anything closely resembling a comprehensive study of various movements and their leaders, however, or the scholarly presentation of historical minutia and personal idiosyncrasies of the adherents of the Converging Apostasy. Instead, I have tried to keep my critiques focused on what I have identified as the key themes of the Converging Apostasy and how they are inextricably linked together.

I have tried to avoid a sensationalized look at this oftentimes admittedly bizarre content. Instead, I will look at what follows logically from each concept that I address and at what can therefore be "justified" based on these concepts.

I have tried to avoid guilt by association, although similarities of ideas amongst birds of a feather who flock together should, and do, raise legitimate questions as to the possibility of their common sources of influence.

I have tried to avoid putting all of my eggs in one basket, meaning no one person or ideology presents all of the Pieces of the Puzzle that collectively makes up the present-day Converging Apostasy. For this reason, I won't try to say that all of the themes of the Converging Apostasy exist through the teachings of key actors such as the 2nd century Gnostic Valentinus, the 19th century occultist Helena Blavatsky, the 20th century "Christian esotericist" Alice Bailey, the 17th century "prophet" Jane Lead, the Latter Rain Movement of 1948 and Manifest sons of God teachings which it spawned, or the current-day New Apostolic Reformation. Instead, I will attempt to show that the teachings of each of the movements and leaders that I examine contain varying degrees of the themes of the Puzzle of the Converging Apostasy which, according to scripture as I understand it, will at some time come together as a deceptive whole.

Furthermore, I will attempt to highlight the many parallels that can be drawn between so-called "New Age," "Esoteric," or "occult" ideas, those of the Converging Apostasy emerging within the Church, and the sources of these ideas

which they hold in common that are apparently leading in a unidirectional trajectory toward a scripturally-defined convergence. In the process of doing this, I have decided to use the words “Esoteric World” to indicate what some call the “occult” or “new age,” and what it appears most scholars refer to as “Western Esotericism.” In fact, a more accurate but not entirely necessary distinction to make is that what I call the Esoteric World spawned what many refer to as one of its subsets, the “New Age” message. To avoid painting with too broad of a brush, I have used the phrase “the Latter Rain movement of 1948 and the Manifest sons of God doctrines” to indicate those who were influenced, whether directly or indirectly, by the teachings and “prophecies” of the 17th century mystic and “prophet” Jane Lead.

Although my father was a faithful Presbyterian minister with a well-stocked library of theological works and Church history, of which I made frequent use, I have not been trained in Biblical exegesis. It is therefore not my intention to give the one “true” meaning of all of the scriptures referenced by those I critique. In addition, I often leave the scripture that is being twisted out of any plain and sane meaning, or cherry-picked out of the setting of its original context, implied and unspoken. Instead, I try to stick to the apparent meaning each false teacher conveys according to the context in which it is given. The fair-handed use of context, of course, is crucial to understanding when language is loaded in the over-lapping, nuanced terms and metaphorically-rich presentations of the Converging Apostasy.

In making an explanation of the often complex and convoluted teachings of the Esoteric World that “unfold” to the aspirant through these overlapping metaphors, I have attempted to strike a balance between using the nomenclature of the Converging Apostasy and, conversely, judiciously minimizing the use of its “loaded language.” Overuse of this often strange and foreign language risks the possibility of losing the reader in a whirlwind of hidden meanings, double-meanings, symbols and allegories. On the other hand, to neglect to allow Esoteric-based language to flow with at least relative freedom runs the risk of leaving the reader both unacquainted with the “lay of the land” and unsure whether or not my sometimes de-contextualized explanations and interpretations are completely arbitrary and subjective. As a result, in the hopes of making the themes of the Converging Apostasy understood, I have opted to let the doctrines speak for

themselves to as great of a degree as possible, and then translate them into plain English for the reader when it seems necessary.

Even More on Methodology?

Sorry to say, but yes there is a little more. For example, I include information gathered from interviews with adherents, their writings, and my interpretation and explanation of what they have presented. In addition, I include my beliefs about the Biblical warnings of Jesus Christ and his Apostles regarding false prophets, lying miracles and wonders, a falling away from the faith into Apostasy rather than an “end-time revival,” the persecution and killing of the faithful, a belief in what I call the theme of Deification Based on the Big Lie as the ultimate form of idolatry, and the spirit of “antichrist” in the denial of “traditional,” “orthodox,” Biblical Christology.

I will include observation-based predictions that analyze the convergence of Christian and Esoteric beliefs which have self-proclaimed aims of ushering in a “theocratic” “kingdom of God” headed by a leader deemed as “the Christ” or “world teacher.” I will include my personal interpretations about the “manifestation of the sons of God” of the Christian World as a near equivalent to the “externalization of the Spiritual Hierarchy” of the Esoteric World. I will also make the point that the “Shekinah,” the “coming of the Lord in Clouds,” the “Parousia,” and the “Appearing” of the Lord are, in the hands of the many misguided, all referring to the same event of a deifying infusion, or “union,” of the “angelic” spirits of “God’s army” in the “heavenlies” with “God’s army” on earth in order that “all twos” might “become One.”

I will include an analysis of the Esoteric World’s Valentinus-based ideas about the merger of female presentations of deity, and their identification of female deity as “Lucifer,” the “fallen,” “androgenous,” Lucifer-like “Sophia.” I will trace the introduction and proposed establishment of a revamped “Mystery Religion” based on the Valentinian “sacraments” of a “Redemption” from, or the “Renunciation” of, Jehovah the God of the Jews, and Valentinus’ teachings about a state of “sinlessness” achieved through a deifying infusion, or “union,” with one’s personal “angel” in the experience of the “sacrament” of the so-called “Bridal Chamber.” This will include my endeavors to demonstrate the influence of these two “sacraments” on the ideological development of the Esoteric World.

Finally, I will highlight the similarity of certain aspects of the Esoteric World that have insinuated their way into in the “Christian” world as expressed in the concept of the “manifestation of the sons of God.”

A Statement of Disbelief

Although I wish the following points held no water and were of no consequence, unfortunately, the unbelievable facts of the Converging Apostasy turn out to be true but stranger than any fiction I have the ability to concoct. Apart from my personal incredulity at the scope and depth of the twisted teachings that I have critiqued, I have nevertheless come to believe that the 1948 “Latter Rain” movement inspired and birthed the “Manifest sons of God” doctrines and ministries, the “Kingdom Message,” and the current-day New Apostolic Reformation, or “NAR,” on the far “Right” of the Christian World, and that the loosely organized Neo-Gnostic/Theosophical-based, core set of beliefs on the far “Left” of the Esoteric World hold virtually parallel beliefs concerning eschatology.

It has also become clear that the ideologies of the extreme Left and Right are in the process of coming together and converging with dangerous, life and death implications. I believe that this Convergence is facilitated by their commonly held position on “ongoing revelations” from God, a cross-fertilization of ideas, and the urgent desire to take decisive action in order to “fix the world,” bring “peace,” and inaugurate “the kingdom.” The core set of beliefs of the Converging Apostasy go beyond those of any of the individual, personal characteristics and quirks of the extremists whose ideas I critique. For this reason, I have no interest in the particular eccentricities of the leaders or aspirants on either side. I believe that what remains important is that they share a doctrinal basis for potential physical and spiritual violence, and that what they believe is fueling their yearnings to fulfill “end-time” prophecies regarding who will be “left” alive to “inherit the kingdom.”

On Making a Selective Reading

My recommendations for how to read my critiques are based on the following points. For Christians who see the Bible as the source for predictions and warnings about future Apostasy, meaning a widespread departure from the Christian faith, all themes of the Converging Apostasy are pertinent. For people who do not see the Bible as a legitimate source for predictions and warnings

about the future, and for whom concepts like “apostasy,” “false prophets” and “false doctrine” are irrelevant, the themes of Taking Dominion and the Sacred Purge should, nevertheless, still be seen as important. This is due to the fact that they are not dependent upon what a non-Christian might consider theological disputes over the minutia of “sound doctrine.” Instead, the themes of Taking Dominion and the Sacred Purge are more easily translatable into “secular” language through concerns about the dangers of the devolution of democracy into “theocracy,” and the suppression and “cleansing” removal of dissents through a “purge” carried out by the foot soldiers of a totalitarian dictatorship.

Open-Door Doctrines

What I call “Open-Door Doctrines” can be compared to “entry level” or “gateway drugs” in that they often bring one into association with those taking and selling “harder,” more destructive and addictive drugs, and they increase the likelihood of participation, addiction, and the destruction of lives. Open-Door Doctrines are, therefore, not necessarily completely developed, but point the way and may set the precedent and logical steppingstones to proceed further into the themes of the Converging Apostasy. Open-Door Doctrines are apparent with both those in the Esoteric World and those influenced by the Latter Rain movement and the Manifest Sons of God ministries which it spawned.

These two parallel threads of belief systems, both “Christian” and Esoteric, are similar in content and goals and evolve and converge through “ongoing revelations” which are often based on the same doctrinal sources of inspiration. Some of these sources of doctrine include the Platonian notion of the “pre-existence” of divine “angelic” spirits, a deifying event seen as the culmination of history, a desire to “cleanse,” or “purge,” the world of dissidents, the sexual overtones of the Valentinian Gnosticism and the Kabbalah, and the Apostasy’s widespread desire to make contact, communication, and come into “union” with “angels” as the means through which to create “glorified,” or deified, “spiritual flesh.” Additionally, the themes of “universal salvation” and “reconciliation,” returning to “Oneness” with deity, astrology, numerology, “initiation” into secret “gnosis,” and the concept of the magical efficacy of the spoken word are widespread and well-trodden entry points into the Converging Apostasy. All of these concepts provide Pieces of the Puzzle of the Converging Apostasy and channel both streams, Christian and Esoteric, into one larger river of deception.

One Thing Leads to Another: The Gravitational Pull of False Doctrines

Because many of the “lesser” evils of the Converging Apostasy are on the same general, scripturally-defined trajectory as some of the “greater” evils, any conceptual connective tissue that exists between them through doctrinal similarities, or any contact with those who are the keepers of the flame of the “deeper revelations,” may convey the “lesser” into the arena of “greater.” As is stated above, these Points of Entry from “lesser” to “greater” evils are what I call Open-Door Doctrines. The process of doctrinal devolution is enabled by the “helpful” conduit of Ongoing Revelations that have an almost Gravitational attraction to the Open-Door Doctrines of the Converging Apostasy.

For example, if you have already “received” the “revelation” that “one will be taken in death, the other left alive to inherit the kingdom” then, through subsequent exposure to teachings that say that “all scriptures” will be “fulfilled” “in” and “through” the “corporate Body of Christ” before the personal, literal, individual Jesus Christ is “allowed” to return, then the revelation of this “lesser” evil will provide an Open Door to the revelation of “greater” evil; that is, the belief that a “ministry” of death is to be carried out through the human agency of morally superior “manifest sons of God” who are “called” to “execute judgment” on those deemed to be the “ungodly.”

Another way to put it is that through the practice of Ongoing Revelation, the hints and implications of “deeper truths,” that others have sketched out as the next steps on the path to “perfection,” lead to a faith that is ever-spiraling out of control and further removed from the moorings of traditional, orthodox, Biblically-based Christianity. When this move toward each “new thing” that God “reveals” to the “prophets” of “present truth” is coupled with the underlying assumption that the greater context in which it operates is the predictive scriptural warnings of Jesus and his Apostles, we get an indication of just what the next “revelation” will be through the content of those admonishments.

In other words, a guiding dynamic of the Converging Apostasy that acts like the Gravitational Pull of Open-Door Doctrines is that they tend to coalesce, expanding and converging in a predictable, unidirectional trajectory, along scripturally-defined paths in which they naturally fall into place. This means that all of the themes of the Converging Apostasy don’t need to be present at any given time or

through any one particular teacher or set of doctrines. Instead, the themes act like a flock of blackbirds in the winter. They move as a whole in a fluidity of loosely interconnected parts, all heading toward a specific destiny, one in which the individual members of the flock are able to break off from the whole, redirecting it and regrouping in an apparently chaotic yet infinite set of chilling deceptive possibilities.

My Journey into the Land of the Converging Apostasy

I began my journey as a naïve, somewhat skeptical Christian observer, gathering information on what seemed to be a disparate scattering of false teachings and false teachers from fanatics and extremists over the centuries. Attempting to tie them together and draw any conclusions about where they were headed or if there was any connective thread, any rhyme or reason to their belief systems, seemed a bit farfetched to me at that time.

Around 1982, however, with my departure from a church following the teachings of the so-called “Word of Faith” or “Positive Confession” movement within Charismatic Christianity (Kenneth Hagin, Kenneth Copeland, Hobart Freeman, etc.), I began making a private investigation of the history and teachings of the Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned, both of which had an influence on the “cult-like church I had left. Along the way, through exposure to much of the available literature on the topic, both pro and con, I began to be able to think like an “insider,” reading “between the lines” of often difficult and convoluted Esoteric-based information.

Over time, and with the help of my background as a literature teacher with an eye for “poetic logic,” I learned how to anticipate with a fair degree of accuracy what the next “new revelation” might be for the manipulative, heterodox groups that I examined. I began to see how their so-called “deep revelations” were in reality just “logically” followed foundational doctrines, already in place and taken as givens, but presented incrementally, “line upon line, precept upon precept,” producing orchestrated, experiential, Eureka-like “spiritual” events for adherents. Also of great help in my growing understanding was what I learned from “ex-members” of similar groups, various Christian apologists, and the testimony of many in the secular “Anti-Cult” world.

As I proceeded, I began to see just how well-conceived the false doctrines were in pulling Christians and non-Christians away from the basic, fundamental truths found in the Bible and how these erroneous teachings invariably “aimed” at systematically destroying the unique position of Jesus Christ. I began to see how the teachings of false prophets lined up with the warnings of Jesus and the writings of the Apostles. For that reason, I will start this presentation of information from the position that what the Bible says about events in the future,

what Jesus called the “close of the age,” are to be taken as givens. This includes his predictions and warnings about “false prophets,” “false Christ’s,” “lying signs and wonders,” a large scale “falling away” from the faith, and the persecution and killing of Christians under the leadership of an imposter Christ who establishes a world religion under his rule before the personal, literal, seen-by-every-eye, physical return of the individual Jesus Christ.

This means my methodology is deductive and my interpretations of seemingly vastly varying movements from different geographical locations and points in history and their doctrines is thematic and, therefore, basically ahistorical, cumulative and non-contextual to a substantial degree. Nevertheless, within the context of my position as a Christian “apologist” I have tried to avoid unnecessary sweeping generalizations and guilt by association to the best of my ability.

My investigations led to the realization that much of the Extra-Biblical Sources of Inspiration and doctrines that are part of the Latter Rain, Manifest sons of God-influenced Christian World paralleled concepts more at home in an Esoteric or “New Age” setting. In addition, I, like others, saw evidence of a gradual convergence of those influenced by the Latter Rain movement and Manifest sons of God ministries, and those from the more openly Esoteric perspective.

This led, more specifically, to tracing the influence that the 17th century mystic and “prophet” Jane Lead had on the doctrinal development of several key figures of the Latter Rain movement of 1948. In learning about Lead and her spiritual mentor Jacob Boehme and other “spiritual alchemists,” the Kabbalah and Neoplatonism came up repeatedly, along with their revamped presentations through “Christian Kabbalists.” In learning about Lead and Boehme, and the influence of the Kabbalah on the streams of thought in which they flowed, I began to see what appeared to be similarities to some of the earlier teachings of the 2nd century Gnostic Valentinus. As I learned more about the teachings of Valentinus, I was made aware that he had not only been influenced by a “mystical” reading of Christian scripture, especially portions of the letters of the Apostle Paul, but also by both Plato and the pre-Christian “Mystery Religions.” In turn, I found that he influenced, whether directly or indirectly, many in the Esoteric World, like the 19th century “occultist” Helena Blavatsky, the 19th century Russian mystic and student of Valentinus and the Kabbalah, Vladimir Solovyov, the 20th century “Christian

esotericist” Alice Bailey, and the 20th century “occultist,” student of the Kabbalah and Satanist Aleister Crowley.

As a result, a very strange and dark picture began to unfold. This picture included the hallmarks of Apostasy, and seemed to be the fulfillment of the predictive warnings of Jesus and his Apostles. In contradiction to these warnings of Jesus, the “Christian” thread of the Converging Apostasy speaks of a time of unprecedented “miracles” and “supernatural” events that usher in a “new order,” a “new age,” the “Kingdom of God,” rather than the Biblically-stated “falling away” from the faith. In a sham, chronologically-displaced version of the second coming of Jesus Christ, it speaks of a time of world-control by one claiming spiritual ascendancy who will demand worship under the threat of death.

It includes a “renunciation” of the creator Jehovah out and out, or in steps, by saying that saving faith in Christ only achieves a “lower level” of spirituality which is to reach its culmination in the higher, superseding, deifying spiritual event of “full sonship” at the “manifestation of the sons of God.” The Converging Apostasy teaches that “angelic,” “pre-existent” spirits who are the “sons of God,” will be “made manifest” when they “return” and are “perfected,” or made “complete,” through “union” with those who make their “Bodily Vehicles” available as “prepared,” “chosen vessels” on earth. It either lowers Jews in status, supplanting them through claiming to be the true “spiritual Israel,” or openly vilifies them and seeks their “extermination” because of their connection to the “arrogant,” limiting, “imposter” Jehovah and his laws.

The Converging Apostasy speaks in the language of the “ongoing,” “unfolding,” “progressive,” “revelations” of “present truth” in an ever-growing lexicon of Extra-Biblical concepts and an openness to sources of teachings and spiritual practices from what has traditionally been considered heterodox and unscriptural. It values experience over doctrine and the “rhema” of “present truth” over the canon of the written scriptures. The Converging Apostasy expands the language and imagery of scriptural texts until they become ever more sensual and erotic. It opens the Trinity to include a feminine goddess-aspect and associates the inclusion of that “goddess” with the “coming together” in “One” of all “opposites,” such as “male and female,” “divine and human.” It includes in this

“consummation” the “union” of the “corporate Body of Christ in heaven” with the “corporate Body of Christ on earth.”

It even says that Christ and the “fallen,” Lucifer-like, “androgenous” “goddess,” “Sophia,” will be “reunited” in this culminating “restoration” of “balance” and “harmony.” In other words, it looks forward to the “many-membered corporate Body of Christ” on earth, identified with the masculine Jesus, to come into “union” with the spirits of the “many-membered,” “corporate Christ” who is revealed as a feminine “Sophia” in “heaven,” and who is then identified, in effect, as the “corporate Body” of Lucifer and his “angels.” I will provide further explanation of this complex and bizarre concept later.

The Converging Apostasy says that those at the vanguard of this final, “consummating” spiritual outpouring will be aided by “angels,” will “take dominion” politically, will become “inChristed,” or deified, by a “union” with these “ministering spirits” who “without us cannot be made perfect,” and will then carry out a great, sacred “purge” of those who resist or fight the establishment of the “new world order.” In the context of the scripturally-defined, unidirectional nature of the Converging Apostasy, this “purge” appears to outline a reestablishment of what could only be compared to as the human sacrifice carried out by some pre-Christian pagan societies. “Universal reconciliation” is promised, however, for those who acquiesce and therefore are allowed to survive, remaining “alive” to “inherit the kingdom.” To this is added the caveat of a purgatory-like existence in one of the levels of the “heavenly realm” until the final day when “complete restoration” through deifying “union” will be granted to “all,” including Lucifer, his “angels,” “apostatized souls,” and those who needed to be “removed” and, as such, have had their deifying “glorification” put on hold.

The Converging Apostasy says that there will be a “return” to the “Garden of Innocence,” having become “incorruptible” like the angels, implying a return to a “sinless” state beyond shame or the bounds of marital limitations. It says that “the Christ” is “restrained” and cannot return to “receive” a “glorious kingdom” until “all things are restored,” “subdued,” or put in place, “under his feet.” It is said that he will be “allowed” to return, or “reveal” himself, only after all of “the written judgments of God” have been carried out “in” and “through” the

“corporate Body of Christ” on earth. He will then, it is said, rule over a “worldwide religion” composed of this “corporate Body of Christ,” the “One Man” who has been “glorified” with deification and therefore “left alive” to “inherit” the “kingdom.”

All of this is said to come to pass, in contradiction to the warnings of Jesus and his Apostles, before a personal, literal, physical, seen-by-every-eye return of the individual Jesus Christ. The Converging Apostasy tells us of its anticipation of the deifying event at “the manifestation of the sons of God,” which is synonymous with “the externalization of the Spiritual Hierarchy” of the Esoteric World. This Big Event is to be the culminating event of history, a “consummation” in which humanity is elevated to “divinity.” The Converging Apostasy speaks fluently in the language of the same lie that brought about the fall of both men and angels; for in that day, you will become as God. By so doing, the enemy of truth again makes this idolatrous offer for the price of one’s soul.

Through the process of this journey, as it may have become clear by now, I have come to the conclusion that the ultimate source of inspiration for the themes that make up the Pieces of the Puzzle of this Converging Apostasy is, plainly stated, the devil. This perspective informs the way I handle the apparently historically and geographically unrelated thematic Pieces of the Puzzle which I have gathered and interpreted. Each piece contributes to the overall goal of drawing away as many people as possible away from Jesus Christ and into a global system of false religion headed by a false Christ. But since Jesus and his Apostles were already saying that “the end is near” in their lifetimes, I won’t be so foolish as to try to predict how far along the Converging Apostasy is or when all of the Pieces of the Puzzle will be in place. Instead, my hope and prayer is that what I have written will serve to open as many eyes as is possible.

The 7-Point Theme of “The Christ”

The theme of the “return” and rule of “The Christ” is the endgame to which all roads lead and, for that reason, needs to be addressed before going on to the other 10 driving themes of the Converging Apostasy. By moving the eschatological timetable “forward” in such a way that “all” of God’s “written judgements” will be accomplished “in” and “through” the “elite” members of the “corporate Body of Christ,” several things naturally follow; (1) the “true” Church will “take dominion” politically to “rule and reign” through a “theocracy” (2) the “true” Church will “execute judgement” in a literal, physical removal of those they deem “ungodly,” a “purge” in which vast numbers of those who “hinder” or “offend” the “kingdom” are killed (3) rather than the “falling away” predicted in scripture, there will be an unprecedented “end-time” increase of conversions (4) rather than “lying signs and wonders” as predicted by scripture, there will be unprecedented miracles (5) these things will be accomplished through the human agency of the “manifest sons of God” who have been empowered, made “immortal” and “sinless” before Christ will be “able” to return to “receive” the kingdom they have established on his behalf (6) this “glorifying” “manifestation of the sons of God” is thought of as the time when God’s “army” in the “heavenlies,” who have not yet been made “perfect,” will come into a defying “union” with God’s “army” on earth and (7) the one who they suppose will be “the Christ” will rule over the world.

Likewise, the Esoteric World, according to the influential ideas of “New Age” teacher Alice Bailey, sees (1) the need to “end” the “separation” of “religion and politics” (2) the need to “cleanse” “Mother Earth” of those who are holding back “evolutionary progress” (3) that “all” will be accepted eventually, even if they have to be sent to another “plane of existence” other than that which their “spirit” occupies in its “physical body” (4) that heightened powers of “extra sensory perception” will accompany humanity at the inauguration of the “new age” (5) those who work for “the Plan” will establish the principles of the “new age” in all facets of life (6) that the “angelic,” “highly evolved” beings in the “Spiritual Hierarchy” will be “externalized,” or “made manifest,” to the world when they are “channeled” through those who “usher in” the “new age” and

prepare the world for the “reappearance” of “the Christ” (7) that the one who they suppose will be “the Christ” will rule over the world.

The 10 Themes of the Converging Apostasy

An Introduction to the Themes of the Converging Apostasy

As stated before, the Gravitational Pull of one false doctrine to another follows the scripturally-defined, unidirectional trajectory of the themes of the Converging Apostasy. In other words, as lies collide with other lies, they tend to coalesce and flow together in accordance to the predictions and warnings of Jesus and his Apostles. And the flow, as is plainly shown in scripture, is not up to the “throne,” it is down to the “abyss.” This process of the coalescing of false doctrines can be witnessed by the cross-pollination of ideas in the Esoteric World, through Jane Lead and her disciples in the Latter Rain movement and Manifest sons of God ministries, and with those they have influenced in the Kingdom Message and the New Apostolic Reformation.

The 10 main themes of the Converging Apostasy which I critique include Ongoing Revelation and its partner in crime Extra-Biblical Sources of Inspiration, Deification Based on the Big Lie, Taking Dominion, Angels, the Sacred Purge, the Multi-Faceted-Goddess, the Devil Reborn, On Race, and Sacred Sex.

There seems to be a near cause-and-effect kind of relationship between the theme of Deification Based on the Big Lie, which tasks a place of primacy as the “first cause,” and the other themes of the Converging Apostasy. Accordingly, Deification Based on the Big Lie gives the “right” to Take Dominion and the “responsibility” of carrying out the Sacred Purge. Of no surprise is that the theme of the “problems” On Race are “solved” within the context of the Sacred Purge. By following the flow of one doctrine leading to another and functioning as an Open-Door Doctrine, the moral “perfection” attained by Deification Based on the Big Lie grants the “privilege” of Sacred Sex. Deification Based on the Big Lie also begs the question of *how* one is “deified,” which invariably turns out to be made a “reality” through some form of “union” with Spiritual Hierarchy-like “angels.” The theme of a whitewashed, Devil Reborn comes as the result of a combination of two other themes; (1) the idolatrous and rebellious usurping of God’s unique position through Deification Based on the Big Lie and (2) the dismantling of the Triune Godhead through the introduction of the “balancing” inclusion of a

feminine Multi-Faceted Goddess, which invariably is presented as the Lucifer-like, “fallen,” shapeshifting, “androgenous” “savior,” “Sophia.”

Ultimately, the birth of the Converging Apostasy and its 10 primary themes are derived from Deification Based on the Big Lie. They can be traced to breaking the first “rule” of God - don’t eat this “forbidden fruit” and presume to think that you are like me - which led to the fall of humanity. Breaking the first “commandment” of God - don’t have any other Gods except for me - will lead to failing to find the faith for non-Christians and a falling away from the faith for Christians.

The Theme of Ongoing Revelation

The theme of Ongoing Revelation is naturally followed by the theme of Extra-Biblical Sources of Biblical Inspiration. When the Latter Rain movement of 1948 supposedly “restored” the offices of present-day “apostles” and “prophets” to the Church the stage was set for pursuing “ongoing revelations” that increasingly rely on sources outside of the traditional, orthodox, Biblically-based teachings of Christianity. Those who claimed to be, or were appointed to be “apostles,” carried more spiritual weight and authority than rank and file Christians. This, obviously, allowed for authoritarian-like abuses, whether conducted in an outwardly commanding tones of a “general,” or in more “passive,” “gentle” forms of spiritual manipulation in the guise of “guidance.”

The “restored” office of current-day “prophets” can be seen as an equally damaging concept. This is due to the fact that the notion of “ongoing,” “unfolding,” “progressive” “revelations” are thought to be handed down directly from God through his mouthpiece, the “prophet.” The revered position of “prophets,” who are said to play an instrumental role in preparing the “army of God” and training them to grow into “perfection,” and the apparently never-ending “new light” provided by them and “present truth” ministries, prevents the possibility of continuously “holding firm” to the Gospel “once delivered.” In addition, the track record of ministries following “deeper truth” “outside” the “camp” of traditional, orthodox, Biblically-based Christianity, is fraught with those who have essentially left the faith. It has also, in numerous occasions, established religious “cults” and entered into “Christian” versions of the Esoteric World which overflow with Extra-Biblical Sources of Inspiration. They have done what Paul, an actual Apostle of Jesus Christ, warned against in harshest terms; they have accepted “another gospel.”

The road of “continuous revelation” is simpler and more straightforward in the Esoteric World, where it is understood that “truth” is “subjective,” comes from many sources and is “ever-evolving.” As this is the case, there is a wide-open path into the use of Extra-Biblical Sources of Inspiration, a subset of the theme of Ongoing Revelation. This, however, should be qualified by the paradox that even though there are many “roads to the truth,” there are nevertheless pervasive, reoccurring, foundational, accepted “facts” of their “subjective truth.” They include the “facts” of “reincarnation” and “karma,” for example. Other seemingly universally accepted themes of the Esoteric World include the belief in a “great chain” of “emanations” of Spiritual Hierarchy-like “beings” which may be contacted, a feminine Deity identified with a beneficent Lucifer, which turns out to be widely espoused and is, in fact, no “secret doctrine.” What seems to be “ongoing” for the Esoteric World is simply the repackaging, the syncretic blending, and the “rediscovering” of the same old pack of lies. Check your Bible for a comprehensive list of lies, the character of the source of those lies, and the remedy offered.

The Theme of Deification Based on the Big Lie

As far as I my investigations have allowed me to determine, the Big Lie is the promise of “divinity,” which includes “super-natural powers,” “sinlessness” and “immortality.” This Big Lie is portrayed in the Book of Genesis when the “serpent” deceives humanity, giving them the go-ahead to disobey God. Their “reward,” according to the deceiver, is that they will become “like God.” The audacious hubris that goes along with accepting this lie comes with a price; the “fall” of humanity into its sinful state and its subsequent need for the salvation the comes through faith in Jesus Christ alone. The order of events in the eschatology of those influenced by the Latter Rain movement of 1948 and the Manifest sons of God doctrines places the “glorification” of a Deification Based on the Big Lie prior to the physical, literal, personal, seen-by-every-eye return of Jesus Christ. This holds a plethora of subsequent misreadings of scripture and sets numerous dangerous precedents in place, as you will see.

As a theme of the Apostasy, Deification includes an individual and a universal aspect. According to the Esoteric World, the universal aspect is generally thought of as a culminating “reconciliation” of “all opposites,” which is the rebirth of

“Mother Earth,” or “Gaia,” and a “return” to the “Garden” of a paradisaical “new age.” According to the “Christian” version, the creation will be “released” from its “bondage” to “corruption” resulting in the arrival of the “kingdom of God” on earth. On the individual level, the “Christian” approach to Deification is said to “empower” the personal members of the “corporate” Body of Christ at the deifying “manifestation of the sons of God.” This is to be followed by “universal deification” of “all of creation” and the Big Event of a “worldwide revival” in which those who “remain alive” after the Sacred Purge will act as the “saviors” who come out of “Zion” by coming into “union” with the “angelic” spirits in the “heavenlies.” In the Esoteric, or “new age,” version of the Converging Apostasy, individuals will be “empowered” by heightened “psychic abilities” through “evolving” individually at the deifying “externalization of the Spiritual Hierarchy” through “channels” on earth. After those who obstruct the inauguration of a “world religion” are “removed” by sending them to a place other than the “physical plane,” it is hoped that universal “peace” and “love” will rule the earth. Both versions say that at some point after Deification and the Sacred Purge an individual, known as “the Christ,” will “receive,” or take control of, the “kingdom.”

According to an article posted at a Psychological Wiki page called *Christian Divinization and Christian Universalism*, there is a “modern revival” of the “concept of theosis,” or “divinization,” often called “Christedness,” or “manifest sonship,” among Christians who hold to the doctrine of “universal reconciliation” or “apocatastasis.” The concepts of “Christedness” and “universal reconciliation,” or salvation, are both central components of the legacy of Jane Lead and her disciples in the Manifest sons of God ministries. Interestingly, the “revival” of these two points of doctrine are witnessed by the author to occur in two apparently ideologically distant groups, “those with a background in the Charismatic Latter Rain Movement” and those in the “New Age movement.” Some “Christian universalists,” we are told, believe that the “return of Christ” will be in a “corporate body” of “perfected” human beings who are the “Manifested Sons of God,” instead of “a literal return of the person of Jesus,” and that “these Sons will reign on the earth” and cleanse the world of sin. Some “liberal Christian universalists” with “New Age leanings,” we are told, share “a similar eschatology.”

Although the writer of this page is obviously not privy to information about “executing judgement” that qualifies the double-talk of “universalist” doctrines

found in some Manifest Sons of God teachings who offer the caveat of finding life “in” death, we are nevertheless reminded just how much the “sonship” message that came out of the Latter Rain movement and the more “Esoteric,” “New Age” version have in common. This similarity is apparent with the frequent presence of “theosis,” or becoming divine, and “apocatastasis,” or the “universal” salvation of “all,” that is found in both camps.

In the case of Jane Lead and her doctrinal offspring in the Latter Rain movement and the Manifest sons of God ministries which it spawned, this joint thematic-thread comes by way of the “alchemist” Paracelsus, the mystic Jacob Boehme, and the spiritualist John Pordage. Besides what was passed on from Jane Lead to the Manifest Sons of God ministries, on which her influence is so powerfully felt, these two doctrines can also be seen together in Esoteric groups and individuals with roots in the teachings of the Gnostic Valentinus, the Kabbalah, Neoplatonism and, in modified form, Helena Blavatsky’s Theosophical Society and Alice Bailey’s Arcane Society. Ultimately, however, these two Pieces of the Puzzle can be traced, to a large extent back to the influence that Plato had on several of the early Church Fathers, such as Origin, and in turn on the pre-Christian “Mystery Schools” and the 2nd century Gnostic Valentinus. This becomes significant in that those with a background in Manifest sons of God doctrines on deification that claim to be “moving on with God” into “present truth” often reflect the influence of Plato.

This is evidenced on p. 440 and 446 of his *Introduction to Genealogies of Divinization*, where Boris Maslov wrote that “Human assimilation to the divine” was a “staple of Platonism” and that Plato’s *Republic* says “one of the beautiful things” that “we aim at until we reach it” is “divinization.”

Similarly, (1) if through Plato’s influence “angels” became the “sons of God” who had a “pre-existence” (2) if they entered matter to become embodied in the world of “matter” (3) if this “sacrificial” “fall,” like that of Sophia/Prometheus/Lucifer/the Sons of Light, was in order to bring about a hybrid “glorified body” of deified “flesh” and “spirit” and (4) if this would create the “spiritual flesh” that Jesus the “Pattern Son” received, then the end result is deified humanity and humanized deity.

The Deifying Big Event is the Manifestation of the Sons God is the Externalization of the Spiritual Hierarchy is the Consummation of the Ages

As has been said elsewhere, some Manifest sons of God teachers anticipate a “union” with “angelic” spirits at their joint “manifestation,” “perfection” and empowerment. This is the belief that “body salvation,” or becoming “inChristed” as typified by the “Feast of Tabernacles,” is a “third experience” with God which will bring “perfection, sinlessness, and immortality” and make the “sons of God manifest.”

What Manifest sons of God teachers refer to as “the sons of God” being made “manifest” and joining forces with the “spirits of just men made perfect,” echoes what the followers of Alice Bailey in the Esoteric World would call “the externalization of the Spiritual Hierarchy of the Ascended Masters of Wisdom,” who they say are preparing to “join forces” with those on earth and be “channeled” through them in order to usher in the “new age” and the “reappearance” of “the Christ” who will head a “world religion.”

In other words, the Latter Rain/Manifest sons of God-inspired teachings unfold “line upon line, precept upon precept,” to convey a “manifestation” with a double meaning; one “manifestation” for the “perfection” of the “Bride of Christ” on earth, and another “manifestation” for those disembodied spirits in the “cloud of witnesses” who “without us cannot be made perfect.” This is another way of saying that “they” cannot be made “complete,” or “glorified,” without what Jane Lead calls the “Bodily Vehicles” of “prepared,” “chosen vessels” in which to be made “incarnate.” The two “manifestations” are to occur at the same time and are, in fact, one and the same event, the “consummation” of “all things” in the figurative “Bridal Chamber,” a time of being “clothed with light,” “housed” with the “New Jerusalem” that “descends from heaven,” from which “union” the “new man” is birthed, which will be the “ruling and reigning” “man-child” in the “kingdom,” or “new age.” This so-called “Bridal Chamber” experience is where God’s “two armies,” composed of the disembodied “angelic” spirits in heaven and the “corporate Body of Christ” on earth, “become one” in a deifying “consummation” where “all things” are brought together in the “perfect unity of the fulness of God.”

In this sense, the words “manifestation” and “externalization” are interchangeable, referring to the same deifying Big Event desired by both Manifest sons of God teachers and the disciples of Alice Bailey in the Esoteric World, an event effected by the same “union” between those “above” and those “below.” It is a symbiotic “union” in that those “above” are given bodily “hosts” through which to “channel” and those “below” on earth are made, as the great “prophet” Jane Lead put it, “all deified” as “Christs.” The modus operandi for “unveiling” all of these Esoteric “revelations” is, as always, that in which overlapping metaphors create the context for aspirants to “know” without the need for direct and explicit teachings, thus keeping the “spiritual meaning” of the “deep truths of God” hidden from those “not ready for the meat of the word.”

The Theme of Angels?

It should be understood that, although Deification Based on the Big Lie remains the fountainhead of all of the themes of the Converging Apostasy, they overlap one another, often making the lines of distinction fuzzy. However, it has become clear that the vast majority of the movements, groups and individuals that I have investigated share in common an extreme position on “angels.” It is often pointed out by those from a “Christian” background that “angels” are, or will soon be, in increasingly close contact and communication with those on earth. They are said to act as “guides” who reveal “secrets of the kingdom,” like those learned by Enoch and the Apostle Paul when they were “caught up” to heaven. This contact and communication will continue until the “unifying” Big Event of deification through “union” with “angelic” beings occurs at the “manifestation of the sons of God.” This is called the “marriage feast,” also known as the “Bridal Chamber,” at which time all “twos” are made “One.”

Likewise, it is widely understood in the Esoteric World that “evolved beings” in the spiritual realm are to be “invoked” and “channeled.” It is said that this activity will increase until the culminating “externalization of the Spiritual Hierarchy.”

It is important to question what large numbers of people will do if they act on the belief that they must carry out a Sacred Purge and that they can justify it by thinking that they have been “defied” by allowing spirits or “angels” to infuse, “possess,” or come into “union” with them. For example, if you think the “Watchers” of *The Book of Enoch* are going to “return” to help you rid the earth of

all “undesirables,” but you believe that they will accomplish this “purge” by working “through” you, then the oddity of the belief system should not be the central point. The potential for acting on the belief remains the main point.

Collapsing Contexts for “The Return” of “Angelic” Spirits

Many in the Esoteric World and the “Christian” version of Apostasy perform a metaphorical merger of terms to convey one basic concept from numerous angles. For example, the following list includes many of the common terms and conceptual frameworks used in the Converging Apostasy to introduce the idea of some sorts of “advanced,” disembodied “entities” with which contact, communication, cooperation and deifying “union” are to occur. Each are presented in the context of the desire to be made “perfect” in “union” at the “consummation of the ages”:

“Jacob’s ladder,” the “cloud of witnesses,” the “Shekinah” or “presence” of God, the “Shekinah” coming to “tabernacle” within, the “Shekinah” as the Holy Spirit, the coming of the Lord, Christ returning in “clouds,” the Parousia, angels “ascending” and “descending” on the son of man (the Body of Christ here on earth), “pure” spirits “descending” to “incorporate” with those seeking the “glorification” of their bodies, “exalted ones” who come to inhabit the “Bodily Vehicles” of “prepared,” “chosen vessels,” “them” taking up their “abode” in “us,” “as above, so also below,” the “left” and the “right” “coming together” in “unity,” the Law of Correspondences, the “universal reconciliation” of Lucifer, his “angels” and all “apostatized souls,” “on earth as it is in heaven,” the spirits of those who “without us cannot be made perfect,” “bringing heaven down to earth,” the “descent” of the “New Jerusalem,” the “coming together” of all “twos” into the “perfection” of “the One,” God’s “two armies,” Ufology in search of “intelligent life” interesting in “contact” with humanity, the “reunion” of the “corporate Christ on earth” and the Lucifer-like “corporate Sophia” in the “angelic realm,” the so-called “sacrament” of the “Bridal Chamber,” the “union” of the “corporate Christ” in “heaven” with the “corporate Christ” on earth, the “angelic” “Watchers” of *The Book of Enoch* seen positively as those who “fell” from heaven to lead mankind into the “heavenly secrets” of humanity’s divine origin, and ultimate destiny through “union” with “angels,” “space brothers,” the “Ascended Masters,” the belief that the “earthly” must “put on” the “heavenly,” “heaven and earth,” “microcosm and macrocosm,” man and woman, “rejoining” the Spiritual

Hierarchy-like Pleroma through “union” with “angels,” the “return” of “angelic” “sons of God,” the “externalization of the Spiritual Hierarchy” and the “manifestation of the sons of God” as one and the same event, the Aeons, the perpetually -copulating “syzygetic pairs” in the Spiritual Hierarchy-like “Pleroma,” Chariots of Fire, the “return” of the “gods,” spirit guides, ET’s, “angels,” “garments of light,” and becoming “housed” by “angelic” spirits.

These concepts, when taken together, as they are in many Manifest sons of God and Esoteric teachings, constitute frivolous preoccupations at best, and unsound doctrines at worst, but carry the dangerous and self-deluding possibility of the self-fulfilled manufacturing of experiences, and consequent potentially dangerous actions, while adherents are in enraptured or altered states of consciousness. On the other hand, should their “return” be taken more literally, presented though it is in a smorgasbord of various accounts of the same Big Event and described as the “age of miracles,” the “evolutionary leap,” or as an “extraterrestrial-human marriage”?

The Theme of Taking Dominion

It goes without saying that the ability to carry out the Sacred Purge, or smaller preliminary “starter purges,” is enabled by access to political or military power. This situation is exacerbated due to indifference or a lack of knowledge from the general public, and those in positions of leadership who are willing to turn their heads the other way when it is politically expedient to do so. In the Esoteric World there is a commonly held perspective that says that the “new age” will not come by idly watching and waiting for it. There not only must be active participation to pave the way for the “reappearance” of “the Christ,” but the groups of people that hinder “planetary evolution” must be “surgically removed” like a “cancerous” tumor. This “cleansing” action is obviously aided when, to paraphrase the influential “Christian esotericist” Alice Bailey, the long “separation” of Church and State comes “to an end.”

Likewise, prior to the 1980s, the consensus of conservative Christians on becoming overly involved in making society change in order to bring the “kingdom” to earth was relatively minimal. It was seen as a somewhat hands-off issue which was better left to the providence of God and his timing. As far as those coming from the perspective of Latter Rain-inspired Manifest sons of God

doctrines of 1948 and onward is concerned, however, the concept of “taking dominion” of all areas of society is deeply ingrained. This idea has spread to the peripheries of the Charismatic World, such as that of the current-day New Apostolic Reformation, where the cry to “take back this nation for God” in a political sense is heard, and throughout many of the Evangelical and Fundamentalist denominations.

What facilitates the spread of this desire for dominance is (1) the push for “unity” despite “petty differences” in order to increase their influence on society (2) increased numerical strength and emotional fervor and (3) the fear that the world is changing in alarming ways and that something must be done about it by Christians. Likewise, the push for global “peace” and “unity,” propelled by fears of overpopulation, impending climate and ecological disaster, though legitimate areas of concern, foster a sense of anxiety and a desire to “take control” of the situation as the “co-creators” of the “new age.”

The Theme of the Sacred Purge

It has been said that if you can separate causes from their effects, and ignore the fact that every action has a following reaction, then you can become a “god” of your own artificial reality and escape the consequences of your actions. In this free-fall above moral restraints, the Culture of the Sacred Purge is born. In its rule of no rules, matter is never lost, just put into the form of energy, that of spirit. In other words, in “righteous” killing, the act of giving of life through death, people are simply sent to a different “realm” of “expression,” one other than that which their spirit occupies in its “earth suit,” or physical body.

The Culture of the Sacred Purge naturally follows the theme of Deification Based on the Big Lie. In the practical fleshing-out of this relationship between belief and action, it doesn’t matter if “deification” or “perfection” through “union” with “angels” ever really happens. The more important question to consider is what actions will be taken by those who hold such beliefs. In other words, if you believe that you will become divine and “sinless,” or that they have already become “divine,” then seeing what God sees, speaking for God, and acting as God all meet in potentially dangerous ways. Furthermore, if those at the helm of the Sacred Purge are given political power, or the nod and wink of those in political power, then the means to carry out the “written judgments” of God or the desires of “Mother Earth” to be “cleansed” of evil are more readily realized. Unfortunately,

the Culture of the Sacred Purge is too often written off as nothing more than the babblings of a few lunatics on the edge of society that pose no real threat to those who are saner and more civilized. However, the many examples that I have documented of this sort of thinking through the Manifest Sons of God ministries, and their twisted cousins in the Esoteric World, should raise a red flag of alarm.

Germaine to this point, Abraham Lincoln asked "At what point" is "the approach" of existential "danger to be expected?" If it ever reaches us, "it must spring up amongst us. It cannot come from abroad. If destruction be our lot, we must ourselves be its author and finisher. As a nation of freemen, we must live through all time, or die by suicide." Likewise, Voltaire, the 18th century French historian and philosopher, accurately stated that "Those who can make you believe absurdities can make you commit atrocities."

As an antidote to the threat posed by the Culture of the Sacred Purge, we should take heed to the sage advice of Dr. Robert J. Lifton, author of the seminal *Thought Reform and the Psychology of Totalism: A Study of "Brainwashing" in China* (1961) and expert on "cults," who tells us to be aware of the very real possibility that the threats of impatient fanatics can turn into action. By doing this, they flesh out eschatological dreams and make them a reality. In his words, they "force the end." In his *"In the Lord's Hands": America's Apocalyptic Mindset* (2003), Lifton further explains by writing that "violent actions in order to hasten the appearance of the Messiah" can be called "action prophecy." He aptly points out that the "idea of acting immediately" to "force the end" is "increasingly taking hold in apocalyptic movements." It should be clear by the many documented positions on the Sacred Purge that I have critiqued, both in the Esoteric World and the Manifest sons of God ministries, more than enough qualify as "apocalyptic movements" espousing this sort of "action prophecy" to "force the end."

Lifton goes on to say that "at times killers" themselves are "designated as martyrs." In order to help carry out the horrific "cleansing" action of a violent "purge" they must, as Lifton says, "steel themselves" for the "ordeal" of "killing large numbers of other human beings." In an example of this psychological need for the "well-being" of the executioner, Lifton tells us that the Nazi Heinrich Himmler "praised his SS troops" for their "sacrifice" and the "heroism" that they needed for "murdering so many innocent Jews."

According to Daniel Jonah Goldhagen's *Worse Than War: Genocide, Eliminationism, and the Ongoing Assault on Humanity* (2009), this "eliminationist antisemitism" permeated the Third Reich but remained "dormant" until circumstances made the "Final Solution" possible. More specifically, Hitler thought in terms of the long haul, saying as early as 1920 that "one day" he and his followers would "seize the Evil [Jews] by the roots" and "exterminate it [them]." Hitler went on to say "we should stop at nothing," "even if we must join forces with the Devil." As was said by the Spanish philosopher George Santayana, we must learn from history in order to avoid repeating it.

Oddly enough, the ostensible "ultimate" expression of God's "grace," as seen in the doctrine of the "restoration" or "reconciliation" of "all things" taught by "universalists," Manifest sons of God and "present truth" teachers, like the concept of "reincarnation" of the Esoteric World, cheapens life. In other words, if you are "in the way" you are expendable, can be "removed" for the "greater good" and still count on a return ticket to life on earth.

QAnon and the Sacred Purge

The recent actions of QAnon, and others with similar beliefs, should inform any discussion about the dangers of the Culture of the Sacred Purge. We should be able to feel the pulse of the nation and ascertain the fragility of American Democracy by becoming aware of those whose beliefs and actions that serve only to weaken it and endanger the lives of others.

In her article published by The Atlantic titled *The Prophecies of Q*, Adrienne LeFrance writes that "Q," the leader of QAnon, is rumored to be an "intelligence or military insider" who says there will be a "Great Awakening," a "violent uprising" in which "the elites will be routed." This transformative "rout," according to "Q," can be "accomplished only with the support of patriots." In a clear call to arms for those who promote a Sacred Purge, Q says his supporters "must be prepared to fight" in the upcoming "clash between good and evil" which, according to him, "cannot be avoided." He clearly states that "these people need to ALL be ELIMINATED." Q tells his followers to "Enjoy the show," which is a "reference to a coming apocalypse," and that "Nothing can stop what is coming" so they must "Trust the Plan."

In her August 20, 2020 article titled *WH Defends Trump's Embrace of Baseless QAnon Conspiracy Followers*, Jordyn Phelps of ABC News wrote that former president Trump has “welcomed the support of adherents to QAnon.” Conversely, the FBI considers them a “domestic terror threat” that has “inspired acts of violence.” But Trump insists that “they like me very much, which I appreciate” and that he’s “heard these are people that love our country.” According to the Anti-Defamation League, QAnon has also “revealed some troubling examples” of antisemitism, and some members have “urged direct action in the form of an insurrection against the government.” Travis View, sounding like Lifton, accurately “echoes the concern” that “disillusioned” QAnon believers “might take matters into their own hands.” This prediction has obviously already become a reality.

Prior to the January 6th raid on the Capital, which was brought about by QAnon and like-minded insurrectionists masquerading as “patriots” ready to “sacrifice all” in order to “stop the steal,” Trump made some provocative, eerily ambiguous statements. Apparently in the know about “Q” and the goals of his followers, Trump told the press “Maybe it’s the calm before the storm.” “What’s the storm?” asked one of the journalists. “Could be the calm—the calm before the storm,” Trump repeated. The reporters pressed Trump for clarification, “What storm, Mr. President?” His cryptic response was, “You’ll find out.” We found out, at least in part, on the 6th of January, 2021.

At this point in the history of America, it is worth considering the words written by James Waterman Wise, Jr. in the *Christian Century*, (Feb. 5, 1936). He tells us that if “fascism” ever comes to America, it will not be identified with any “movement” or with an “insignia.” It will more likely be “wrapped up in the American flag and heralded as a plea for liberty and preservation of the constitution.” The storming of the Capital on the 6th of January, 2021 by QAnon and an assortment of white-supremacist groups should remind us of the astute warnings of Mr. Wise.

Christian Identity and the Sacred Purge

According to the *Project Megiddo* report, an FBI assessment of the potential for “domestic terrorism” in the United States in 2000, Christian Identity posits that a “cleansing process is needed before Christ’s kingdom can be established on earth” and that God has “chosen” them to “wage the battle during Armageddon.”

This would be carried out by “militias,” the “Ku Klux Klan,” “neo-Nazis,” and “Christian Identity churches,” which are not “mutually exclusive” but have increasingly been engaged in an “intermixing of organizations.” This “increased level of cooperation between the different groups” is borne out by Christian Identity followers “pairing up with militias to receive paramilitary training” who then “join with members of the Ku Klux Klan” and “other right-wing groups.”

On p. 13 of the *Project Megiddo*, we are warned that the groups most "potentially violent" are "biblically-driven cults" and "militias" that are “adherents of white-supremacy belief systems,” such as “Christian Identity,” which view *The Turner Diaries* as a “prophetic” book.

William Luther Pierce, under the pen name of Andrew Macdonald, wrote *The Turner Diaries* (1989), an infamous piece of white-supremacist “literature” which predicts and glorifies a “race war.” This writing has stoked the flames of hate and violence perpetrated by many “true patriots” who seek to “take back” America by force. Pierce published another novel, *Hunter*, which is the story of a man who begins killing interracial couples, liberal journalists, and hanging politicians and bureaucrats in the D.C. area. Again, think of the 6th of January, 2021 and then Vice-President Mike Pence, and this prediction will be placed in its proper context when seeking to understand the potential role played by Christian Identity in any efforts to bring about the Sacred Purge.

On p. 14 and 15 of the *Project Megiddo* report we learn that the “Christian Identity” movement believes that “the white Aryan race” is “God’s chosen race” and that “whites comprise the ten lost tribes of Israel.” According to typical Christian Identity teachings, the “lesser races” are often referred to as “the beasts of the field” and Jews are said to “carry on a conspiracy” against the white “Adamic race.” According to this report, Wesley A. Swift is “considered the single most significant figure in the early years of the Christian Identity movement in the United States.” My *Thematic Critique of the Teachings of Wesley A. Swift* will bear this out. In her article titled *Christian Identity: A “Christian” Religion for White Racists* (1992), Viola Larson concurs with the FBI’s findings when she writes that the “merging of Klan and Nazi extremism” can be seen in “the Identity movement,” which can “largely be traced to one man: Wesley A. Swift.”

Larson goes on to tell us that Swift was a “member of the Ku Klux Klan when he founded the Identity Church of Jesus Christ Christian in 1946.” She says that Swift’s “connections to the Nazism of Hitler’s Germany are unquestionable.” Larson correctly states, as my research has also shown, that “many Identity adherents” are continuously searching for “new truths,” as with those in the Manifest sons of God ministries led on by their views on Ongoing Revelation. For that reason, Identity adherents often come from what Larson calls “the fringe teachings” of the “manifest sons of God” ministries where the concept of “ongoing,” “prophetic,” “present truth” is the given mode of operation.

With the idea that “God is restoring lost doctrines to the church,” Christian Identity teachers also often include in their repertoire of hate the ideas of the *Protocols of the Learned Elders of Zion*, a “fraudulent document of conspiracy” that claims that antichrist “Jewish leaders,” in cahoots with “international bankers,” are about to “take over the world.” This writing was used by the propogandists of the Third Reich to stir up hate, distrust, and ultimately, the killing of Jews in Germany. Words matter, lies matter, false narratives and conspiracy theories matter, and the abusers of veracity were complicit in the murder of six million Jews. What will the “big lies” in circulation today have to offer to the people of America?

On p. 27 and 28 of the *Project Megiddo* report we are told that any group of people that believes “God will punish,” or that “evil will be punished,” adheres to a much more “passive” ideology than that of a full-blown Sacred Purge. It is “less threatening” than proclaiming that “God’s chosen people *will* punish.” It should be obvious that the chosen-people-*will*-punish style of “end-time” “prophecy” is of the “greatest concern to law enforcement.” It is those “who believe they play a special, elite role in the end-time” and that a “violent offensive action is needed to fulfill” this “end-time prophecy” who are the ones most likely to “take steps to attain their beliefs.” For the import of this conclusion to sink in, have another look at my critiques of those influenced by the eschatology of the “apostles” and “prophets” of the Latter Rain movement of 1948, the Manifest sons of God doctrines which they spawned, and the inspiration they received from the 17th century “prophet” Jane Lead. Then look at the parallel ideas of their cousins in the Esoteric World who have been influenced by Helena Blavatsky and Alice Bailey. Their beliefs should not appear to be that different. Rather, they can be seen as

different versions of the same set of lies, packaged in such a way as to poison as many people as possible.

Dostoevsky and the Sacred Purge

The ending scene of Fyodor Dostoevsky's famous novel *Crime and Punishment* (1866), reminds us of the unrelenting social dilemmas of today in the form of a nightmare. It is a "prophecy" for 2021 and beyond. Predicting the coming of the Sacred Purge, the central character Raskolnikov has a dream about the spread of nihilism and violent anarchy in the form of a virus: "He dreamt that the whole world was condemned to a terrible new strange plague that had come to Europe from the depths of Asia. All were to be destroyed except a very few chosen." Men went "mad," even though each "considered themselves" in "possession of the truth." They "considered their decisions, their scientific conclusions" and "their moral convictions" to be "infallible." They no longer knew "how to judge and could not agree what to consider evil and what good." Since "they did not know whom to blame" or "whom to justify," they "killed each other in a sort of senseless spite." In the insanity of being "right," they gathered "together in armies against one another," but instead "would begin attacking each other." They would "fall on each other, stabbing and cutting, biting and devouring each other." In this way, people foolishly "accused one another, fought and killed each other." While everyone was "involved in destruction," the "plague spread and moved further and further." As if to presage the stated aspirations of the Converging Apostasy, Dostoevsky wrote that "only a few men could be saved in the whole world." They were "a pure chosen people, destined to found a new race and a new life, to renew and purify the earth."

The Theme of Race

Race plays a pervasive, but not necessarily surprising, role in the themes of the Converging Apostasy. Having learned nothing by history and closing their eyes and hearts, its advocates still excoriate the Jews and, too often, advance a violent plan for "solving" the Jewish "problem." This can be witnessed in the Esoteric World, much of which foresees the physical "removal" of Jews as the result of their "bad karma," something which can only be rectified by "right learning" through more cycles of "incarnation." A precedent for this tradition of hatred can be seen in *On the Origin of the World*, where the "fallen," shapeshifting,

“androgenous” and Lucifer-like Multi-Faceted Goddess “Sophia” of the 2nd century Gnostic Valentinus, is depicted as the “ultimate destroyer of this material universe” and “all of the Heavens” of the “arrogant,” “controlling” creator Jehovah, a “demiurge” also known as “Yaldabaoth.” “She,” according to this influential precedent for anti-Semitism in the Esoteric World, “will cast them down into the abyss” and “they,” the so-called “Archons” identified with Jews, “will be obliterated because of their wickedness.”

In addition, according an article on Plotinus (204—270 C.E.) from the *Internet Encyclopedia of Philosophy*, the “idea of the Demiurge,” a “flawed” creator, “came from Plato.” In the hands of Valentinus, and those in the Esoteric World whom he would later influence, this idea blossomed into a disdain and rejection of the Creator of the Bible, a transcendence of the “law of God,” and, ultimately, a hatred for the Jews to which the Law came and from whom the Savior was born.

Likewise, the “Christian” version of racist and anti-Semitic thought can be seen in the occult-infused writings of white-supremacist and neo-Gnostic Nazi groups. Furthermore, racist tropes are prevalent in the “present truth” ministries who were spawned by the Latter Rain moment and the Manifest sons of God doctrines, largely due to their perpetual search for the latest “new truth” that their present day “prophets” accumulate through the process of “ongoing revelation.” In this pursuit of the old lies of “present truth,” those on the path of the Converging Apostasy both seek and find.

The Themes of the Multi-Faceted Goddess and the Devil Reborn

An Introduction to The Themes of the Multi-Faceted Goddess and the Devil Reborn

The theme of the Multi-Faceted Goddess providing an Open-Door Doctrine to the Devil Reborn, and the theme of Deification Based on the Big Lie providing an Open-Door Doctrine to that of Sacred Sex are, in many ways, the furthest removed from “normal,” orthodox, Biblically-based Christianity. For this reason, their appearance and development within the Church might seem incomprehensible. However, as has been stated before, there is an apparent Gravitational Pull that the themes of the Pieces of the Puzzle exert upon each other in a scripturally-defined, unidirectional trajectory. This Pull towards

coalescing and perpetuating an observable directional “motion” is especially apparent with the themes of the Multi-Faceted Goddess and the Devil Reborn and, as we will see later, also applies to Deification Based on the Big Lie and that of Sacred Sex. The Gravitational Pull of these themes allows for a relatively predictable path which seems to drive doctrinal cross-pollination and convergences.

Since the themes of the Multi-Faceted Goddess and the Devil Reborn have a longer history and are more fully developed in the Esoteric World, I will start with what has usually been seen as off the map of Christian world. However, as you will see in my critiques of the teachings of Jane Lead and her disciples in the Latter Rain movement of 1948 and in the Manifest Sons of God ministries which it spawned, both of these themes have made substantial headway, albeit through baby steps, into the Church through the many tendrils of the Converging Apostasy.

The path starts with the Multi-Faceted Goddess and ends with a white-washed reframing of the Devil as the “illuminated” “savior” Lucifer. The long history of this clean-up job, in a codified doctrinal form, dates back to the teachings of the 2nd century Gnostic Valentinus. By saying that the shapeshifting, “androgynous,” Lucifer-like “Sophia” “fell” to earth to “woo,” or “seduce,” humanity back to the knowledge, or “gnosis,” of their divine origin, destiny and ultimate “union” with “angels,” Valentinus opened the door to a plethora of ideas that run rampant in the Esoteric World. This was a big step in the attempt to polish the filth of the Big Lie.

If you haven’t read Helena Blavatsky’s *The Secret Doctrine* (1888), here’s a spoiler alert; its “secret” is openly stated. According to her bombastic collection of plagiarized writings, Blavatsky tells us that the Devil is the “good guy” and the God of traditional, orthodox, Biblical Christianity is the “bad guy.” In league with the author of lies, and as is stated in Blavatsky’s *The Secret Doctrine*, it is often said in the Esoteric World that there have been a body of “perennial” truths, sometimes referred to as the “Ancient Wisdom.” These “truths” are purported to have existed under cover in all religions and cultures going back before recorded history, and have often been recognized as part of the pre-Christian “Mystery Religions” which the 2nd century Gnostic Valentinus fused with the ideas of Plato and an Esoteric reading of Christian scripture to create his highly influential brand of theology. They are said to have been handed down over the years but, due to

their heterodox nature, and the fact that they have been suppressed and persecuted by Christianity and society, it became necessary for them to become “occult.” It is in this way, their ideas have remained hidden from prying critics through the protection provided by “secret societies” that speak in guarded layers of metaphorical, loaded language. As a result, the plain meaning of their literature is side-stepped and only the “initiated” receive knowledge of the “mysteries.” It is interesting to note that a path to human “deification” and an alternate view of the nature and person of Deity seems to be a common thread woven by those who seek or provide this “Ancient Wisdom” of the Devil Reborn.

What does the above have to do with the Multi-Faceted Goddess and “her” functioning as an Open-Door Doctrine to the Devil Reborn? The key to answering this question is found in the “Esoteric” knowledge of Lucifer as one elevated to a savior-like position and the God of Biblical, traditional, orthodox Christianity demoted to the position of an obstacle to “true” spiritual growth on the path of the “great work” of human “deification.” In other words, one of the central guiding principles of the “Ancient Wisdom” is that the “androgynous,” shapeshifting Lucifer is presented in the guise of the Multi-Faceted Goddess in an attempt to become more palatable than the obviously malignant “Satan” or the “Devil” of Hollywood. Another point to be repeated here is that the “Ancient Wisdom” personified is actually the Lucifer-like “Mother Goddess” “Sophia,” and therefore, is revealed as the “caring” and “accessible” Devil Reborn.

What is the significance of showing that the Multi-Faceted Goddess is an Open-Door Doctrine that leads to the Devil Reborn? How can we be expected to believe that the whole world, including Christians who have unknowingly “fallen away” from the faith, would knowingly replace their salvation with worship of the Devil? As with many forms of deception, the goal of the process will only become a reality incrementally, step by step. First, if the Devil, or Satan, can be dressed in the bright and beautiful clothing of the “shining one” Lucifer, then a step is made toward the “rebirth” of the Devil. The next step comes when Lucifer becomes the “fallen,” Lucifer-like “Sophia,” the Multi-Faceted Goddess pervasive in the Esoteric World due to the influence of the teachings of the 2nd century Gnostic Valentinus. Next, Christians can be shown that the “balancing” effect of introducing a feminine aspect to the Triune Godhead is “democratically” just and fair. If “she” is introduced either as a “reframed” and “revitalized” “Mary” of the

Catholic church, or as the Neo-Gnostic presentation of the “Sophia” of Valentinus, “she” can be seen as a logical result of following the “ongoing revelations” that lead the Church out of the faith “once delivered.” This would allow Lucifer to become “enthroned,” though temporarily, and the world to be deceived. In addition, the short-lived worship of the Devil as Lucifer as the Multi-Faceted Goddess “Sophia” is only allowed on a worldwide basis by “removing” any human impediments to the inauguration of a new “world religion.”

In the Esoteric World, it is said that this “removal,” or “purge,” will be accomplished with the aid of those who have been deified by “evoking” and “channeling” the “evolved” beings in an “externalization of the Spiritual Hierarchy.” In the “Christian” world, removing the “ungodly” is synonymously stated to be the work of those who have become “inChristed” by coming into “union” with the individual spirits in the “great cloud of witnesses.” By doing this, they will have brought about the symbiotic “manifestation of the sons of God,” a joining of God’s “two armies,” one comprised of the “corporate Christ” in the “heavenlies,” and the other comprised of the “corporate Christ” on earth.

These two converging streams of poison are of one and the same source, and apparently point the way toward a “restoration” of what should not be considered a “mystery” in the “Mystery Religions”; the religion of the Multi-Faceted Goddess as the Devil Reborn, headed by one known as “the Christ,” for which the Sacred Purge has cleared the way and the practice of ritual Sacred Sex is the norm.

The Theme of the Multi-Faceted Goddess

In traditional, orthodox, Biblically-based Christianity God is “One,” as expressed in the Triune Godhead, and there is only one Savior, the unique son of God, Jesus Christ. This shines the spotlight in one direction and illuminates the lies of all claims of Extra-Biblical “divine revelation” in terms of a clear delineation between light and darkness, truth and falsehood. By way of contrast, in the Esoteric World, though the names of the shapeshifting Multi-Faceted Goddess are legion, the primacy remains with “Sophia,” the “reigning” queen of the Converging Apostasy. For example, in *Isis Mary Sophia: Her Mission and Ours*, written by the influential Theosophically-influenced Esotericist Rudolf Steiner, it is said that the “feminine divine” has gone by “many names.” For Steiner, the Multi-Faceted Goddess has

been known as “Ishtar in Babylon, Inanna in Samaria, Athena, Hera, Demeter, and Persephone in Greece, Isis in Egypt, Durga, and Kali, in India.” She is “the Shekinah of the Cabalists, and the Sophia of the Gnostics.” Steiner reveals the identity of the Multi-Faceted Goddess through the “relationship between Christ and Sophia,” but makes “her” virtually omnipresent when he also writes of the relationships of “Sophia and Isis, Sophia and the Holy Spirit, Sophia and Mary, the mother of Jesus, and Sophia” as the “New Isis.”

In *Sophia’s Children* by Dr. David Hillman & the Dark Goddess on BlogTalkRadio, Hillman adds to Steiner’s list of “goddesses” that find expression through the Multi-Faceted Goddess by telling us that besides “Sophia,” the “Dark Goddess” is also known by the names “Kali, Black Madonna, and Hecate.” Hillman goes on to say that if you “knit the Virgin Mary” and the one he calls the “Black Madonna together” you get “Sophia,” the “Sacred Feminine in all of her glory,” the “counterpart to the Masculine God.”

By reading between the lines and staying within the bounds of the context of ideas typical in the Esoteric World, it can be ascertained that for Hillman “the Virgin Mary” represents the “sacred,” or “Sanctus,” aspect of the what has been called the “Sanctus Prunikos,” and “the Black Madonna,” or “Prunikos,” symbolizes the “harlot” component. In other words, not only is this a “balancing” feminine addition to the Triune Godhead, it also holds within its “unified field” both “good” and “evil,” the “holy” and the “harlot,” Christ and the Lucifer-like “Sophia.” Similarly, in *Ancestors and Archetypes* by Iona Miller (2017), we are told that “Sophia” was “symbolized by the Dove of Aphrodite” but “later became the dove representing the Holy Spirit.”

Hélène Cixous and Luce Irigaray, the authors of *Wisdom’s Feast*, build on the notion of God’s need for a feminine “counterpart,” saying that we must “deconstruct traditional hierarchical binaries,” such as “sacred/profane, good/bad, male/female,” and “create a unity” that “celebrates the differentiation of its parts.” “Sophia,” they insist, “embodies this unity.” It is through her “fusion with Christ,” they continue, that “contemporary Christians” are offered “a way to understand their Savior as a union of male and female.” Similarly, Dr. Virginia Ramey Mollenkott suggests that “Sophia can replace the Virgin Mary as a positive role model for Catholic women,” since Mary is an “impossible model to follow.” She continues by saying that “no woman can be both virgin and mother,” but

“Sophia,” on the other hand, would make a “much more viable role model,” since she is “no shrinking violet, no vessel waiting to be given her significance by someone else.”

On p. 23 and 24 of *Sophia and the Russian Mystical Tradition* found in Volume 23 of *History Enlightened* (2019), John Noyce goes deeper into this apparently all-embracing conceptual muck, telling us that the German Third Reich was “based on the third-age theory of Moeller van den Bruck who had himself been influenced by Dmitrii Merezhkovskii” and the “Joachim third-age theory” of the 13th century. Zinaida Gippius and her husband Dmitrii said that “Christianity separated” the “earthly truth” from the “heavenly truth.” However, in the time of the “Third Testament” they will be “united” by “that which comes after Christianity,” the “revelation of the Spirit” of “Eternal Womanhood” which will “reconcile” all opposites. Noyce quotes Merezhkovskii’s *Secret of the Three* (1925), as saying that “the Father has not saved the world” and “the Son has not saved it,” but the “Mother shall save it” because “the Mother is the Holy Spirit.” In *Dante and the Fedeli d’Amore* by Bruce MacLennan, the idea of “Eternal Womanhood” coming to “reconcile” all “opposites” is borne out when MacLennan tells us that “According to Gnostic” texts, “salvation could be won from a female divinity” “know by various names” as “Maria, Wisdom, Sophia, etc.” It is “she” who has shown humanity “the way” to “reunite” with “their angelic spirits, who had remained in heaven.”

In the context to the “ultimate reconciliation” of Lucifer, his “angels,” and “all apostatized souls” in order to be “inChristed” in a deifying merger of the denizens of “heaven” and “earth,” as presented by Jane Lead, it is clear that those who are to “descend” into the “Bodily Vehicles” of “prepared,” “chosen vessels” are not the angels of God, but the “children” of “Sophia” and the servants of the Devil Reborn.

In *The Pleiades* by Robert Powell, PhD, we are told that the “impulse of the Pleiades,” a favorite preoccupation of the Esoteric World, is to “arise” through the “inspiration of Divine Sophia.” According to him, humanity has “the task” of “aligning” with the Multi-Faceted Goddess “Sophia,” who holds “the Divine Plan” for “the earth and humankind” in “preparation” for its “manifestation in the Age of Aquarius.” Moses Hull, the Seventh-day Adventists who became a prominent leader of “spiritualism” and redefined “adultery” as “carnal desires” that are

"God's command," spoke of the call to "align" with "Sophia," aka "Wisdom," from another angle. On p. 6 and 7 of his *The Spiritual Alps and How We Ascend Them in New Thought VI I* (1892), Hull asks "Are you willing to become an instrument for the manifestation of Divine Wisdom?"

In *The Cosmic Shekinah* by Sorita d'Este and David Rankine, we are first told that "Shekinah" is the Hebrew word defined as the "dwelling place of God." Then, drawing on sources from "Kabbalistic works" and "Gnostic texts," the authors of show the "different influences of earlier wisdom goddesses on the development of the Shekinah," and that "the Wisdom Goddess and wife of God become the Shekinah as well as the Gnostic Sophia." As has been mentioned previously, the "clouds" of the "Shekinah" of typical Manifest sons of God teachings are equated with the "great cloud of witnesses" composed of those who "without us cannot be made perfect," and who therefore are to "return" to "tabernacle," or "take up" their "abode," within the "Bodily Vehicles" of "prepared," "chosen vessels," which is the "dwelling place of God," aka the "Third Temple."

Oddly enough, in the context of the Multi-Faceted Goddess of *The Cosmic Shekinah*, the "incarnation" of the "clouds" of the "Shekinah" becomes the "infusion" of the Devil Reborn by the "angelic" spirits of a "corporate" Lucifer-like "Sophia." Accordingly, for d'Este and Rankine, "Sophia" is variously known as the "manifestation of the Wisdom Goddess of the Kabbalah," the "Shekinah," the "Wisdom of the Serpent," the "inspiration of the Dove," the "mother of Angels," the "Virgin Mary," the "Holy Spirit of Christianity" and the "wife of God." It is worth pointing out the slippery, inability of a liar to stick to the facts of their story, instead obfuscating the truth in a veil of apparently incongruent posturing. It is also interesting to note that "Sophia" as the "Shekinah" is on the "left-hand" side of the Kabbalah, which is often associated in the Esoteric World with Lucifer.

Another point to keep in mind is that in the Kabbalah, the "left-hand" side of the Kabbalah, is also associated with the "feminine" Holy Spirit or "Shekinah," and that "Sophia" is said to function as the intermediary between humans and the "angels." By cross-referencing this understanding with that of the typical Manifest sons of God belief that the "coming of the Lord" in "clouds" of the "Shekinah" is the collective "army of God" in the "heavenlies," we get the following (1) as "intermediaries," the collective "army of God" in the "heavenlies" "cannot without us be made perfect" until they are joined with the "army of God" on

earth, bringing about the “manifestation of the sons of God” and (2) the Esoteric World’s version of the Multi-Faceted Goddess as a collective “intermediary” aligns in virtual agreement with that of the “Christian” version of Apostasy. In other words, if the “clouds” of the “Shekinah” are seen as a collective “return” of Lucifer and his “angels,” and if Lucifer is identified with “Sophia,” then the “manifestation of the sons of God” is by way of implication the deifying “union” of humanity with the Devil Reborn through the Multi-Faceted Goddess and her “children” who descend from the Spiritual Hierarchy-like “realm” of disembodied spirits.

The Multi-Faceted Goddess and the Sacred Purge

According to one Neo-Gnostic author, “Lucifer, the light-bringer, was originally a name for the Sophia herself.” At “the consummation of her works,” that “luminous child” will “defeat the alien powers.” In the context of the Esoteric World’s presentation of the Sacred Purge, the “enemies of evolutionary progress” who are the “alien powers,” are “cancers” in the body of “Mother Earth” who will be “swept away” to another “plane” of existence other than that of “the bodily forms” which they occupy.

In *A Dictionary of Christian Biography, Literature, Sects and Doctrines*, edited by William Smith and Henry Wace, Helena Blavatsky is quoted as saying in her *Isis Unveiled* that the Multi-Faceted Goddess is a “jealous fearful goddess of a thousand names.” Blavatsky continues in an ominous tone, saying that “harmony must be restored” or else lower “terrestrial” forces of humanity, such as those who resist or hinder attempts to “unite” the “harmony” between “Sophia” and “Christ,” will fall to the fearful “law of compensation” and the retribution of the “forces of evolution.”

Speaking in general terms in *Wisdom in the Aeon of Maat* (2019), Steve Dee refers to the need for a “cleansing of a corrupt Piscean age.” However, as I have shown through my critiques of Manifest sons of God and Esoteric-based presentations of the Sacred Purge, generalities often rub shoulders with specifics and are fleshed out as one dives deeper into the “revelations” of the Converging Apostasy. In other words, the path from the word “cleansing” in reference to an individual’s internal attitudes, to a literal, physical “purging” of the people who project those attitudes is not a long one. It can perhaps be thought of as similar to the relationship between a “recreational” use of “gateway” drugs and an addiction to

“hardcore” drugs; even though there is not a 100% cause and effect connection, the road is well-traveled and the invitation to proceed is powerful and continuous.

The Theme of the Devil Reborn

The primary basis for the theme of the Devil Reborn is in the theme of Deification Based on the Big Lie. In other words, the Original Lie has a history and a future. It promised, and continues to promise, that you can become as “gods.” It is followed by the 1st Commandment, which tells us to have no other “gods” than the one true God. It continues with the final temptation of Jesus in the wilderness, where he is told that if he will just “bow down” and worship he will get the “kingdoms of this world.” Finally, it culminates for humanity in the command to “worship” the “beast” or die.

This theme of the Devil Reborn is so pervasive in the literature of the Esoteric World that it is difficult to know where to start and where to end an investigation of the topic. However, it is clear that precedents were set by the 2nd century Gnostic Valentinus. His presentation of the “fallen,” Lucifer-like “savior” “Sophia,” who is identified with the “Serpent of Wisdom” of the “Garden,” certainly fits the bill. “She” is interpreted by later Esotericists to be the Multi-Faceted Goddess who is equated with a shapeshifting, “androgenous,” Lucifer. Her “mission” on earth is to “coax,” “lure,” and “seduce” humanity to regain the knowledge of their divine, “pre-existent” origin and their ultimate destiny through the deifying “possession” of their personal “angels” who reside in the Spiritual Hierarchy-like realm of disembodied spirits.

For example, in *A Dictionary of Christian Biography, Literature, Sects and Doctrines*, edited by William Smith and Henry Wace, as was previously mentioned, we are told that “Sophia” is known as the “Spiritus Sanctus and Prunikos,” meaning the “sacred whore.” When Sophia sees “that all the rest” in the Spiritual Hierarchy-like “Pleroma” have their “syzygies,” what the Gnostic Valentinus considered to be ever-copulating spiritual pairs, “she” wants “to find such a consort for herself” and “descends to the lower realms of earth” to satisfy this “desire.” In a Biblically orthodox reading of these ideas, it should not be seen as an outlandish comparison to say that the prideful “fall” of “Sophia” from the Spiritual Hierarchy-like “Pleroma” of the spirit world is consistent with the “fall” of

Lucifer and his “angels.” This “fall” was said to be due to her “audacious longing” to be praised by attaining “Communion with the Father of All,” and her subsequent profane “desire” to “restore” humanity to their “rightful” place through gaining the “gnosis” of their divine origin and destiny and ultimate deifying “union” with their personal “angels.”

In Dr. McClymond’s study of “universalism” in *A Review Essay of The Devil’s Redemption: A New History and Interpretation of Christian Universalism* (2020), we are told that the controversial early Church Father “Origen” wasn’t “the first to introduce universalistic theories into the church.” Instead, “this had happened already through the gnostic sects” such as the “Valentinians” as “early as 130 AD.” Dr. McClymond also “establishes in his study of universalism” the “frequent influence” of the “occult,” of “spiritism,” of “Esoteric” knowledge through “theosophy,” “alchemy” and “astrology” in “generating and supporting the views of those who teach universalism.” This connection of the theme of the Devil Reborn in the Esoteric World with the teachings of Jane Lead’s version of “universal reconciliation” for “all,” including Lucifer, his “angels” and “all apostatized souls,” has been taken up elsewhere at length.

In an online article titled *Rise of the Whore Goddess*, posted at thegodabovegod.com, the idea that the Lucifer-like “Sophia” is no “shrinking violet” is further pursued. It is said that “Sophia” “loved her creation SO much” that she ended up “dwelling here on Earth.” However, we are told, she “did not stay here alone.” “They,” both “Sophia” and her “children” in the “angelic” realm, seek “unity” with “us” in order to, as Helena Blavatsky said, “balance the planet once again” and “restore Paradise.” In other words, the Lucifer-like “Sophia” and her “children” in the Spiritual Hierarchy-like “Pleroma” must be “incarnated” in the “Bodily Vehicles” of “prepared,” “chosen vessels” in order that “heaven” and “earth” are made “One” and God becomes “all in all.” Of “Sophia” it is further said that her “sacred energy will heal us” and “the planet.”

As I have said before, many in the Esoteric World say that the “fallen,” Lucifer-like “Sophia” is an “androgynous” shapeshifter. Launching off into the deep end through this Open-Door Doctrine of introducing Lucifer as a “divine feminine” constitutes a dismantling of the Triune nature of God and a step toward the theme of the Devil Reborn. In other words, whether by baby steps, or giant leaps

of the faith of the fallen, the destination of the landing point is the same; the theme of the Multi-Faceted Goddess leading to the theme of the Devil Reborn. Finally, in doxology-like fashion, the writer establishes that the Devil Reborn is “feminine” and concludes as follows; this is the “story of the Rise, Fall, and Rebirth of Lucifer, our Sophia.” This solemn “prayer” concludes with “May we, having fallen from divinity, retrace her footsteps and be whole again. We follow the path of Venus.”

In *Wisdom in the Aeon of Maat* by Steve Dee (2019), Dee says he sees “great parallels between” the Egyptian goddess “Maat” and “the Gnostic Sophia.” He speaks as the mouthpiece of the Multi-Faceted Goddess “Sophia” by saying that “In this new Aeon” I will “appear before you” as “Baphomet” the “androgenous” one who is, in essence, a whitewashed stand-in for Lucifer. Dee says that “now is the time of Baphomet,” a “deity who embodies duality” in the “ongoing process of dissolving and coming together” and the “union of male and female polarities” replacing all “repressive religious traditions” in the “Age of Aquarius,” which is the “New Age.” In Dan Brown’s book, *The Da Vinci Code*, later to become a popular movie starring Tom Hanks, we see this same theme continued when “Baphomet,” the name used for Lucifer’s stand-in, is decoded and translated to mean “Sophia.”

On the website of the openly “Satanic” group known as “The Church of Azazel,” we learn more about just how far the legacy of the Multi-Faceted Goddess reaches. When speaking of “Prometheus, Ishtar, or Lucifer/Sophia,” we are told that this includes “references” to the “fallen angel motif universally applied to Lucifer,” and that it “actually describes Sophia,” the “goddess who fell from the heights of heaven” like “Lucifer,” the “light-bringer.” It is then revealed that Lucifer was “originally a name for Sophia herself.” We are told that “Sophia,” that “luminous child,” will “shame the lord archon” at “the consummation” of time” when the “alien powers” of “archontic deception,” meaning those of the “arrogant” “impostor” Jehovah, his laws, and the Jews, will be “defeated.”

On a page of the same website with a section titled “Beliefs and Principles of the Church of Azazel,” the same basic themes are reiterated with some elaboration. We are told that “Sophia,” the “Goddess of Wisdom,” was known in “Gnostic texts” as the “Serpent of the Garden of Eden” who “brought spiritual wisdom to humanity,” in “opposition to Jehovah, the Demiurge,” an “evil, very insecure

lesser god” who “created the physical world” and “tried to keep humans ignorant and isolated” from the “spirit realm” and the “gnosis” of their divine origin, destiny and the ultimate expression of their divinity as “channels” for their personal “angels.”

At the website titled “The Left-Hand Path,” we are told more from those who are clearly ideological brothers of the “Church of Azazel.” It is reasoned that “the symbol of the chaos of primordial creation” is “depicted as a woman” in terms of the “beauty of the feminine.” That means that the Lucifer-like “glistening one” is a “female,” one who “can birth beings into creation.” It naturally follows, then, that “the great Void,” aka “the Womb” of “the Dragon,” or the Devil, “must be a She.”

Rise of the Whore Goddesses: Sophia and Babalon by Miguel Conner (Aug 1, 2018), made available on “Aeon Byte Gnostic Radio,” speaks of the book *John Dee and the Empire of Angels*, where “Sophia” is referred to as a “fallen angel,” a “left-hand goddess,” similar to “Ishtar, or Hekate.” She is elsewhere referred to as the “Shekinah” of the “Kabbalah,” the “left side” “intermediary” bridge between the world of spirit “beyond the veil” and those of this world seeking the “gnosis” of their divine “pre-existent” origin and ultimate destiny of “union” with their personal “angels.” This is reflective of the Valentinian tradition of “bridging” the gap between “spirit” and “matter,” later to be picked up in the Kabbalah and through the teachings of Jane Lead and some of those whom she influenced in the Latter Rain movement and the Manifest sons of God ministries. As is usually the case, it is expressed as an upcoming, literal, spiritual event in which one is to be brought into “union” with one’s “angel” in the end-time “consummation” of the so-called “Bridal Chamber.”

Robert Powell, PhD, author of *The Pleiades*, is in agreement with William Smith and Henry Wace, editors of *A Dictionary of Christian Biography, Literature, Sects and Doctrines*, when he references the early “Church Father” Irenaeus, known for writing extensively against the ideas of the 2nd century Gnostic Valentinus. According to Powell, Irenaeus said that the “passion of Sophia” consisted in “a desire to search into the nature of the Father.” Powell tells us that “she” wanted to “equal the level of the Father” so that “she could imitate” or “compete with it.” “Sophia” thereby demonstrated “the Luciferian quality of hubris” and “proudful excess” which “resulted in expelling” her out of the Spiritual Hierarchy-like

“Pleroma.” Powell goes on to say that “Lucifer, the light-bringer, was originally a name for the Sophia herself.” “She” “shames the lord archon,” aka the “Jewish” God Jehovah, who the Gnostic Valentinus lambasts, calling him the “demiurge,” an “ignorant” poser, a “child” and a “creation” of “Sophia.” It is “She” who will arise to “defeat” these “powers” of Jehovah and his children.

The Theme of Sacred Sex

As has been stated before, the themes of the Multi-Faceted Goddess providing an Open-Door Doctrine to the Devil Reborn, and the theme of Deification Based on the Big Lie providing an Open-Door Doctrine to that of Sacred Sex, may seem far-removed from traditional, orthodox, Biblically-based Christianity and too sensationalistic to even mention. However, what I call Sacred Sex follows naturally after the theme of Deification Based on the Big Lie. In other words, if you believe you have become divine, “sinless” and “incorruptible,” then the idea of transcending any restrictions that might hinder or limit sexual activities is not a conceptual bridge too far to grasp. From the “Christian” position in the Converging Apostasy, an Open-Door Doctrine that supports this “freedom” comes with the scriptures that say that in the “kingdom” we will be like the “angels,” who have no marital status and, therefore, no sexual fetters. They will have “transcended” the “chains” of such distinctions as “good” and “evil” and, having entered into the “glorious liberty” of the “manifest sons of God,” will thereby be granted the “freedom” to act as those in “heaven” who no longer “give or take in marriage.” They are therefore “free” to comport themselves in such a way that is unfettered by the limitations of fidelity or chastity.

In the Esoteric World and that of Manifest sons of God-inspired version of Christianity, the potential for lowered moral standards and “open” sexuality is also heightened with a subjective view on the consequences for your actions. After all, you’re only a “work in progress” and will find ultimate acceptance no matter what, either by getting a “do over” through the “reincarnation” touted in the Esoteric World, or a cheap ticket to heaven through the “universal salvation” preached by Manifest sons of God-based “present truth” ministries. Since God will ultimately be “all in all” and since all “opposites” will be “reconciled,” concepts normally considered outside of Christianity are made more readily accepted; precedents are set by Christ and the Lucifer-like “Sophia” reuniting, deifying the unholy and sanctifying the profane.

This way of thinking harkens back to the ideas of the 2nd century Valentinus, who taught that the “angelic” beings in the Spiritual Hierarchy-like “Pleroma” exist in perpetually copulating pairs. It was then supported and promulgated by the sexually-charged teachings found in the influential Kabbalah. These sorts of ideas were subsequently fleshed out by those in the Esoteric World, like the 20th century occultist, student of Valentinus, and Satanist Aleister Crowley, who introduced the notion of what he called “sex magick.”

The list of those who have taken the plunge into this Piece of the Puzzle of the Converging Apostasy goes back to some of the pre-Christian “Mystery Religions” and the 2nd century Gnostic Valentinus. It is followed historically by the ideas and practices of the Medieval Brethren of the Free Spirit, the sexual symbolism of the 13th century Kabbalah, the desires of 19th century occultist Blavatsky and 20th century “Christian esotericist” Alice Bailey to revive the “Mystery Religions” as the form of worship for the “world religion” of the “new age,” Latter Rain and Manifest sons of God-influenced “apostle” John Robert Stevens of the “Church of the Living Word,” Manifest sons of God-influenced “Moses” David Berg of the cult known as the “Children of God” and Victor Paul Wierwille of the cult known as “The Way International.” In addition, Manifest sons of God teachers like David Ebaugh and Bill Britton seem to parrot one another when they speak of becoming “manifest sons of God” who will “have the Law written” on their “heart,” an open-ended precept with the clear and present danger of being abused and misused, especially when it is remembered that it occurs in the context of the Converging Apostasy.

It is obvious that the “Christian” version of Sacred Sex is far less developed than that of the Esoteric World. However, in that they are on the same scripturally-defined trajectory toward Converging, their mutual arrival at a doctrinal-coalescence is predictable. It can also be assumed that since Christians influenced by the Manifest sons of God doctrines draw from essentially the same poisoned well as those already in the deeper end of the pool, the process of “ongoing revelation” is likely to guide them further from the simplicity and purity of the Gospel and closer to the “liberated” sexual practices of some of their cousins in the Esoteric World, especially those who seek a “restoration” of the pre-Christian “Mystery Religions,” an expectation expressed by of both Helena Blavatsky and Alice Bailey.

There is No Sin in the Garden?

As has been mentioned, based on Valentinus' teachings on the ever-copulating male/female "syzygies" paired in the "Pleroma" (which may be identified as the same concept as the "Spiritual Hierarchy" of Bailey, et al), and the notion that attaining "gnosis" was linked to "union" with one's "angel," later Valentinians reportedly took to a literal enactment of the "sacrament" of the so-called "Bridal Chamber." In other words, they allegedly engaged in ritual sexual practices intended to expedite a deifying "union" with one's "angel." Accordingly, in that the angels neither "give or take in marriage," and neither will the "manifest sons of God" after their "glorification," the idea of a "restoration" to the pre-fallen state of "innocence" in the "Garden" acts as an Open-Door Doctrine for many options to violating scriptural injunctions for moral purity and foreshadows the "restoration" of the reported practices of the pre-Christian "Mystery Religions," some of which are alleged to have engaged in sexually-based "rites" and "initiations."

Likewise, the "prophet" Earl Paulk's writings about the inability to commit adultery if there is first no "lust" in "the heart" (along with the impossibility of murder when there is no "hate" in "the heart"), are similar to what Victor Paul Wierwille of the cult "The Way International" says about the "unregenerate" spirit being the locus of sin, not the body. Therefore, according to this perverted but unoriginal logic, if the "heart" is "pure" then it is impossible for the acts of the body to be sinful. This kind of thinking was employed by Simon Magus, who was known as the "father of all heretics" and the first Gnostic, and is duplicated by the wanton taking of multiple sexual partners by the Manifest sons of God/Latter Rain-influenced "apostle" John Robert Stevens, and other members of his cult "The Walk," based on the notion that God detests an overly "religious spirit" and that they were "spiritual enough" to "handle" a more "open" expression of sexuality. The sexual practices promoted by "Moses" David Berg of the cult "the Children of God," along with David Ebaugh and Bill Britton's mysterious references to the time when we will be "like the angels in heaven," neither giving or maintaining our marital status, continue to push sound, orthodox, Biblically-based Christianity down the road to the suspect future of the "glorious liberty" of the "sons of God."

There is also some evidence that the theme of Sacred Sex may have had the opportunity to flourish through the teachings and practices of Jane Lead, the

godmother of the Manifest sons of God ministries. For example, around the year 1200, “the cult of the Free Spirit began to emerge” as an “identifiable heresy in Western Christendom.” According to *Conversations with Angels: Essays Toward a History of Spiritual Communication*, edited by Load Raymond, in Chapter 14 titled *Radicalism and Mysticism in the Later Seventeenth Century: John Pordage’s Angels*, Jane Lead and Pordage had “associates” like the sexually promiscuous seventeenth-century Ranters, who advocated the Free Spirit ideals. This, of course, raises the questions that some scholars have proposed as areas for further study regarding any “secret” sexual practices that Jane Lead may have taught to her inner circle of followers.

When this is coupled with the Esoteric World’s view that traditional Christianity has curtailed the natural expression of sexual pleasure and that there will be a more “enlightened” view “restored” with the inauguration of the “new age,” we have a possible preview of things to come in the Converging Apostasy. In other words, since the precedent-setting Valentinian pairs of ever-copulating “angelic” “syzygies” are beyond distinctions such as “good and evil,” they are the model for the return to “completion” and act as a symbol of the coming “union” of “male and female,” “heaven and earth” and “spirit and body” at the “manifestation of the sons of God” which is the “externalization of the Spiritual Hierarchy.” As the Latter Rain “prophet” William Branham so “innocently” stated the matter, this nation would be better off if we all practiced “polygamy.” Despite the context of his comments, words matter, precedents are set, and faith drives practice, as has been seen in several Latter Rain and Manifest sons of God-inspired cults.

Not unlike the ideas of many extreme, “present truth” teachings today, one Gnostic writer says that those who attain this “union” have “transcended all” and live in a state of spiritual “perfection” and purity while still in the flesh. This, we are told, is what is meant in the Gnostic *Gospel of Philip* where it says that they “will no longer be restrained as though in the world.” Instead, they will have attained a moral status which is “obviously above desire” despite what they do in “the flesh.” Furthermore, deifying, “sacramental” “angelic possession” was said to allow the person to lead a “sinless” existence.

It is understandable how this set a precedent for a perceived impunity from licentious sexual behavior. Valentinians described this “sacrament” of the “Bridal Chamber” as “being joined to an angel.” In this sense, it is also understandable

that as a correlation to the theme Sacred Sex, Valentinus taught a “renunciation” of the Jewish “Demiurge” Jehovah and his laws, including the one which states “thou shalt not commit adultery.” Having “transcended” the “arrogant” creator, along with all of his laws and the constricting limitations of the Mosaic code, the Valentinians favored direct, unifying experiences with the “angelic” realm of spirits. Here, again, one theme of the Converging Apostasy becomes an Open-Door Doctrine for another. In other words, Deification Based on the Big Lie not only allows for Sacred Sex, but also for the rejection of God leading to the Devil Reborn.

The Multi-Faceted Goddess and Sacred Sex

When critiquing the many examples of the theme of the Multi-Faceted Goddess that are presented in the Esoteric World, it becomes clear that not only do they function as an Open-Door Doctrine to the theme of the Devil Reborn, but also to the theme of Sacred Sex.

For example, in Iona Miller’s *Ancestors and Archetypes* (2017), the “Dove Goddess” is referred to as “Sophia,” also known as the “Shekinah” who is associated with “love and fertility” and the “Greek goddess Aphrodite,” the “goddess of love and beauty” who is “invested with erotic connotations.”

In *Pagan Origins of the Mother of God*, posted at the Blog *orthodoxyandthebible*, Professor Miroslav Markovic’s *Study of Classical Religion* is referenced. According to Markovic, the Greek goddess Aphrodite was “imported” from the Middle East. She was renamed “Inanna” and was said to have “many lovers.” Her Babylonian name became “Ishtar.” Ishtar was considered a “powerful goddess of sexual love and fertility” and “the goddess of war.” She was the “Queen of Heaven,” “identified with the planet Venus,” a common symbol in the Esoteric World to represent Lucifer. She was also identified with the “bright morning star” and the “Secret Wisdom” of the divine origins and destiny of humanity, the “gnosis” which is conferred by the Lucifer-like, Multi-Faceted Goddess “Sophia” to her “children.”

In an introduction to his *Gnostic Mysteries of Sex: Sophia the Wild One and Erotic Christianity*, Tobias Churton “reconstructs” the “lost world of Gnostic spiritual-erotic experience.” He investigates “the sexual gnosis practices” of “Gnostics of the 2nd century” through Valentinus’ teachings about “Sophia,” the “Wild Lady of

Wisdom.” In Archibald Henry Sayce’s *The Religions of Ancient Egypt and Babylonia: The Gifford Lectures*, in the chapter called *The Religion of the Babylonians*, we learn that the sorts of “sexual gnosis practices” referenced by Churton began with “Prostitution in the name of Ishtar.” According to Sayce, these practices had their “origins” in the “same source as sacrifice of the first-born” and “orgies celebrated in the temple of the sun-god.” We are told that Ishtar, as “the prototype of the great seductress, sensual love, lust and prostitution,” later became the “goddess” of “Wisdom,” “Sophia,” the “tempting harlot, faithful wife, and mother” identified with the “Serpent” of the “Garden.”

In *Rise of the Whore Goddesses: Sophia and Babalon* by Miguel Conner (2018), made available on Aeon Byte Gnostic Radio, *John Dee and the Empire of Angels* is referenced. This text depicts “the Virgin Mary or Sophia” as the “Goddess womb that absorbs” the “individual egos of spiritual aspirants.” This is spoken of in terms that should sound familiar to anyone who has attempted to understand the dynamics of deception in “cults,” the “mob psychology” of many popular societal movements, and totalitarian societies where personal, individual identity is always a subset of the “personality” and goals of the group. Conner also references “Sophia” in *The Thunder, Perfect Mind*, which shamelessly declares “I am the whore and the holy one. I am the wife and the virgin.”

This, according to Conner, is why “some Gnostics” called “Sophia” “Prunikos,” which means “lewd one,” or “whore.” This conception is in keeping with the understanding that, like Lucifer, “she” is “the fallen one” of so-called “light” and “beauty,” the shapeshifting, “androgynous” Multi-Faceted Goddess who “seduces” humanity back to the true “gnosis” of its divine origin and destiny and its ultimate “union” with “angels.” If we interpret the above from the vantage point of traditional, orthodox, Biblical Christianity, and remember that the Esoteric World has equated “Sophia” with Lucifer, then it becomes apparent that the Liar would like to be “all things” to all men and women in the hopes of deceiving many.

Deification Based on the Big Lie and Sacred Sex

Just as the theme of Taking Dominion enables the Sacred Purge and the theme of the Multi-Faceted Goddess often functions as an Open-Door Doctrine to the themes of the Devil Reborn and Sacred Sex, the Medieval Brethren of the Free

Spirit had views about Deification Based on the Big Lie that were directly related to the development of their views on Sacred Sex. For example, Norman Cohn says in his *The Pursuit of the Millennium: The Heresy of the Free Spirit* (1957), that at “the heart of the heresy” of The Brethren of the Free Spirit was “a passionate desire” to “surpass the condition of humanity and to become God.” It follows, then, that to “become God” elevates one to a “perfection so absolute” in which they, like the Valentinians and the projected “incorruptible” and “immortal” status of “manifest sons of God,” would be “incapable of sin” and, as an additional perk, have the gift of “miracle-working powers.”

The Brethren of the Free Spirit were said to be “held together” by what were often “erotic bonds between men and women.” One “expression of this attitude” was in a “promiscuous and mystically colored eroticism.” For them, “deification of the soul” is possible because “the soul has existed in God from all eternity.” Obviously influenced by Plato, they reasoned that since the soul is “one with God,” it “comes from God and returns to God.” It is “reintegrated into that primal state” of “innocence enjoyed by Adam before the Fall” and thereby “liberated from the consequences of Original Sin.” The individual “becomes sinless” and is “incapable of sin,” free to do “as they wish on all accounts.”

In this way, The Brethren of the Free Spirit give a “Christian” paraphrasing of the occultist, student of Valentinus, and Satanist Aleister Crowley’s central injunction from his *The Book of the Law*. In this short but influential book, which Crowley claims his “Holy Guardian Angel” wrote “through” him, the totality of one’s moral obligation in interactions with fellow humans is summed up with “Do as thy wilt – then do nothing else.” For example, don’t “do anything” like worry or feel remorse for the “consequences” of your actions. Cohn further explains that “whatever external acts” the Free Spirits did were considered “the work of God.” Interestingly, Manifest sons of God teacher Ray Prinzing, who has influenced fellow “present truth” teachers J. Preston Eby and David Ebaugh, said the same thing, essentially verbatim. According to Cahn, such people “cannot see themselves as good or evil” because they are no longer “conscious of themselves” and, as a result, “cannot judge whether they are converted or perverted.”

A telling look into the ramifications of Free Spirits’ views in regard to the theme of Sacred Sex, and essentially all of the other themes of the Converging Apostasy, can be seen by the testimony of one who believed that they had achieved a state of Deification Based on the Big Lie: “When a man has truly reached the great and

high knowledge, he is no longer bound to observe any law or any command, for he has become one with God. God created all things to serve such a person, and all that God ever created is the property of such a man.” Therefore, he is allowed to “take from all creatures as much as his nature desires and craves” without any “scruples of conscience about it, for all created things are his property.” He has become “a man whom all heaven serves” and, as a result, “all people and creatures are indeed obliged to serve and to obey him.”

For the “subtle in spirit,” then, sexual intercourse “cannot under any circumstances be sinful.” In fact, the “surest mark” of one with a “subtle in spirit” was their ability to “indulge in promiscuity” without “fear of God or qualms of conscience.” Some “adepts” gave a “quasi-mystical value to the sexual act itself,” calling it “the delight of Paradise” and, like the 2nd century Gnostic Valentinus and his 20th century pupil, the influential occultist and Satanist Aleister Crowley, they considered it a “sacrament.” This is no surprise in that, according to Peter Cvek’s *Early Church Revival*, the influence that Valentinus has had on the Esoteric World’s ideas about sex is profound. Cvek points out what Irenaeus of Lyons, the early Church Father and critic of Gnosticism, had to say about Valentinus and his followers; “They have this Grace descending” to them from the “Copulation above.” Therefore, they claim “Continence” is “necessary” to “natural Men,” but “not to themselves” since they are “spiritual” and “from above,” having been “perfected here” on earth.

It is easy to see how, based on this precedent-setting Open-Door Doctrine, Manifest sons of God ministries could take a left-hand turn and do a nose-dive into the theme of Sacred Sex, considering their claims that they will become “glorified,” “delivered” from the “bondage” of “sin” and be made “incorruptible.” As Lawrence Clarkson, a Ranter with Free Spirit leanings and a contemporary of the 17th century “prophet” Jane Lead put it, “till one has acted out that so-called sin, thou art not delivered from the power of sin.”

The tract that gives “the fullest account of all” regarding the beliefs of The Brethren of the Free Spirit is the *Schwester Katri*. According to Norman Cohn, it “sets the social doctrine of the Free Spirit against its Neo-Platonic background.” In it “Sister Catherine” says “Christ has made me his equal and I can never lose that condition.” In this “metaphysical framework” provided by “Neo-Platonism,” Free Spirits believed that at the “death of the body” the “soul disappeared into its Divine Origin.” Accordingly, they also believed that “whatever existed was bound to yearn for its Divine Origin and to strive to find its way back into that Origin”

and that “at the end of time everything would in fact be reabsorbed into God.” Sounding like the Gnostic Valentinus, Jane Lead, her disciple the Latter Rain “apostle” and teacher of the Manifest sons of God doctrines, George Hawtin, and others influenced by “spiritual alchemy,” the Free Spirits said that at “the end of time” “nothing would exist in separateness,” and “all that would be left would be one single Essence,” in order that “God” would be “all.”

Of course, the Esoteric-based ideas of “absorption” into the “One,” which can be ascertained from the implications of the sexually-imbued language used in the Kabbalah and some of the writings of Jane Lead, carry similar connotations of the Gnostic “Womb” of the Lucifer-like “Sophia” into which “all” will “return.” For example, similar to the teachings of Valentinus, Free Spirits claimed that total and permanent “absorption” into God could be attained by the “subtle in spirit” already during their lifetime on earth. Those “united” with, or “possessed” by, their “angelic,” “subtle spirits” are those “wholly transformed into God.” This deifying “union is so complete” that none “are able to distinguish between man and God.” Through it one is “restored” to the “pre-existent” “original state” they enjoyed before they “flowed out of the Deity.”

According to Cohn, this doctrine of “absorption” into the Spiritual Hierarchy-like “Source,” the “One,” amounted to “an assurance of a universal salvation.” Similar to what Jane Lead and her disciples in the Manifest sons of God ministries said regarding the doctrine that “heaven and hell” are either just “states of the soul” in “this world,” or that the “lake of fire” is a postmortem, purgatory-like place of refinement and “purification” with no “punishment or reward,” the Free Spirits sought to blur moral distinctions, like those between mortal and divine, and melt “all” into “one.” Obviously, this sort of talk can also be used as a precedent for forays into the theme of Sacred Sex and, more tangentially, a foundational introduction to the theme of the Devil Reborn.

Taking Dominion, the Sacred Purge and Sacred Sex

The theme of Sacred Sex can also easily morph into the theme of the Sacred Purge. For example, like those who say the earth will be “purged” of all who have not come into a deifying “union” with “angels” and therefore remain under the “bondage of sin” which “holds back” all of creation, such as was taught by the Gnostic Valentinus and Manifest sons of God teachers Sam Fife and Royal

Cronquist, Free Spirits said that to be “ignorant of one's own divinity was the only sin,” a sin worthy of death.

Like those Manifest sons of God teachers who say they will “take dominion” when they are figuratively “caught up” to the “throne of rulership,” Free Spirits said they could “ride it as in a saddle,” meaning that they could “mount up above God.” Having reached the “very pinnacle of divinity” as humans, these “adepts,” in wording reminiscent to that used by Aleister Crowley and other Satanists, said they had abandoned God completely, that they “had no longer any need of God.”

Sounding like a strange combination of the occultist and Satanist Aleister Crowley’s views on “sex magick” and Manifest sons of God ministries who say they have a “mandate” from God to “take dominion” and “execute judgment,” The Brethren of the Free Spirit said that to inaugurate “the Third and Last Age.” For them, this would “restore” an “earthly Paradise” of “perfection on earth,” which they called “the state of innocence,” a place where they believed they would perform the “sexual act” as was “practiced by Adam and Eve in the Garden of Eden.”

A Thematic Critique of the Teachings of Valentinus

FOR REFLECTION

In his *Adversus Valentinianos*, the 2nd century “Church Father” Tertullian wrote that “Valentinus had expected to become a bishop, because he was an able man both in genius and eloquence.” When he failed to become bishop, however, he became “indignant” and “broke with the Church of the true faith.” As a result, he was “roused by ambition” and “the desire of revenge” and “applied himself with all his might to exterminate the truth” with “the subtlety of a serpent.”

INTRODUCTION

The information below reflects, in varying degrees, the presence and development of some of the doctrinal precedents set by the 2nd century Gnostic Valentinus which were then passed on in seed-form to the Esoteric World and, more distantly but still significantly, to the Latter Rain movement of 1948 and the Manifest sons of God ministries in a trickle-down effect. This flow of false doctrine finally arrived in the current-day New Apostolic Reformation, having traveled in modified form and in varying degrees, through Neo-Platonists, the Kabbalah, “spiritual alchemists,” Jacob Boehme, John Pordage and Jane Lead, with Lead occupying the central point of doctrinal transference to the periphery of Christianity through her direct influence on the Latter Rain movement, the Manifest sons of God ministries, and those whom they have influenced in the current-day New Apostolic Reformation.

On the Esoteric/Occult/New Age side, the ideas of Valentinus took a somewhat different route and were passed down through Neoplatonists, the Kabbalah, the “spiritual alchemists,” Jacob Boehme, Helena Blavatsky, Alice Bailey and Aleister Crowley. On the syncretistic political, antisemitic and racist fronts, Valentinus’ ideas came, with obvious religious omissions at different points along the way, through the Neoplatonists, the Kabbalah, “spiritual alchemists,” and Vladimir Solovyov. Valentinus’ legacy continued but became even more significantly altered through Alexander Dugin, Julius Evola, Wesley A. Swift, Richard Spencer and the Right-Wing push to bring Putin’s Russia and Trump’s America together to make Russia “great again” under the “Perennialism” of a “Traditionalist,” white-supremacist “federation.”

The themes that can be seen in the teachings of the 2nd century Gnostic Valentinus overlap and coalesce together like Pieces of a Puzzle. The false doctrines, and the spiritually and potentially physically dangerous concepts, which they encompass make up the themes of a Converging Apostasy. These themes exert a Gravitational Pull upon each other, gathering steam as they are propelled according to the same unidirectional trajectory as defined through the scriptural warnings and predictions of Jesus and his Apostles.

The fountainhead of all of these themes of the Converging Apostasy, as we seen and will see again through the teachings of Valentinus, is Deification Based on the Big Lie. Although all of the themes of the Converging Apostasy fit together and uphold and fuel one another, it is clear that from the fountainhead of Deification Based on the Big Lie the themes of Taking Dominion, the Sacred Purge and Sacred Sex all flow and gain momentum. Deification Based on the Big Lie, as the ultimate form of idolatrous self-worship, is also by default an Open-Door Doctrine leading to the theme of the Devil Reborn, which is often preceded and bolstered by the theme of the Multi-Faceted Goddess. It is through his version of the theme of the Multi-Faceted Goddess that Valentinus loosens and then deconstructs the doctrine of the Triune Godhead, thereby providing the Open-Door Doctrine of another pathway to the theme of the Devil Reborn.

BACKGROUND

Valentinus is thought to have been born in Egypt around 100 A.D. He was educated in Alexandria and achieved a high degree of prominence in the Christian community between 135 and 160 A.D. He was held in such high regard that he became a candidate for the office of the Bishop of Rome, an election for which he only narrowly lost. The influence of several themes of Valentinian Gnosticism can be seen in Neo-Platonism, which stretched from the 3rd to the 6th century, the Kabbalah of the 13th century, the 16th century mystic and alchemist Jacob Boehme, the “spiritual alchemy” of the Renaissance of the 14th to the 17th centuries, the 19th century occultist Helen Blavatsky and her Theosophical Society, the writings of “Christian esotericist” Alice Bailey in the 20th century, and the development of his ideas through the 20th century occultist and Satanist Aleister Crowley. The influence of all of these essentially Valentinian points of doctrinal departure can be traced through two roughly parallel currents: one through the

“Esoteric,” “occult,” or “New Age” world, and one through peripherally “Christian” doctrines, primarily seen through the influence that the 17th century “prophet” Jane Lead had on the ideas of the Latter Rain movement of 1948 and the Manifest sons of God ministries which it spawned.

ONGOING REVELATIONS AND SECRECY

Valentinus was, according to Gilles Quispel, “the greatest Gnostic of all times.” His followers were forbidden to “reveal” the “mysteries” to “outsiders.” According to p. xxx of April DeConick’s *Introduction: Religion in the Margins*, Valentinus was “visited by Jesus in the form of a small child” who “revealed” “cosmic secrets” and the way that these “secrets” would be the basis upon which “Christianity should be reformatted.” DeConick goes on to say that the sorts of hidden, or “occult,” ideas that Valentinus passed on to various streams of thought in Western Esotericism are not only recognizable in the “new age movement, but are also seen in themes of popular movies, such as *The Matrix* (1999). Alker states, as we have heard before, that the “sacred marriage” of the “Valentinian Gnostic” is referred to as the “sacrament” of the so-called “Bridal Chamber.” On p. 14 and 15 of his *From the Esoteric to the Exoteric and Back Again: Themes from Antiquity to Post-Modernity*, Garry W Trompf tells us that the “agenda” of the “well-known Gnostics,” such as Valentinus, was to present Christianity with “an aura of hidden truth,” which was considered more “appropriate” to the “Hellenistic milieu of mystery cults.” For this reason, “Marcus,” the “Valentinian Gnostic,” told his followers to keep his teachings “secret” and “reserve the higher mysteries only to an elite group.”

CONNECTIONS AND INFLUENCES

On p. 26 of her *Conceiving Spirits: The Mystery of Valentinian Sex*, Dr. April D. DeConick tells us that Valentinian Gnosticism “developed along Christian lines” that mixed with “Jewish-Platonic” ideas. They included ideas about the “origins of the world,” an “inept” creator known as the “Demiurge,” and the “concept of divine emanation” of beings. Connection with “emanations” of “beneficent,” “ministering,” “angelic” beings, as I have pointed out elsewhere, is a concept similar to that of the “Spiritual Hierarchy” of “Christian esotericist” Alice Bailey, and to the Manifest sons of God version of “the great cloud of witnesses.”

On p. 62 of *The Pre-Existence of the Soul in the Book of Wisdom and in the Rabbinical Writings* (1960), Professor Frank Chamberlin Porte tells us more about the conceptual melting pot from which Valentinus forged his brand of Gnosticism. For example, we are told that the “pre-existent” “immortality of the soul” and “reincarnation,” all ideas which Valentinus espoused, are key components in the “religion of Plato.” On p. 135 it is said that, like the “Valentinian Gnostics,” the Neo-Platonist Paracelsus followed the “Platonic principle of the preformation” of “spirits.” It is interesting to note that these ideas can also be seen in the Kabbalah, and they are hinted at in the writings of Jane Lead and those whom she influenced in the Manifest sons of God ministries. In addition, the idea of “pre-existent,” “angelic” spirits can be seen as an Open-Door Doctrine which often leads to, or is accompanied by, the theme of Deification Based on the Big Lie.

On p. 272 of his *Seeking Ancient Wisdom in the New Age: New Age and Neo-Gnostic Commentaries on the Gospel of Thomas* (2007), Dylan Burns tells us more about the influence of Gnostics like Valentinus when he quotes Stephan Hoeller as saying that the “descendants” of the “ancient Gnostics” include “alchemists,” “Kabbalists” and “Theosophists.”

Dr. DeConick sheds light on the connection between Gnostics, like Valentinus, and the Kabbalah on p. 4, 5 and 18 of her *What is Early Jewish and Christian Mysticism?* She tells us that a “growing number of scholars” believe that “early currents of mysticism,” such as the pre-Kabbalah “Merkavah and Hekhalot speculations,” were “absorbed” into the “Gnostic schools and later Kabbalistic materials,” and that these “Kabbalistic materials” include the “traditions of Enoch.” These “traditions of Enoch” have been of great interest in the Esoteric World and with Manifest sons of God teachers such as Royal Cronquist and the occult-influenced, racist, white-supremacist Christian Identity preacher Wesley A. Swift. They can be seen as Open-Door Doctrines into the theme of Deification Based on the Big Lie in that they speak of “Enoch’s bodily transformation.” “Transformation,” in this context, refers to the “restoration” to a state of “sinlessness” and the “glorification” of the physical body at the “manifestation of the sons of God” prior to the literal, personal, individual return of Jesus Christ.

Presumably due to the influence of Plato, both the Esoteric World and Manifest sons of God “present truth” preoccupations with Enoch are also often connected to teachings on the divine, “pre-existence” of angelic “sons of God” who “agreed”

to become “incarnate” in order to carry out God’s “plan” to deify the material world, namely, through their “glorified” and “immortalized” flesh. In the process, the lines between “pre-existent” angelic “Sons of God” and those in the “Spiritual Hierarchy” of the Esoteric World or the “great cloud of witnesses” of Manifest sons of God doctrine become blurred, with implications for what the role of interactions with them should be, whether or not “deification” comes through “union” with them, and who exactly is it that we should anticipate to “return.” This conceptually complicated angle will be explored in greater detail later.

In *The Gnostic Jung and the Seven Sermons to the Dead, Part 1: The Gnosis of C. G. Jung* (1982), Stephan A. Hoeller tells us that the “Pan-Sophic tradition,” which some in the Esoteric World call the “Wisdom Tradition” or the “Ancient Wisdom,” “descended from Gnostic” and “Neo-Platonic sources.” According to Jung, this “tradition” that “descended” from Gnostic-influenced sources can also be seen in “modern Theosophy” through the writings of “Helena Blavatsky.” The same point is brought up in Jung’s *The Undiscovered Self* and his *Civilization in Transition*, where he says that “modern Theosophy” is a “contemporary manifestation of Gnosticism.”

On p. 29 and 30 of Dr. Lance Owens’ forward to *The Search for Roots: C. G. Jung and the Tradition of Gnosis* by Alfred Ribi (2013), we learn that in 1937 Jung asserted that “ancient alchemy” was “clearly Gnostic.” In this work, Dr. Owens stated that the thematic “keynotes” of “ancient alchemy” included the “Gnostic recognition” of the “Sophianic” and its opposition to the “demiurge” Jehovah. In other words, the theme of the Lucifer-like “Sophia,” handed down from the Gnostic Valentinus, his ideas of a “renunciation” of and a “redemption” from the “overbearing” Jehovah, and his teachings about a deifying “union” with one’s “angel,” all clearly fit what was built upon later by those in the Esoteric World; the Multi-Faceted Goddess identified as the Lucifer-like “Sophia” became an entry point, or Open-Door Doctrine, for the theme of the Devil Reborn, and a “union” with one’s personal “angel” became the means of achieving Deification Based on the Big Lie. Fittingly, Jung interpreted the evolutionary acceleration of these “keynotes” to mean that we are at the end of the “astrological aeon of Pisces” and the “coming of a new age.”

DEIFICATION BASED ON THE BIG LIE

On p. 33 of her *Conceiving Spirits: The Mystery of Valentinian Sex*, Dr. DeConick says that, like Plato, Jane Lead and many in the Manifest sons of God ministries who arrive at a position of Deification Based on the Big Lie, the “Valentinians taught that the soul” was “pre-existent.” According to 1:7:1, 1:2:6 of the early Church Father Irenaeus’ *Against Heresies*, sounding much like Manifest sons of God teachers in pursuit of the “high calling” of “perfection” through “full sonship,” the followers of Valentinus were said to consider themselves the “spiritual Church.”

The similarities to certain aspects of Valentinian thought continue with George Warnock’s *Feast of Tabernacles*, which was one of the most influential writings of the Latter Rain movement of 1948. It outlines much of the Manifest sons of God doctrine and, has been mentioned elsewhere, is in some ways paralleled in the Esoteric writings of “Christian esotericist” Alice Bailey. As with Warnock’s *Feast of Tabernacles*, there were three levels in the Valentinian system.

For example, according to Valentinus, "Hylics" were outsiders, mere ignorant pagans who were "of the flesh" and who would be “destroyed” at the “eschaton,” or end of the age. This level is like Warnock’s interpretation of the significance of the “Feast of Passover,” a symbol of mere “salvation,” of becoming “born again.” The comparison is not in the sense that Warnock equated basic Christian faith with pagan unbelief but that, in his tiered system of a 3-part salvation, this first “encounter” with God is downplayed and stripped of its primacy, relegating believers to relatively “ignorant” “outsiders” who are out of touch with the “deep things of God.”

Secondly, Valentinus said that "Psychics" were the common believers. They were non-Gnostic Christians who were not yet ready to receive the “gnosis” of the “inner secrets.” This level is like Warnock’s interpretation of the significance of the “Feast of Pentecost,” which is symbolic for being “filled with the Holy Spirit with the evidence of speaking in tongues,” yet not “complete in God.”

Thirdly, Valentinus’ "Pneumatics" were the “Elect,” the “Chosen” “Perfecting Ones,” the “knowers” who alone could expect to be made “perfect” by rejoining the “Fullness” of the Spiritual Hierarchy-like “Pleroma” through “union,” while on

earth, with their “angelic” counterparts who descend from heaven. This level of salvation is like Warnock’s interpretation of the significance of the “Feast of Tabernacles,” a “type,” or representation, of the “third salvation,” “full sonship” to be achieved as a “perfected,” “immortal,” “manifest son of God” who has come into “union” with the spirits of God’s “army” in the “heavenlies.”

On p. 45 and 46 of Dr. DeConick’s *Conceiving Spirits: The Mystery of Valentinian Sex* DeConick, we learn that, according to the Valentinian conception of the culminating Big Event of the “spiritualization of matter,” those who have been “glorified” with “perfected bodies” through “union” with their “angels” in the so-called “Bridal Chamber” will be invited to the “great communal wedding banquet.” Their “wedding garments” will then be “striped off” so that they can enter “naked” to enjoy “ecstasy” and become a “unity” in the heavenly realm of the Spiritual Hierarchy-like “Pleroma.”

It is interesting to note that Jane Lead, the Mother of the Latter Rain “prophets” and the Manifest sons of God ministries, used the same type of terminology when speaking of those that she called the spirits in the “cloud of witnesses” with whom we are to benefit from in both “communication” and the “inChristed” status of a deifying “comingling.” Since they are both “pure” and “naked,” Lead said that they are more acquainted with a knowledge of the ancient “arts” of producing “supernatural” occurrences, which we have “lost” but will be “restored.”

ANGELS?

In her *Valentinian ideas about Salvation as Transformation*,” Einar Thomassen points out that “Angels” perform the “intermediary” role of the Kabbalistic “Shekinah” and the Valentinian “Sophia.” In other words, since they act as Spiritual Hierarchy-like “mediators” between “heaven and earth,” these “angels” are seen as vital to the “coming together” of “all things” in the deifying spiritual culmination symbolized by the so-called “Bridal Chamber,” what Manifest sons of God teachers like Bill Britton and Sam Fife have made similar references to.

If we carry this metaphor-rich thinking further and keep in mind that the “fallen,” Lucifer-like, shapeshifting, “androgynous” “Sophia” of Valentinus is, in this context, something like a “corporate” Devil Reborn, then the deifying “union”

with the so-called “angelic hosts” of “God’s army” in “heaven” becomes what Jane Lead and her disciples in the Manifest sons of God ministries call allowing “them” to become incarnate by taking up their “abode” in “us.” As Lead put it, these “elite” believers are to become the “Bodily Vehicles” of “prepared,” “chosen vessels” through which, as some of her disciples in Manifest sons of God ministries have similarly said, the “great cloud of witnesses” will be “channeled.”

Not unlike many “end-time” extremist teachings today, those who desire to attain this “union” will, according to one Gnostic writer, no longer be “in heaven or on earth,” having transcended “all” and “attained a state of spiritual perfection and purity while still in the flesh.” This level of “perfection” has been compared by some scholars to “angelic possession,” which is said to allow the person to achieve a “sinless” existence.

On 3:15:2 of his *Against Heresies*, Irenaeus, the early Church Father and apologist of the faith, said that Valentinians described their mystical experiences of “being joined to an angel” as “entering the Fullness.” As has been said before, it is not out of the question to compare Valentinus’ “Pleroma” of the “spiritual realm of angels” to the “Spiritual Hierarchy” of the Esoteric World or to the “great cloud of witnesses” as taught by Jane Lead and her descendants in the Manifest sons of God ministries.

Strangely similar to some of the ideas of those influenced by the Latter Rain movements’ teachings on “impartation,” Valentinians believed it was possible to “receive” an “angel” through the “laying on of hands” by someone else who had received the “gnosis” of their divine origin and destiny and was, therefore, already “joined” to their “angel.” In the “invocation” that accompanied this rite, or “sacrament,” the initiate was told, “Allow the seed of light to take up its abode in your bridal chamber. Receive your bridegroom from me and take him into you and be taken by him.” For Valentinus, the “light” and the “bridegroom” were synonyms for one’s personal “angel” and to be “taken” is to be “possessed” in a deifying “union.”

It is worth repeating again how remarkably similar this sounds to what Jane Lead said about “spirits” entering the “Bodily Vehicles” of “prepared,” “chosen vessels” so that they may “personate” Christ and become “all deified” as “Christs.” As was stated before and will undoubtedly be stated again, this is also like what Lead’s

Manifest sons of God disciple Royal Cronquist said about the practical means of becoming “perfected” as a “manifest son of God”; “they” will take up their “abode” in “us.” This is in accordance with a longstanding tradition in the Esoteric World regarding “channeling” “evolved” beings as the fulfilment of the “externalization of the Spiritual Hierarchy.”

Using language similar to that of several Manifest sons of God-influenced ministries, followers of Valentinus believed that they “received,” or became “possessed,” by the “light,” that is, “impregnated” by their heavenly counterpart, or personal “bridegroom angel.” Valentinians said that just as Christ is the “bridegroom” and the Lucifer-like “Sophia” is his “consort,” so also the “angels” will be the masculine “bridegrooms” of their feminine “spiritual seeds,” who are the “elect” “children of Sophia.” According to Valentinus, they will then enter the “restored” heavenly realm of “perfection” in the so-called “Bridal Chamber.”

Interestingly, Valentinian-style angelic “possession” aligns with what some occultists call “evocation,” the receiving of a “spirit” bodily in order to become an empowered “vessel” of “prophecy” or other supernatural manifestations, a la Ruth Montgomery and the many others who have claimed to be “channels.” Fittingly, according to one observer, the “worship” practices of Jane Lead, her mentor John Pordage, and their followers in “the Philadelphian Society” became progressively more “mediumistic.” Likewise, Latter Rain-inspired worship, which is said to “bring heaven to earth” where one “feels” the “presence of God,” parallels what occultists call “invocation,” or the “summoning” of a spirit.

According to another Gnostic text, “At the end of the world,” those who are saved through “taking their angelic counterpart into themselves” are joined to these perfect spiritual ones in the so-called “Bridal Chamber” of the “wedding feast.” It is interesting to note that this version of the “Bridal Chamber” as the “consummation” of all, and the “marriage” of Christ and the “Mother,” who is the Lucifer-like “Sophia,” is said to happen at the “Second Coming.” According to “new age” author Barbara Marx Hubbard, this deifying culmination “is in real time, like his birth,” it is “an event in history.”

On p. 28, 29 and 31 of *What is Early Jewish and Christian Mysticism?*, Dr. DeConick tells us that the “literature of the Dead Sea Scrolls” contain “accounts of communities of believers” who practiced “ritual” activities to “achieve mystical

transformation of the body in the here and now” along with the “elevation of the adept to the community of angels.” Like the Manifest sons of God ministries, they “moved the eschatological encounter with God,” traditionally thought to “reserved for the Last Day,” so that “transfiguration” in which the body became “angelic” and was “glorified,” became available “Now” through “personal mystical encounters” with these “angels.” According to DeConick, the process through which the person would become “exalted” in a “transformation” included such activities as “spirit possession,” as is seen in the teachings of the Gnostic Valentinus. This “union” with the “angelic” realm of spirits is echoed through the writings of Jane Lead and Manifest sons of God teachers who also see something akin to “possession” as the *modus operandi* of becoming “perfect” at their “manifestation” as the “sons of God.”

DeConick quotes an article called *Theurgy and Apotheosis* where “theurgy,” meaning “magical practices to evoke spirits,” is the means through which the goal of “achieving divinity” is to be attained. Fittingly, the author of the article writes about “several passages” in the pre-Kabbalistic “Merkabah texts” that “suggest to scholars” that “drawing down the LORD into the temple” was a “major element of the temple service.” This was “to attract” the “presence of the Shekinah” into the “holy of holies” which, as has been stated elsewhere, is synonymous with “calling down” the “angelic” spirits in the “great cloud of witnesses” to “descend” that they might “tabernacle” within the “Bodily Vehicles” of “prepared,” “chosen vessels.” We are told that the “theurgical practices of pagan mysteries in the early years of Christianity” are relatively well known. For example, again sounding like Jane Lead, Latter Rain/Manifest sons of God teachers, and the influential occultist, student of Valentinus, and Satanist Aleister Crowley on the theme of “calling down” “angels,” we learn that the “Chaldean Oracles describe” “theurgical techniques” used to “draw down” the “Hecate,” considered the “goddess” of “magic” and “necromancy” by Wiccans.

Esther G. Chazon of Hebrew University of Jerusalem echoes what DeConick says about “drawing down the LORD into the temple” and sounds only a step or two away from the practices of Latter Rain-style, “Davidic,” “praise and worship” that was supposedly “restored” in 1948. In her *Human and Angelic Prayer in Light of the Dead Sea Scrolls*, Chazon writes that “joining the angels” is a type of “joint praise” that is “characterized” by a “union with the angels” in which the “veil

between the realms is removed.” For the “Merkabah mystics,” she explains, this was considered the “highest level of joint praise” attained by “human worshippers,” that “which unites human beings to the angels.”

In *Excerpts of Theodotus 22:2*, we see that it is through the “gnosis” of our divine origin, destiny and ultimate “union” with our personal “angels” that we are “restored.” Accordingly, it is said in the *Valentinian Exposition* that when “Sophia,” the “androgenous,” “fallen,” Lucifer-like “consort” of Christ is received into the “the Fullness” of the Spiritual Hierarchy-like “Pleroma,” then she and “All will come to be in unity and reconciliation.” Apart from getting lost here in the Esoteric jungle of verbiage, it should be noted that the general idea of the “joining together” of “opposites” or “counterpoints” is found in an overabundance in the Esoteric World.

As a mode of introducing the topic of “universal reconciliation,” including Lucifer, his “angels” and all “apostatized souls,” the “joining together” of “opposites” is also later seen in the writings of Jane Lead, the “prophets” of the Latter Rain movement and the Manifest sons of God ministries that she influenced. As a result, those who endeavor to “join together” all “opposites” often claim that God encompasses both “good and evil.” In this sense, the concept is a clear and present danger and an Open-Door Doctrine to the theme of the Devil Reborn by way of a “reconciling,” deifying “union” with our counterparts, the “angels.”

On p. 136 and 160 of Walter Pagel’s *Paracelsus and the Neoplatonic and Gnostic Tradition* (1960), we are told that “Perfection” is “symbolized by a hermaphroditic being,” a confused state of existence identified in the Esoteric World as the shapeshifting, Lucifer-like Devil Reborn who is the Multi-Faceted Goddess “Sophia.” Perfection is said to be “obtainable” in the “process of transmutation” in which the alchemical “magus” “marries heaven to earth,” “joining divine life” with “matter” as a part of the universal “redemption” which will culminate with “the whole creation returning eventually to God.”

This is worded in a fashion that sounds remarkably similar to what is said by Latter Rain “apostle” George Hawtin and other Manifest sons of God teachers when they speak of the results of the “manifestation of the sons God” and the “rebirth” of all of creation. That they express this culmination of history prior to the return of an individual, literal, personal Jesus Christ in the language of the

“spiritual alchemists” should come as no surprise in that Hawthorne and company were enthusiastic proponents of the writings of Jacob Boehme, Jane Lead’s mentor. On p. 144, 149 and 157 we learn that Gnostic ideas are seen in the “egotistic yearning” for “independence” which led to the “fall” of the Lucifer-like “Sophia.” This “brokenness” requires a “return” to “the Garden” of “innocence” through “marrying heaven with earth.” In other words, “marrying heaven with earth” is brought about by the “angelic” world of spirits infusing, or making a deifying “incarnation,” in the earthly “world” of those alive in the flesh.

On p. 137 – 140, Pagel says that the “divine life” found in the “astral” “bodies of light” in “heaven” are “superior” to the “material elements,” and it is therefore needful that “Heaven” “impregnates the earth” by “beings intermediate between matter and spirit.” By so doing, they will provide the seeker with “revelations” from the “realm of the spirits,” and produce a deifying “psychical pregnancy” through what Pagel calls “possession.” This concept, known as the “Paracelsian Archeus,” is like the “Gnostic idea” of joining “light,” or “angelic” spirits, with “matter,” the corporal bodies of aspirants, “whereby the latter is transformed.” It is what is considered the “work of the alchemist” in the pursuit of “divinity” and “immortality” through what is termed “separating and combining.” It is “separating” in that a line of demarcation has been made between “spirit” and “matter,” “combining” in that “angelic” “spirits” and the “Bodily Vehicles” of “prepared,” “chosen vessels” must be “reunified” and “restored” to their primordial “Oneness.”

It is interesting to note that a similar concept was made popular by the occultist and Satanist Éliphas Lévi, who is said to have influenced the 19th century occultist Helena Blavatsky and the 20th century occultist and Satanist Aleister Crowley. Lévi said that to “SOLVE” (separate) and to “COAGULA” (join together) are powers which occultists say they have “usurped” from God in the pursuit of the attempt to magically manipulate the material world and to bring about the “transformation” of the human to the divine. The idea of “binding and loosing” is also seen in the teachings of those influenced by the Latter Rain movement and the Manifest Sons of God doctrines which promote the idea of “binding” and “loosing” spirits and in “commanding” “angels” to do their bidding. In both cases, it is the quest for spiritual power approximating “magic,” which has its basis in the all-unifying, ubiquitous Esoteric axiom, “as above, so also below.” There are

also numerous Biblical injunctions to avoid such practices out of a respect and honor of the one and only God.

In *Conceiving Spirits: The Mystery of Valentinian Sex*, Dr. DeConick tells us that Valentinians thought that the “perfection” of those who attain “union” with the “angels” of “light” from the Spiritual Hierarchy-like “Pleroma” would think of themselves as living “in the world but not of the world.” This is similar to teachings of Bill Britton who said that those who achieve “full sonship” will rise to such a level of spiritual perfection as “manifest sons of God” that they will be “seated on the throne” of “authority” and “dominion” with Christ while their “feet” are still on the ground in the “physical realm.”

Valentinus and his followers said that “angels are mediators” between the Spiritual Hierarchy-like “Pleroma” and “humans.” Valentinians said that these “angels” are “corporately” similar to the Lucifer-like “Sophia,” and that they are “beings simultaneously one and many.” This is a position that can be implied through the later teachings of Lead by her assertion that “all” will be “reconciled,” including the “Christ above” with the “Christ below.” By logical extension of this doctrine, the “fallen” “Sophia” as a “corporate” collection of “beings simultaneously one and many” is composed of Lucifer, his “angels,” and “all apostatized” spirits. And, as has been said before, the “assimilation” of those with the “gnosis” of their divine origin and destiny through “union” with these personal “angelic counterparts” will be the so-called “marriage” of the “Bridal Chamber.” As strange as it may seem, in the context of what Jane Lead would call the “ultimate” and complete “reconciliation” of “all,” this “marriage” can be read as the deifying “union” of the “corporate Christ” composed of the “Bodily Vehicles” of “chosen vessels” on earth, with the “corporate Sophia,” meaning the “androgenous,” shapeshifting Lucifer, his “angels” and “all apostate spirits” in the spiritual “realm.”

On p. 42 and 43 DeConick tells us that, according to Valentinus, it is possible to “draw a spirit,” which is a “light,” or an “angel,” “down from heaven” at which time “spirit mingles with spirit” and “the spirit” of the “angel” will then “be joined with you.” As a result, you “become one of those who belong above,” and “angelic” spirits of “light,” who also “belong above,” will “rest upon you” in what

the occultist, student of Valentinus, and Satanist Aleister Crowley favorably called “controlled possession.”

To reiterate, according to Valentinians, when the “physical body dies” the “spirit ascends to heaven to join Sophia” in the “angelic” realm of the Spiritual Hierarchy-like “Pleroma,” and there it “awaits the end of the world.” Then, “at the end of the world,” the “saved people” will enter the “wedding feast” where their spirits will “join with their heavenly counterparts like brides joined to their grooms in marriage.” This is very similar to the Manifest sons of God doctrine of the “union” of God’s “two armies,” one on earth with one in “heaven,” a “union” which is to be made a reality at the “manifestation of the sons of God,” also known as the “birthing” of the “corporate man-child” who will “take dominion” politically, “execute judgment” in a “cleansing” purge, and then “rule and reign.”

In a post called *Realized Eschatology*, from “the Gnostic Society Library” website, Valentinians are again said to describe “being joined to an angel” as a deifying experience. According to his *Against Heresies* 3:15:2, the early Church father and apologist Irenaeus said that this event is described as the time when the “elect” “embrace” their personal “angel.” According to 42:27-33 of his *Gospel of Truth*, Valentinus explained it this way; at that time, the “Father is within them and they are within the Father, being perfect.” Valentinus then makes a statement to be borrowed by his 20th century disciple, the occultist and Satanist Aleister Crowley. He says that those who have achieved this “perfection” through “union” with their “angel” are “in no way deficient in anything.” Joining with one’s “angel,” then, was said to allow the person to lead a “sinless existence.” Accordingly, expressed in almost identical wording to Jane Lead and Manifest sons of God teachers of the Latter Rain, and by Theosophists inspired by Valentinus, the Gnostics said that “angels” take an “active role in the salvation of the individual.”

Theodotus was a 2nd century advocate of the “heresy” of “adoptionism,” which strips Jesus of his unique position of divinity in a way similar to what is taught by those who follow in the footsteps of Bill Britton. It lowers Jesus to the position of the “pattern son.” As has been pointed out elsewhere, this same sort of demotion of Jesus by claiming that he was a “man” who received the “anointing” of the “Christ” at his baptism can be seen through the teachings of the “prophets” of the current-day New Apostolic Reformation, the “prophet” Bill Johnson of the “megachurch” Bethel, through the statements made by various “Positive

Confession” teachers like Kenneth Copeland, and in the *Esoteric World* by the “Christian esotericist” Alice Bailey and Levi Dowling, author of the influential *The Aquarian Gospel of Jesus Christ*.

According to Theodotus, the “angels” “have need of us” that they “may enter” into “perfection,” since “without us it is not permitted to them.” This is virtually identical to Manifest sons of God-based “present truth” teachings, by David Ebaugh and others, about the great “cloud of witnesses,” those who “without us” cannot be “made perfect” as “manifested sins of God.” Herakleon, a 2nd century disciple of Valentinus said, along these same lines, that the “Savior” sends “reapers,” the “angels,” to earth “each for his own soul,” to enact what is in essence a symbiotic “union” of “perfection.” Strangely enough, Manifest sons of God teacher and NAR “prophet” Bill Hamon has used similar language, implying that one may “call down” an individual, personal “angel.”

Interestingly, according to one source, the “Valentinians” were the “first Christians to teach” about “guardian angels,” what “occultists” such as Aleister Crowley and John Dee would later call “Holy Guardian Angels.” Similarly, Jane Lead acknowledged that “some,” undoubtedly including herself, had already come into a state of what she called “correspondency” with these “pure” “ministering spirits.” As has been stated before, similar to those who have been influenced by the Latter Rain movement and the Manifest sons of God doctrines, Valentinians received these “angels” through “the laying on of hands” by a “person already joined to their own angel.” Through this “sacrament” the “initiate” was said to become “possessed by the light,” which was more specifically fleshed out as being the individual personhood of a spiritual “entity,” their personal “bridegroom angel.”

These words are almost identical to those of Jane Lead and her Manifest sons of God disciple Royal Cronquist. Lead seems to have followed the “theurgical” tradition of the “spiritual alchemists” who would attempt to acquire the “immortality” of “spiritual flesh” by enlisting the help of “angels” which they summoned in the deifying “great work” of human “perfection.” Lead said that the practical means through which one might become “all deified” as a “Christ” would be by “pure” spirits entering into the “Bodily Vehicles” of “prepared,” “chosen vessels.” Cronquist, who has been documented to have borrowed from Lead, concurs, but he also seems to have read Valentinus or someone inspired by him. He says that the means of becoming “glorified” and “perfected” as “manifest sons

of God” will be by “them,” the “angels,” taking up their “abode” in “us.” It is worth pointing out that Cronquist’s idea is by no means anomalous for those mislead Christians in Manifest sons of God ministries who seek to define the previously elusive means or agency of their deifying “manifestation” as “sons of God.” It’s just that Cronquist has helpfully opened his mouth wide so that the rot within may be clearly seen for what it is.

THE SACRED PURGE

In *Three Gnostic Sects* by J.W. Hanson, we are told that some Valentinians taught that “the work of universal redemption” includes “ever-increasing glory” and a “final salvation of all souls.” However, as we see with the Esotericists Helena Blavatsky of the 19th century and Alice Bailey of the 20th century, and with the 17th century “prophet” Jane Lead and her doctrinal descendants in the Manifest sons of God ministries, “universal redemption” often comes with a twist. In other words, both the Manifest sons of God ministries and the Esoteric World’s position on “ultimate,” or “universal reconciliation,” must be understood in the context of the ideas of their spiritual father Valentinus.

For Valentinus, the “final salvation of all souls” only apparently conflicts with his ideas about the “destruction” of those who do not become deified by “receiving” their “angel,” it simply delays it until a successive “incarnation.” Similarly, the Manifest sons of God version of the theme of the Sacred Purge comes with the caveat that one’s “spirit” will be saved “as by fire,” even if the physical body is “destroyed” by being “taken in death.” This means that the Esoteric World’s version of the Sacred Purge, which states that through “reincarnation” the soul will eventually progress and “evolve” even if the “physical form” of “some” will be “destroyed” for the sake of “Mother Earth,” aligns well with the ideas of both Valentinus and those of the Manifest sons of God ministries. This is further borne out in Matthew J. Korpman’s *What is “the Middle”? Theological Diversity in Valentinian Christianity* (2021). Korman speaks of the Valentinian notion of “destruction” for those without “gnosis” of their “pre-existent” state of divinity or their ultimate “sinless” perfection after they “receive” their personal “angel.” He makes this connection by stating that according to Valentinus’ *Gospel of Truth* “one is either a true child of God” or one is “destined for destruction.” The so-

called “midpoint,” then, “is death,” which is reserved for the “imperfect,” meaning “those who are lost.”

In her *Conceiving Spirits: The Mystery of Valentinian Sex*, Dr. April D. DeConick tells us that the “Judgment Day” occurs at the same time when those with the “gnosis” of their primordial and ultimate “divinity” are merged with their “angels” in the symbolic “Bridal Chamber.” This is similar to the ideas of Manifest sons of God teachers, like Bill Britton, who say that the “Great and Terrible Day of the Lord” occurs at the time of the “manifestation of the sons of God,” a time when the “great,” deifying “merger” of God’s “two armies” from both the “heavens” and the earth will occur. Unfortunately, this will also be the time of the “terrible” ministry of “executing judgment” in a cleansing “purge” of all that hold the “creation” in the “thralls” of its “bondage” to “sin” and “corruption” and therefore hinder the establishment of the “theocratic” “kingdom of God” and the return of the individual they suppose will be “Christ.”

Sounding like the Mormon’s founder Joseph Smith and Manifest sons of God teachers of “present truth,” the “Serpent” of the “Garden” in the Gnostic work titled *On the Origin of the World* is “depicted as a hero” sent by the Lucifer-like “Sophia” to “guide” mankind towards the “enlightenment” of their divine, “pre-existent” origin and their divine destiny in “union” with their “angels.” There is a distinction made, however, between those who follow her “guidance” to their “deification” and ultimate “redemption” from and “renunciation” of Jehovah, and those who, due to their “separative,” “dogmatic,” “orthodox” ways, refuse to do so. We are told that “she,” the Multi-Faceted Goddess “Sophia,” will “cast them down into the abyss.” They are the unredeemable “Archons” associated with Jehovah and the Jews who will be “obliterated because of their wickedness.” It should be no wonder that the longstanding tradition of anti-Semitic thought found in the Esoteric World through Helen Blavatsky, Alice Bailey and others found fruition in the Third Reich. It also lives on today in the occult-infused ideas of many in the white-supremacist Alt-Right, Christian Identity, and those Manifest sons of God teachers of “present truth” who continue to blindly follow Ongoing Revelation off the edge of the cliff.

On p. 27 of *Conceiving Spirits: The Mystery of Valentinian Sex*, DeConick tells us that Valentinus, sounding like Manifest sons of God teacher Royal Cronquist, said that those who remain “outside the Pleroma” have not been deified by “uniting”

with their “angels,” are therefore “morally evil” and “will be destroyed.” This also sounds remarkably similar to Manifest sons of God teacher and onetime associate of Bill Britton, Sam Fife. Fife taught that God is, “corporately” speaking, “One Man.” He said that those who are not brought into the “perfect” “sinlessness” of this “One Man” and will be “purged” from the earth by those “elite” Christians who become the deified “manifest sons of God.” These “Overcomers” will then inaugurate what Fife plainly calls a “new age” and a “theocratic” “world order.” In like fashion, on p. 28 DeConick lets us know that Valentinus further said that people will either be “a bride of the angel or be doomed to destruction.” Again, on p. 32 we learn that the soul will be “united with its angelic twin” through “marriage in the great eschatological Bridal Chamber” of the Spiritual Hierarchy-like “Pleroma” on “the Last Day.” However, we see that, according to Valentinus, the final verdict for those “never infused” with their “angel” will be that they are “destroyed at the Eschaton,” meaning on the “Great and Terrible” day of judgment.

THE MULTI-FACETED GODDESS

The various expressions of what can cumulatively be called the theme of the Multi-Faceted Goddess, have been brought to a focal point in the Esoteric World through the “fallen,” “androgenous,” Lucifer-like “Sophia.” As has been stated elsewhere, Irenaeus the Bishop of Lyons was an early Church Father and apologist for the faith who worked tirelessly to refute the teachings of Valentinus and others who beleaguered Christians with their often appealing but deluded versions of the Gospel. Much of what Irenaeus wrote dealt with the theme of the Multi-faceted Goddess “Sophia.” On I. 3, 4 of his *Against Heresies*, Irenaeus quotes Valentinus as saying that the Savior “opened the womb of Sophia” from which “proceeded” the “formation of the universe.” Jane Lead and her disciples in the Manifest sons of God ministries, along with disciples of the occultist and Satanist Aleister Crowley, used themes not unlike those of Valentinus and his followers. Their ideas share in common the use of the analogy of “opening” a portal-like “womb” to signify the “unleashing” of “angelic” beings or great “spiritual powers” from the “other side” of the “veil” in order to help bring about the inauguration of the “new era” of the “kingdom age.”

On p. 295 and 297 of her *What Became of God the Mother? Conflicting Images of God in Early Christianity* (1976), Elaine H. Pagels tells us that Valentinus and his

disciple Marcus spoke of Multi-Faceted Goddess-like “the Mother of all things.” Furthermore, Marcus, like Valentinus, characterized the “Divine Mother” as “Wisdom,” or the Lucifer-like “Sophia,” described in the *Great Announcement* as the “Garden of Eden” personified and a “symbol of the womb.”

On p. 35 and 36 of Ellen P. Randolph’s study of the occultist and Satanist Aleister Crowley’s liturgical revival of Valentinian Gnosticism titled *Gnosticism, Transformation, and the Role of the Feminine in the Gnostic Mass of the Ecclesia Gnostica Catholica* (2014), Crowley is said to have referred to the 2nd century Gnostic Valentinus as a “saint.” We are also told that Crowley drew from the “confluence of numerous Gnostic streams” which carried the “elements associated with historical Gnosticism.” According to Randolph, these “elements” of Gnosticism include a “divine feminine” “named Sophia,” who is the “Holy Spirit,” the “Mother and the Bride.” Another element characteristic of Gnosticism is the concept of “emanations” of “angelic” beings from the Spiritual Hierarchy-like “Pleroma” on the “other side” of the “wall of partition,” and the “Valentinian distinctions” of what could be called “unsaved,” “saved” and “super-saved,” which, as has been said elsewhere, Valentinus referred to as “Hylics,” “Psychics” and “Pneumatics.”

In keeping with a Pythagorean-like “Venn diagram” of two overlapping circles, the Gnostic “womb” can also be metaphorically represented by the shared space between “God” and “Man” occupied by the “intermediary” position of the Lucifer-like “Sophia.” Eschatologically speaking, in the context of an ultimate “universal salvation,” this “womb” “opens” and “expands” to eventually encompass and engulf both circles, that of “God” and “Man,” making “One” of all “twos” in a universal “reconciliation” of “all things” in “heaven” and on earth. In other words, the human world is, according to the implications of this metaphor, “infused” and deified the “angelic” beings in the spirit world. According to Lead, this “reconciliation” includes Lucifer and his “angels” and all “apostate” spirits. By all “opposites” coming together in “union” in this manner, the “new age” is thus “born.” This is also seen in the Esoteric interpretation of the Pythagorean conception of “One” as the number of “Man,” “Two” as the number of “Woman,” and “Three” as a Trinitarian-like completion in their “union.” As has been pointed out before, when the feminine component of what I call the theme of the Multi-Faceted Goddess is added to the Godhead, then the “union” of all “opposites”

functions as an Open-Door Doctrine to the theme of the Devil Reborn, as can frequently be seen in the more “Esoteric” strands of the Converging Apostasy.

On p. 32 of *The Search for Roots: C. G. Jung and the Tradition of Gnosis* (2013) by Alfred Ribi, in the forward written by Dr. Lance Owens, we learn more from Carl Jung, Sigmund Freud’s influential student. Jung said that the Lucifer-like “Sophia,” as “witnessed by the Gnostics,” had “almost been forgotten” to modernity. Jung is further quoted as saying that “she” has nevertheless been “returning” through Pope Pius XII’s 1950 “pronouncement of the Assumption of the Virgin.” Jung thought of this as a “return” in that there has been a “deep longing” for an “intercessor” to “take her place alongside the Holy Trinity” as the “Queen of heaven” and “Bride” in the “heavenly court.” Accordingly, as the “Mother of God,” Mary becomes “symbolic” of the “movement in the Catholic Church towards the acceptance of the feminine” and the importance of “Mother Earth” which is “critical to our survival as a species.” This rearrangement of the Trinitarian Godhead also leads the Church, according to what I have observed and the scripturally-defined, unidirectional trajectory of the false doctrines of the Converging Apostasy, one step closer to accepting the Devil Reborn through the Open-Door Doctrine of the Multi-Faceted Goddess as exemplified by the Lucifer-like “Sophia.”

Marcus, according to one source, was a “disciple of Valentinus” who taught about “the fall and recovery” of the Lucifer-like “Sophia” and the “future union of the spirits” of “the chosen” with “angels,” which are their “heavenly bridegrooms.” Valentinus said that “she,” meaning “Sophia,” “fell” from the Spiritual Hierarchy-like “Pleroma,” which was filled with perpetually copulating “angelic” pairs. Furthermore, Valentinus said that “she” had been spiritually “paired” with Christ, her “consort” and perpetually copulating partner before her “fall” from heaven. However, according to Valentinus and those in the Esoteric World who follow in his footsteps, their “unity” is to be “restored.” In other words, according to the sexually-charged language of this sick perspective, Christ and Lucifer are to be “reunited,” with Lucifer taking the primary role. This means that by being “fused” with Christ he is the one to gain something; the desecration of what is holy and a precedent set for humanity and his “angelic” realm to follow.

Consistent with this sort of highly sexualized language employed by much of the Esoteric World, the primordial state of humanity, as influenced by Plato, is

expressed by the “androgenous” Adam Kadmon of the Kabbalah. It is also seen through the “Ouroboros,” an emblematic “Serpent of Eternity” eating its own tail in a portrayal of self-copulation, which the 19th century occultist Helena Blavatsky decided to use in the logo of her Theosophical Society. In this sense, the “snake,” as the “androgenous” Devil, holds within himself the self-perpetuating qualities of the “Gnostic Womb,” but also the seeds of his own destruction; he is trapped by his own lies and unable to go further than what he has encircled himself with. He is therefore ultimately impotent. According to those in the Esoteric World who have been influenced by Valentinus and await Lucifer’s “restoration,” however, he will again enjoy his temporary status as an “angel of light” in “the heavens” and, like the Phoenix, will rise out of the ashes to be “reborn,” to seek “honor” and “glory,” and to be worshiped.

THE DEVIL REBORN

By renouncing Jehovah and his laws associated with the Jews and the Old Testament, Valentinus set a precedent for paying homage to Lucifer as the Devil Reborn through the Multi-Faceted Goddess “Sophia.”

Some Neo-Gnostics present their anti-Semitic ideas along with an amorphous collection of metaphors that show that the “fallen” “Sophia,” is equated with an “androgynous” Lucifer, or as a collective group of “angels.” It is said this Lucifer-like, “corporate” “Sophia” will someday “reunite” with the “corporate Body of Christ.” This “second coming” is said to be in “real time” here on earth in the so-called “Bridal Chamber” at the “consummation” of the age, according to “new age” writer Barbara Marx-Hubbard. This will constitute the “birthing” of the “kingdom,” a corporate “making One” of the “heavenly” and the “earthly,” and a finalization of human divinity in the “spiritualization of flesh.”

Remarkably, the 17th century “prophet” Jane Lead also took part in promoting the Open-Door Doctrine to the Devil Reborn by placing “Sophia” beyond the confines of gender. In a way similar to this staple doctrine of the Esoteric World, according to Lead, “she” is able to manifest “herself” as either male or female according to “her” wishes. As always, it is necessary to use a key for tracing the lines of the theme of the Multi-Faceted Goddess and its relation to the Devil Reborn, and to following both Valentinian-based Esoteric teachings and Manifest sons of God ideas when decoding their rhetorical sleight of hand. In other words, whether

presented through “types and shadows” found in scripture or elsewhere, the “logic” used is that of “poetic logic” where mixed-metaphors, collapsing contexts and the gradual overlaying of concepts shift and redefine themselves in multiple ways while at the same time maintaining their scripturally-defined trajectory in the Converging Apostasy.

In *Early Church Fathers* Vol. 1, p. 364 and 365, the Church Father and apologist Irenaeus of Lyons is quoted as saying that the Valentinian “ceremony of redemption,” which functioned as a “sacrament” of the “renunciation” of any connection to the “Jewish” God Jehovah, was “instigated by Satan to lead” Christians “to renounce the baptism of rebirth to God” and to “deny the whole faith.” Irenaeus further warns us about Valentinian-like teachings by saying that the “baptism of Jesus” was considered as “only” useful “for the remission of sins,” but “the redemption of the Christ who came down upon him” was for “perfection.”

This is like the widespread false doctrine found in Manifest sons of God ministries, those who they have influenced in the New Apostolic Reformation, and the Esoteric World which separate the man Jesus from the “anointing” of “the Christ.” It superficially “honors” Jesus as the starting point of the faith but, as with the ritual of “redemption,” it looks for the “higher,” more “spiritual” salvation to be attained by an “elect” few who seek “more of God” and, as a result, transcend their original faith and follow the Road to a Renunciation of God. Irenaeus was not unfair when he said that the implied aim of such a doctrine is to “deny the whole faith.” It is “another gospel” and, as such, it is by default an Open-Door Doctrine to the Devil Reborn. As a reminder, according to the words of Irenaeus, many Charismatic Christians in the “Word of Faith” and “Positive Confession” ministries, along with the current-day “apostles” and “prophets” of the New Apostolic Reformation prevalent in many “megachurches,” are fellow false teachers of the same magnitude as the Gnostic Valentinus.

On 1:21:5 of *Against Heresies*, Irenaeus says that in the Plato-influenced Valentinian “redemption ritual,” the initiate declared, “I trace my origins to the Pre-existent One and I am returning to my own from whence I came.” This sort of notion, as is stated elsewhere, comes to Valentinus by way of the influence of Plato. It places the “returnee” in the position of “pre-existent” deity, which is to be followed by a finalized and complete divinity when one is infused by one’s

personal “angel.” In this way, “redemption” was said to “transcend the authority of the Craftsman,” meaning the creator Jehovah, by showing a preference for the “Serpent of Wisdom,” the “light bringer” of “higher knowledge” and “liberty” identified with the Lucifer-like “Sophia.” As a result, the gnostic is, like the Brethren of the Free Spirit, “no longer subject to the Law” and is, therefore, beyond the ability to sin. This, as it should be apparent, is not only a step through an Open Door to opposing God and giving allegiance to Lucifer, it also is the starting point for many of the versions of the theme of Sacred Sex that, as we have seen, have the ideas of Valentinus as their source of inspiration.

On p. 233 *Gnostic Paranoia in Proyas's "Dark City"* (2006) by Eric G. Wilson, we are told that *The Gospel of Truth*, the “core text of the Valentinian school” of Gnosticism, was “probably written by Valentinus himself.” In this “gospel” of “truth” we learn that it is “the Serpent” that “awakens Adam and Eve” to the “knowledge of Jehovah’s oppressive regime” and that the Lucifer-like “Sophia” “falls” and “takes on earthly form” for the sake of “awakening” humanity to the “gnosis” of its divine origins and destiny and to “correct” her “mistake” of wanting to “know” God. In the overall context of the Converging Apostasy, starting from the assumption that Lucifer still attempts to set himself up to be worshiped as God, there is evidently no great desire for Lucifer-as-Sophia to “correct” any “mistake,” but rather to madly plough straight ahead toward final self-immolation.

In an online post at the “Gnostic Society Library” titled *Realized Eschatology*, 63:1 of *Excerpts of Theodotus* is quoted as saying that with “gnosis of their origin,” the followers of Valentinus “ascend” beyond the authority of “the Demiurge” to celebrate the “wedding feast.” That is to say, due to the influence of Plato, after they “ascend” beyond the rule of God, they proclaim their divine “pre-existent” origin and their divine destiny as the “elect” who will come into “union” with their personal “angels.” On p.299 of her *What Became of God the Mother? Conflicting Images of God in Early Christianity* (1976), Elaine H. Pagels gives further insight into the ideas of Valentinus on the nature and identity of God when she tells us that he taught that “Jehovah,” the “demiurge” of the Jews, “was foolish and ignorant of his Mother Sophia.” This led Jehovah to boast “I am God; there is none beside me.” As it should be plain to see, this complete upside-down flip of God in relation to his “maker,” the Lucifer-like “Sophia,” clearly sets a precedent for the theme of the Devil Reborn.

On p. 26 of *The Search for Roots: C. G. Jung and the Tradition of Gnosis* by Alfred Ribi, in the forward written by Dr. Lance Owens (2013), we learn that Jung promoted the Gnostic “renunciation” of this Creator/Demiurge Jehovah. Jung, speaking of the “Demiurge” Jehovah, claimed that through a series of “visions” the Lucifer-like “Sophia” told him, “If you worship him, you increase his power over you” and you will have great difficulty “getting clear of him.” “Sophia” then uses language that sounds much like portions of the liturgy of the occultist and Satanist Aleister Crowley’s “Gnostic Catholic Church,” and some Manifest sons of God teachers. “She” tells Jung, “You have in you the one God,” the “starlike” one, who is “older and wiser” than “Jehovah,” this “father” of “darkness and death.”

ON RACE

By renouncing Jehovah and his laws associated with the Jews and the Old Testament, Valentinus set a precedent for anti-Semitic thought. This should come as no surprise in that Valentinus and his followers thought that they were “armed with gnosis” which allowed them to “ascend beyond the powers” of “the Demiurge” Jehovah and into the “spiritual realm” to celebrate the deifying “wedding feast” while still here on earth in the flesh. This “renunciation,” with its contempt for the “Craftsman” Jehovah of the Jews and, as a corollary, the Jewish people themselves, is seen in the Esoteric writings of Helena Blavatsky in the 19th century and those of Alice Bailey in the 20th century. It was also a major component of the Nazis and Neo-Gnostics who helped to give rise to the ideological “justification” for the “final solution” of the Third Reich. Is there really that much difference between the Esoteric undergirding of the “final solution” found by the Third Reich, the Neo-Gnostic “Sophic Correction” advocated by the Neo-Gnostic racist John Lamb Lash, those intent on “ushering in” the rule of “the Christ,” and the Sacred Purge advocated by “manifest sons of God” “executing judgment”?

SACRED SEX?

The precedent for much of the following interpretations of Valentinian Gnosticism can be found in the practice of “sacred prostitution” throughout the ancient Middle East, especially in the worship of the “fertility goddess” Astarte, also known as Ashtoreth. Sexual intercourse in the context of religious worship, as a form of fertility rite or “divine marriage,” known as “hieros gamos,” was held

between the kings in the ancient Near Eastern region of Sumer and the high priestesses of Inanna, the Sumerian goddess of “sexual love” and “fertility,” who was later called Ishtar. This was done to perform an earthly enactment of the “union” of Inanna with her divine spiritual “consort.” As was said earlier, this symbolic, “sacramental” enactment was performed as a precursor to a final, literal fulfillment in the deifying, hieros gamos-like “coming together” of the “angelic spirits” above and the “Bodily Vehicles” of “chosen vessels” below on earth.

By renouncing Jehovah as the Jewish “Demiurge,” along with the laws and limitations from the Mosaic code associated with the Jews and the Old Testament, Valentinus set a precedent for living above moral restraint with an impunity for licentious sexual behavior.

On p. 242 of *Gnosticism Reformed* by Bertrand C. Barrois, we learn that “Contempt for the Creator” and his “laws,” coupled with the idea of “unconditional salvation,” caused the Valentinians to develop a “reputation for immorality” and “libertinism.” In regards to their sexual exploits and speaking of their “elite” spiritual status “above” sin, they were reported as saying, “Gold immersed in muck retains its luster,” meaning what we do “in the flesh,” no matter what, won’t affect who we are “in spirit.” Eugene Seach, who has also traced the “evolving” “Gnostic concepts” of a “Father-Mother-Son-Bride godhead” and the “holiness of sexuality,” is referenced by Barrois as a source of his understanding about Valentinian conceptions of sex.

Valentinus said that the universe was formed by the “unity,” or “sacred marriage,” of what he called the masculine Christ-like “Depth” and the feminine “Womb,” identified with “Sophia.” Irenaeus’ *Against Heresies* is quoted as saying that this “Valentinian Gnostic cosmology” claims that it is “intercourse” between these “spousal pairs” that “generates,” or “births,” the “whole” of the “Pleroma” of the “angelic” spiritual realm, and that it is “Sophia’s children” who will “return” to the “Pleroma” when they come into “union” with their “angels.” The “Pleroma” is similar to what Alice Bailey and others would later call the “Spiritual Hierarchy” of “Ascended Masters,” and what Jane Lead and Manifest Sons of God teachers would call the “great cloud of witness” of those “saints” who have “gone on before.”

According to Dr. DeConick's *Conceiving Spirits: The Mystery of Valentinian Sex*, these self-copulating beings in the Spiritual Hierarchy-like "Pleroma" are "androgynous" pairs of angelic "opposites." Furthermore, the Lucifer-like "Sophia," who Valentinus considered to be the "consort" of Christ, was thought of as belonging to one of these ever-copulating "syzygistic pairs" with Christ until she "fell" to earth in an act of "sacrifice" to bring humanity the "gnosis" of their divine origins and destiny through "union" with their personal "angels." By following this concept, on p. 43 the Valentinian notion of the nature of sex is described as a "mingling with angels."

The "presumption" of the Lucifer-like "Sophia," DeConick continues to explain, was in that she wanted to "know" God, in "the Biblical sense," as some scholars have suggested and, for that reason, she was "pushed" out of the Spiritual Hierarchy-like "Pleroma." On p.37 DeConick tells us that "Sophia" "fell due to her presumption" of wanting to "know" God, and for her inuendo-laden "admiration" of the "beauty of Jesus' angels." Expanding on the basic drift of these sorts of ideas, followers of Valentinus later began to "emulate the sexual antics" of the "syzygistic pairs," acting out literally what the "sacramental" ritual of the so-called "Bridal Chamber" symbolically portrayed as the "consummation of all things brought together," the means of "eradicating sin." According to DeConick's understanding of Valentinus, through this "gnosis" of one's divine origin and destiny and deifying "union" with one's "angels," the "spiritual" children of "Sophia" will be "reunited" with the Spiritual Hierarchy-like "Pleroma." On p. 35 DeConick says that the "mystery of Christ and his Church" is this "union" with the "Pleroma" in "spiritual marriages" which are based on "conjunctions above," meaning with the "syzygies" of the "angelic" realm.

A Thematic Critique of the Teachings of Aleister Crowley



BACKGROUND

In that the “notorious” occultist and Satanist Aleister Crowley was greatly influenced by Valentinus, so much so that he founded the Gnostic Catholic Church, and because he considered Valentinus to be a “saint” and helped to spread his ideas in the Esoteric World, Crowley’s thought on Valentinus becomes significant. The similarities between Valentinus, Crowley and today’s doctrinal trends and thematic preoccupations are apparent. However, you may find reading about him an unnecessary and disturbing “deep dive” into the conceptual rubbish-bin of the Converging Apostasy. If so, you are encouraged to skip ahead to *A Thematic Critique of the Teachings of Jane Lead* and find it more germane to issues that the Church currently faces. Nevertheless, because of the themes Crowley pursued, and his importance in the establishment of many streams of thought in the Esoteric World, he can be thought of as a bookend to Valentinian ideas and taken as the logical outcome of much of what Valentinus introduced. Furthermore, the conceptual themes that Valentinus passed on, though sometimes in seed form, were subsequently passed on to Jane Lead, the Latter Rain movement and the sons of God ministries which it spawned, and the New Apostolic Reformation.

Apart from his blatant flaunting of moral norms and conventions, Crowley’s thought, which is mostly just a repackaging of the ideas of others, fits many of the Pieces of the Puzzle of the Converging Apostasy. To list a few of his more influential ideas, it is fair to say that Crowley tried to bring a revival of the Multi-Faceted feminine deity and the kind of sexual practices which some occultists have attributed to the pre-Christian “Mystery Religions,” he attempted to wash

away the existence of sin, he sought to bring in a “new era” through birthing “a divine child” who would come as “the destroyer” and the head of the “new aeon,” he practiced “channeling” angelic spirits to usher in this “new aeon,” he borrowed heavily from the Gnostic Valentinus and the Kabbalah, and he sought to carry out the deifying “Great Work” of “unifying opposites,” including everything from “male and female” to “Christ and Lucifer.” In other words, any exploration of the themes of the Converging Apostasy as presented by the Esoteric World clearly shows the outline of Crowley’s hoofprints.

ONGOING REVELATION

On p. 192 of Ellen P. Randolph’s study of Aleister Crowley’s “liturgical revival of Valentinian Gnosticism” titled *Gnosticism, Transformation, and the Role of the Feminine in the Gnostic Mass of the Ecclesia Gnostica Catholica*, (2014), we learn that the heavy reliance on the “use of metaphors” in all-things-Esoteric, “indicates that language is always struggling to convey perceptions and meanings that slip through cracks and around fences.” This is surely the case with Crowley. It is also the result, according to 19th century occultist Helena Blavatsky, of the need for those in the Esoteric World to fly under the radar, so to speak, in order to evade criticism from the uninitiated masses and escape persecution from the Church.

WHO INFLUENCED CROWLEY?

On p. 36 and 37 Randolph lets us know that Crowley’s list of “saints” includes the Gnostic “Valentinus” and the “spiritual alchemist” and mentor of Jane Lead, “Jacob Boehme.” On p. 144 of Marcos Roberto Neves’ collection of essays titled *Aleister Crowley and Western Esotericism* (2012), Richard Kaczynski tells us that “Crowley sought out Theosophist G. R. S. Mead’s translation of the Gnostic *Pistis Sophia*.” On p. 181 we learn from Tobias Churton that, like the occult-influenced, white-supremacist Christian Identity preacher Wesley A. Swift, “Crowley believed” that the “ancient texts” of the “Sumerians” held “divine secrets.” Crowley went beyond this to state that there is “a fundamental link” between his occult religious system, called “Thelema,” and that of “the Sumerian Tradition.” The Sumerian beliefs that undoubtedly appealed to Crowley, much of which have appeared in my thematic critiques of the Multi-Faceted Goddess, included those about “Utu” the “sun-god,” “Enlil” who commanded “spirits” who were beholden

to obey, and “Inanna,” the “goddess” of love, war, and sex who was identified with the planet Venus.

On p. 11 of *Aleister Crowley and Western Esotericism*, edited by Henrik Bogdan and Martin P. Starr, Jeff Neves tells us that Crowley had a “deep-seated fascination with Joseph Smith.” This is no big surprise considering the influence which the Kabbalah exerted on the development of some of Smith’s more Esoteric ideas, such as that of the “divine feminine” aspect of the Godhead, the “pre-existence” of souls, the “fortuitous” “fall” of humanity, and the “plan” of “progression” toward ultimate “deification.” On p. 143 and 144 of *Aleister Crowley and Western Esotericism*, Richard Kaczynski writes that “Crowley regarded Blavatsky highly” and believed that she was “a genuine messenger from the Masters” in the Spiritual Hierarchy. He was also “quick to point out his debt” to the occultist and Satanist “Eliphas Lévi,” the first to depict “Baphomet,” aka the Devil, as an “androgenous” goat man seen with a pentagram, the symbol of the deifying “great work” of connecting the “above” world of spirit with the “below” world of humanity.

WHO WAS INFLUENCED BY CROWLEY?

On p. 11 of *Aleister Crowley and Western Esotericism*, Ronald Hutton claims that next to Gerald Gardner, Crowley was the “most important single identifiable influence” on Wicca, or “witchcraft.” On p. 273 Massimo Introvigne tells us that “Most, if not all, magical movements” have been “influenced by Crowley” and “many magical movements,” again of no surprise, have also “shown a peculiar interest in Joseph Smith.” Furthermore, Introvigne says that examples of Crowley’s influence can be seen in both the “Spiritualist groups that participate” in “channeling” and in “UFO cults.” Speaking in generalities, looking for the big picture, the above examples all have in common the Converging Apostasy theme of Angels, where making contact and coming into “union” with some form of a “higher,” or more “evolved” “angelic” being, becomes the agency of “transformation” for Deification Based on the Big Lie.

ANGELS?

Crowley said that one of the “most important goals” you can have is to “consciously connect” with your “Holy Guardian Angel,” who you should “INVOKE

OFTEN.” He says that your “Guardian Angel” is a “being” who may have been a “human” at some point, but has already “passed through” the “stage of humanity” and can, according to Crowley, be “relied upon to lead” you to your next “great step.” This is not unlike the teachings of Jane Lead, Joseph Smith, and some of her followers in the Manifest sons of God ministries, who say that those who have “returned” to their “source” upon death become, essentially, “angels” who will “minister” to you by “connecting” with you and “revealing” the “deeper truths,” as Enoch is often said to have done. Elsewhere, we are told that it was the 2nd century Gnostic Valentinus who was considered the “first” to teach about “guardian angels.”

Karl von Eckartshausen’s *The Cloud upon the Sanctuary* talks about an “angelic” “society of the Elect” that has existed from the very beginning of time, which he calls “the invisible celestial Church.” His description of “the invisible celestial Church” sounds like the concept of the “Spiritual Hierarchy” of “Christian esotericist” Alice Bailey, or the “manifestation of the sons of God” who are to be taken out of the “great cloud of witnesses” as taught by “end-time,” manifested sons of God-based ministries. Eckartshausen predicted that the members of these “invisible” “celestials” will form a “theocratic republic” which will one day act as “the Regent Mother of the whole World.” After reading this text, and sounding like Helena Blavatsky and Alice Bailey, Crowley’s belief that there would be an “exalted company” of “Secret” beings who would guide “planetary destiny” was bolstered and further developed.

On p. 186 of *Aleister Crowley and Western Esotericism*, we learn that the name “Yezid” refers to “an angel” who “intercedes between God and human beings.” This idea is similar to those of Crowley’s concerning “Holy Guardian Angels,” and to what is said of the “Watchers” of *The Book of Enoch*, to the “Shekinah” as taught by Esoteric Kabbalists, to the “angelic” “sons of God” in the “great cloud of witnesses” who “without us” cannot be “made perfect,” and to the “spiritually evolved” beings in the “Hierarchy” who “supervise” the “affairs of humankind.” The term “Yezid,” we are told, also refers to those who follow “Yezid” and his “chief angel,” “Melek Tawus,” the “ancient one.” Like the eternal, immortal “Melchizedek” of Esoteric-leaning Manifest sons of God teachings, it is said that “Melek Tawus was not born.” He is said to be the “Angel of the Throne,” the “Master of the firmament” and the “moon and sun.” He is also considered the “Judge” and “the glorious one,” the “king of the world” and the “lord of men” who has “come to earth to help the Yezidis” and will “return.” It becomes

apparent, through a Biblically-based Christian perspective, just who we are talking about when we are told that he was the one who encouraged Adam to “eat forbidden food” and, as a result of his consequent “fortuitous fall,” it was Melek Tawus who “helped” Adam to “live in the world.”

On p. 188 and 189 we are told that the angel “Ezazîl” is another name for the “angel” who appears in “late antiquity as Azazel,” and who is mentioned in *The Book of Enoch* as the one that revealed to men “the eternal secrets” of “heaven.” Speaking from an upside-down perspective, Irenaeus, the Church Father and apologist for the faith, is described as a “fanatic” who unjustly “rants” against the Valentinian Gnostic Marcus. To the contrary, these so-called “rants” were appropriately given when Irenaeus denounced Marcus as a follower of “Azazel,” who was considered a “fallen and mighty angel.” It is interesting to note that, as has been mentioned elsewhere, the openly Satanic “Church of Azazel” considers the Multi-Faceted Goddess “Sophia” to be the “androgynous,” shapeshifting Lucifer in female form, an idea that the 17th century “prophet” Jane Lead is not far from when she says that “Sophia” is not “limited” to either the male or female gender.

DEIFICATION BASED ON THE BIG LIE

On p. 185 and 186 of *Aleister Crowley and Western Esotericism*, we are told that the phrase “I and my father are one,” from John’s Gospel, was “taken by Crowley to indicate” the experience of “Samadhi,” or “union,” with the divine “source.”

In his *The Book of the Law*, echoing the “passion” of the Valentinus’ “fallen,” Lucifer-like “Sophia” to be “reunited” to her “partner” Christ, Crowley wrote, “I am divided for love’s sake, for the chance of union.” As with the Valentinian doctrine of “union with angels” in order to achieve “sinless perfection,” Crowley’s Gnostic Mass prays “unto them,” disembodied spirits, to be “united with their chosen” in order to achieve “incarnation on this planet.” This is remarkably close to the teachings of the 17th century “prophet” Jane Lead, who said that to become “all deified” as “Christs,” the “Bodily Vehicles” of “prepared,” “chosen vessels” would need to allow “pure” spirits to come into them. It is also easily seen in the writings of Manifest sons of God teacher and disciple of Lead, Royal Cronquist, who said that the “perfection” of the “sons of God” would come when those seeking to be made “perfect” allowed “them,” those in the “angelic” realm of the spirit, to take up their “abode” in “us,” the individual members of the

“corporate” Body of Christ on earth. All of this, of course, is said to be fulfilled prior to the literal, individual, personal, seen-by-every-eye return of Jesus Christ. Is the similarity of these doctrines to be explained by saying that Lead studied Valentinus? To answer this question is not that important when it is acknowledged that they have all served as “apostles” and “prophets” of the same Converging Apostasy. This also means that they all drank from the same polluted waters of inspiration, and that their teachings were drawn together by the scripturally-defined, unidirectional Gravitational Pull of false doctrine, as continues to occur in the current-day New Apostolic Reformation.

On p. 18 of *Gnosticism, Transformation, and the Role of the Feminine in the Gnostic Mass of the Ecclesia Gnostica Catholica*, Randolph tells us that Crowley’s Valentinus-influenced liturgy says, “There is no part of me that is not of the Gods.” On p. 218, sounding somewhat like Plato, Jane Lead, and Manifest sons of God teachers Bill Britton and J. Preston Eby, Crowley says, “I believe” in “one Star in the Company of Stars of whose fire we are created, and to which we shall return.” On p. 223, Crowley sounds like Manifest sons of God teachers Gwen Shaw and David Ebaugh when he says “Let thy light crystallize itself in our blood, fulfilling us of Resurrection.”

THE SACRED PURGE

Satanist groups that have been influenced by Crowley, because of the explicitly anti-Christian and extremist views and practices, have been known to develop some form of violent tendencies. For example, the mystically-inclined fascist Savitri Devi, the Order of Nine Angles, the Process Church of the Final Judgment, Charles Manson, occult-influenced Neo-Nazis and Christian Identity advocates, and Neo-Gnostic, Luciferian antisemites like John Lamb Lash, all have a certain fascination with death, “justifiable” violence, and killing in order to carry out the “vengeance of God.” This fascination with death and violence of the self-described followers of Satan is fueled in society by the readiness of right-wing extremists, who are in effect their brothers and comrades in arms, to take lethal action, as was witnessed by the January 6th, 2021 attack on the Capitol. The Sacred Purge is also given ideological “justification” by the longstanding ideas in the Esoteric World of the eschatological need for figures with certain “dark characteristics” and “personalities,” meaning dictators and their henchmen, to

arise in order carry out the “kali yuga,” a “purge” to “sweep away” those who stand in the way of the emerging “new order” of the “new age.”

We are given further evidence of the violent tendencies that are apt to arise and be advocated by followers of the so-called “Left-Hand Path” on p. 102 of *Aleister Crowley and Western Esotericism*. Henrik Bogdan writes that Crowley reinterpreted the “Christian end-times theology of premillennialism” as the “birth pangs of the New Aeon” in which the “slave-gods” of the “Old Aeon” “forces” will be “overthrown,” a set of goals which those influenced by the Manifest sons of God doctrines would, generally speaking, cheer on and readily enlist themselves in support of. How ironic it is that some of the most fervent, passionate Christians, in their pursuit of “taking” the “kingdom” by any means necessary, have unknowing aligned themselves with the death and violence-leaning disciples of Aleister Crowley, one of the most “notorious” of all Satanists. The particulars may vary, but the basic theme of this tired old song remain consistent; join or die.

THE MULTI-FACETED GODDESS

On p. vi of her *Gnosticism, Transformation, and the Role of the Feminine in the Gnostic Mass of the Ecclesia Gnostica Catholica*, Randolph tells us that “the role” of the “Priestess” in Crowley’s Gnostic Mass is associated with “channeling” and “fertility” and is symbolized by the “womb” and the “cup.” Randolph goes on to explain the elevated importance of the “feminine aspect” for Crowley, despite his otherwise outwardly masculine form of Satanic Gnosticism. As a matter of fact, in many ways he can be seen as a continuation of a female-centric tradition present with those who preceded him, like Valentinus, the Kabbalists, Jacob Boehme, Jane Lead, Helena Blavatsky, Vladimir Solovyov, Alice Bailey, Wiccans, the many feminist presentations of “new age” teachers, and the numerous varieties of current-day “paganism” who are devotees of the “Goddess.”

On p. 89, 125 and 167 Randolph gives an example of this central role of females in Crowley’s Gnostic Mass by pointing out that the “Mass” can be said to be a ritual for “invoking” the Multi-Faceted Goddess, the “divine feminine” who is “not limited to a particular goddess.” For this reason, the “Priestess” invokes “Hecate,” “Venus,” “Isis,” “Ishtar,” and “Babalon” in a ritual of “controlled possession,” or “channeling.” It is worth noting again that Jane Lead is in essential agreement with Crowley and the vast majority of the Esoteric World in that she claims that

the shapeshifting, Lucifer-like “Sophia” is not “limited” to either male or female, but takes on whichever gender is needful.

On p. 83, 193, 195 and 207 we learn that the “Priestess” “behind the veil” first “disrobes,” and then “channeling begins.” As with the Lucifer-like “Sophia,” aka the “Prunikos” of the Gnostic Valentinus, the “Priestess” is described as a “virgin-whore,” the “Bride of the Beast,” a “virgin seductress,” the “waiting womb” and the “mother to the divine child.” As with the Gnostic-leaning, Manifest sons of God-influenced, “present truth” teacher Dean Johnson, the “waiting womb” of the “virgin seductress” is symbolized by the “cup.”

To sum up, Jane Lead’s many references to “Sophia” as God’s “Virgin Wisdom” seem to be missing only one important ingredient to differentiate her teachings from those of Crowley’s blended “virgin-whore”; that of the “whore” aspect of “Prunikos.” However, when taken in the overall context of the Converging Apostasy, along with the many attributes and teachings attributed to Lead’s “Virgin,” it becomes clear that she is by no means “pure” or from God. Instead, by default, she functions as the Multi-Faceted Goddess, an Open-Door Doctrine to the theme of the Devil Reborn.

THE DEVIL REBORN

On p. 40 Randolph tells us that for Crowley, the “Lion and the Serpent” represent “the forces of Baphomet” who “conquers death.” This “Baphomet” of the Esoteric World was first depicted by occultist and Satanist Eliphas Lévi, one of Crowley’s ideological predecessors, as the ubiquitous “goat of Mendes.” The goat is generally seen with a “pentagram” and the Latin words *SOLVE* (dissolve) and *COAGULA* (coagulate) which, as has been said elsewhere, are understood in the Esoteric World as a fundamental “law” of “sympathetic magic.” In addition, according to Sarah M. Pike’s *New Age and Neopagan Religions in America* (2004), “in the theosophical tradition” the “pentagram symbolizes the nuptial union of the two genders,” an ever-present theme of the Esoteric World. Eliphas Lévi also said that Baphomet was an “androgynous” representation of Lucifer/Sophia and a symbol of the “equilibrium of opposites,” such as human/animal, male/female, good/evil and Christ/Satan. Again, this “gathering of opposites” invariably functions as an Open-Door Doctrine to the theme of the Devil Reborn. It is also worth repeating that Jane Lead and her Latter Rain/Manifest sons of God disciple J. Preston Eby are in basic agreement with the occultic perspective of the

Kabbalah, and avowed Satanists Crowley and Levi, by stating that in God resides both “light and dark,” “good and evil.”

As has been pointed out elsewhere, the same basic idea of “dissolving” and “coagulating” is communicated by “Positive Confession,” or “Word of Faith,” teachers like Kenneth Hagin and Kenneth Copeland, and by New Apostolic Reformation “prophets” like Cindy Jacobs. They say that “spirit-filled” Christians have an almost “Godlike” ability to supernaturally “loose” and “bind” by the creative power of their “spoken words.” Since this idea was essentially plagiarized by Hagin from sources originating with Mary Baker Eddy’s “Christian Science” theories for “physical healing” and from similar “Science of Mind” groups, the similarity of the concepts of the occultist and Satanists Eliphas Lévi and Aleister Crowley to those practiced by many Charismatic Christians should not come as a surprise.

On p. 317 of *Aleister Crowley and Western Esotericism*, we learn that Crowley “identified Baphomet” with the “ruler” of the “New Aeon.” In his *Magick in Theory and Practice*, Crowley “further identified” his “Holy Guardian Angel, Aiwass, with Satan,” who he said is “not the enemy of Man,” but the “liberator” of humanity. He/She, then, is “The Devil,” “BAPHOMET the Androgyne” of “arcane perfection.”

Speaking from a Gnostic perspective, we are told in *Aleister Crowley and Western Esotericism*, that “Azazel’s passing on of eternal knowledge” was a “boon to humankind,” like that proffered by “the Serpent” of certain “Gnostic traditions.” According to this perception, the “serpent’s” “liberating” “gift of gnosis” led to the “condemnation of Adam and Eve” by the “arrogant” “Demiurge” Jehovah, but it will also lead to their ultimate “perfection.” In other words, they were separated that they might be “restored” to their “primordial,” deified “union.”

The Yezidi perspective on the “angel” Ezazîl “bears some resemblance” to ideas found in Gnostic teachings that have influenced Crowley. On p. 190 of *Aleister Crowley and Western Esotericism*, we are told that “such a being” or “conception of a being” as Ezazîl is not “at home” with the doctrines of “Christianity.” The reason for this assertion becomes clearer on p. 197 where we learn that the “Yezidis date their origins” to “Seth,” the “same name” as the “ancient sun god,” who the Egyptians called “Set” or “Seth.” In doing so, the Yezidi outline their multiple ties with Gnosticism to Crowley, the theme of the Devil Reborn, and the

rest of the Esoteric World. These “ties” to Valentinus and other Gnostics become apparent and “significant to those concerned” with “the survival of Gnostic ideas in contemporary religion.” And, as has been pointed out elsewhere, Gnostic ideas are plainly “significant” to Satanists who attend Michael A. Aquino’s “Temple of Set,” an offshoot of Anton LaVey’s “Church of Satan.” The point being that those who have followed in the footsteps of Valentinus do not paint a pretty family portrait.

Further evidence of the influence of the Gnostic-inspired “Yedis” comes on p. 198 where we are told that it was Crowley’s “special interest in the Egyptian Set” which put him in a position to “draw synthetically on such ideas of the Gnostics as were available to him.” For example, he gathered ideas from Gnostic “worshippers of the Serpent who offers immortal knowledge.” This, in a nutshell, plainly reveals the themes of the Devil Reborn and Deification Based on the Big Lie. Crowley is excessive, blatant and “notorious” in his presentation of the themes of the Converging Apostasy. What should never be overlooked, though, is that these same themes are not any less insidious when they shimmer and glow through the sweet lies that attempt to make us drop our guard by promises of a “new age” of “ultimate reconciliation” and a “return” to the “Garden of Innocence” where “all” are divine and there is no sin.

SACRED SEX?

On p. 41 and 45 of *Gnosticism, Transformation, and the Role of the Feminine in the Gnostic Mass of the Ecclesia Gnostica Catholica* by Ellen P. Randolph, Hugh Urban is referenced as pointing out that Crowley’s associate Theodor Reuss envisioned a “Neo-Gnostic” world in which “sexuality was liberated from original sin.” In this “liberated” world a “new system of morals” would arise from the “Christianity of the Gnostics.” Reuss sounds much like the 19th century Russian mystic and student of Valentinus and the Kabbalah, Vladimir Solovyov, when he predicts a Christianity that will view “love consummated” as a “sacramental act,” a “Mystic Marriage with God,” and a “union of self with God.” Sounding identical to Manifest sons of God teacher Ray Prinzing, and similar in principle to Manifest sons of God teachers Bill Britton and David Ebaugh, Crowley’s term for this “new paradigm,” is explained in *The Book of the Law*: “Do what thou wilt shall be the whole of the Law. Love is the Law, love under will. There is no law beyond Do what thou wilt.” The question is what sort of “love” is it that allows you to “do as you will”?

On p. 3 Randolph says that Crowley's Gnostic Mass was "founded on the concept" of the "divine feminine," the "Gnosticism of Valentinus," and the "Tantric sexual religions" of both the "Greek mystery cults" and "early Christian Gnosticism." On p. 11 we learn that Crowley's ideas were so derivative of earlier Esoteric streams of thought that even the "physical space of the temple" in his Gnostic Mass was "arranged in the image of the Kabbalistic Tree of Life." We are given another example of the derivative nature of Crowley's ideas on p. 49 where we are told that the way Crowley developed his views on "sex magick" as a "ritual" indicates his "Gnostic or Kabbalistic conception" of "the hope of a New Aeon." In addition, on p. 149 we learn that "The Gnostic Mass" is actually a "tantric ceremony" designed to "bring the physical into the spiritual" through an "alchemical transformation of two into one," in the deifying "Great Work" of uniting "female with male," the "soul with God." In other words, there is a close connection in the Converging Apostasy between the themes of Sacred Sex and Deification Based on the Big Lie.

CONCLUDING REMARKS

If we extract some of Crowley's more bizarre, perverse and addictive characteristics and behaviors and focus instead on his ideas, we are essentially left with much of the basic thematic Pieces of the Puzzle of the Converging Apostasy that are to be found in the more "presentable," "peaceable," and seemingly "nonconfrontational" presentations of falsehood. For example, Crowley's full-throated croaking of the theme of the Devil Reborn seems audacious and brimming over with evil when compared to Jane Lead's gentle "devotion" to her Multi-Faceted Goddess "Sophia." When remembering the context in which Lead taught, however, and her introduction of a feminine component to the Godhead, we get another picture.

In other words, the fact that she was wading up to her neck in the same polluted river of false doctrines that produced the teachings of Valentinus, the Neoplatonists, the Kabbalists, the "spiritual alchemists," and the ideas of Jacob Boehme and John Pordage, it is not a far stone to throw to arrive at a solid conclusion; by taking the "leaps of faith" that Lead did, the Gravitational Pull of false doctrine lands her in the extended arms of both the 2nd century Gnostic Valentinus and the 20th century occultist and Satanist Aleister Crowley where she takes her place of "honor" in the Converging Apostasy. According to the warnings

and predictions of Jesus Christ and his Apostles, and the unidirectional trajectory of the Converging Apostasy, this “coming together” of the themes taught by Valentinus via Crowley, and Jane Lead via the Manifest sons of God ministries and the “apostles” and “prophets” current-day New Apostolic Reformation, the plunge to bathe in the same doctrinal cesspool is inevitable.

Introduction to a Thematic Critique of the Teachings of Jane Lead

BACKGROUND

Carrying a heavy load of doctrinal baggage, and with an abundance of Extra-Biblical Sources of Inspiration, it was in the late 1600's that Jane Lead and John Pordage, along with the help of the "Goddess" "Sophia" and her "angels," revamped and regurgitated a syncretistic amalgamation of pietist Christianity and mysticism. Heavily influenced by the teachings of the mystic "alchemist" Jacob Boehme and others, Lead and Pordage founded "The Philadelphian Society."

Their ideas are reflected to a remarkable degree through the teachings found in the Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned. This is due to their use of Lead's writings as direct source materials along with a shared openness to "new," Extra-Biblical Sources of revelation.

Without the 2nd century Gnostic Valentinus, the Kabbalah, Neo-Platonists such as Paracelsus, and mystics and "spiritual alchemists" such as Jacob Boehme and John Pordage, Jane Lead would not have developed the ideas that she did. On the other hand, the Latter Rain movement and the Manifest sons of God doctrines, along with their following incarnations found in the "Kingdom message," the New Apostolic Reformation and the various "sonship" and "present truth" ministries, would not have developed the way they did without her.

For these reasons, Jane Lead stands at the crossroads of both the "Esoteric" and the "Christian" paths to the Converging Apostasy. My reason for stating this is that she acted as a receptor of ideas from the Esoteric World, and subsequently functioned as a transmitter of doctrines which were to later be picked up by Charismatic and Pentecostal Christians who were influenced by the Latter Rain movement of 1948 and the Manifest sons of God doctrines. Consequently, it is important to place her in the context of those individuals and "isms" which helped to shape and form her heterodox version of Christianity.

One of the biggest take-aways in an examination of Jane Lead's teachings is just how far-removed she was taken from orthodox Christianity, and just how much of an impact her teachings had on the Latter Rain movement, the Manifest sons of God ministries and, subsequently, the current day New Apostolic Reformation.

As stated before, the beliefs of those who influenced Lead include “spiritual alchemy” for the “transmutation” of the body into “glorified,” immortal “spiritual flesh,” and the Gnosticism of Valentinus as handed down through “Christian” Kabbalism and Neoplatonism. In addition, the practice of summoning “angels” was influential in the development of her worldview.

And what must not be taken too lightly are the ideas of her ever-lurking, distant but relevant doctrinal cousin, the 2nd century Gnostic Valentinus. It was Valentinus who revealed many deep, dark secrets about “Sophia,” the “fallen” Lucifer-like dispenser of the saving “gnosis,” or knowledge, of her “children’s” divine origin and destiny and their ultimate deifying “union” with “angels.” This makes sense, at least in part, because of Lead’s avowed dedication to the primary source of her inspiration and guidance, the “Virgin Spouse” of God, “Sophia.” This connection will be explored further and placed in the broader context of the Converging Apostasy later.

Jane Lead describes her first encounter with “Sophia” as a mystical experience in which an “overshadowing bright cloud” “came upon” her. This was followed by a “Voice” which said, “I am God’s Eternal Virgin.” God’s “Eternal Virgin” then told Lead “I have come” to “unseal the Treasures of God’s deep Wisdom.” The “Eternal Virgin” goes on to say that she will “reveal great and wonderful things unto” Lead. “Sophia” admonishes Lead to “give good heed” to “thy Mother Wisdom’s Counsel.” In language much like that used by those influenced by the Latter Rain movement, Manifest sons of God ministries, and the current-day New Apostolic Reformation, “Sophia” tells Lead to instruct “the Prophets and Apostles to perfect” the elite, thereby “completing” the “Fulness of God’s great Mystery.” In the context of her other ideas, this “Mystery” includes a deifying “union” with the “angelic” spirits in the “great cloud of witnesses,” a culminating event which will result in the “manifestation of the sons of God.”

14 Doctrinal Points that Influenced the Latter Rain Movement of 1948 and the Manifest Sons of God Ministries

Lead’s eschatology places the following events prior to an individual, personal, literal, seen-by-ever-eye return of Jesus Christ, who, according to her, is “held in the heavens” until such events occur: (1) the deification, both corporately and individually, of perfected, “immortalized saints” (2) the “coming” of the Lord “in” and “through” His saints (3) the perfected Church “taking dominion” and “ruling with a rod of iron” in a “theocratic,” world governmental “new order” (4) the

perfected Church “executing judgment” on the Church and the ungodly (5) the continuous “unfolding” of ongoing, “end-time revelation” (6) “greater works” and miracles once empowered by “unification” with the “heavenly” “army of God,” the “new Jerusalem” which is to “descend” (7) the “restoration” of the offices of “apostles” and “prophets” (8) receiving the Holy Spirit through the “laying on of hands” (9) communication, “aid,” and “union” with saints who have gone on before and who “without us” cannot be “made perfect” (10) the “manifestation of the sons of God” as the time when “perfection” is gained through the coming together as “One” of the saints in the “heavens” with the saints on earth (11) “universal” salvation, the “restitution” or “reconciliation” of “all things,” including Lucifer, the fallen “angels” and all “apostatized” souls that await in purgatorial-like “worlds” of the afterlife.

This “complete reconciliation,” according to the indications of what is being “revealed” in some “present truth” ministries, is to be achieved through a unitive work with the “many saviors” who come out of “Zion” and offer their bodies as a place for the “return” of those in the spirit world who “groan” for their “adoption” and “manifestation.” This Big Event is to include the “fallen angels” who desire to “tabernacle,” or take up their “abode,” in order that they might “incarnate” and be made “perfect” together in a symbiotic relationship with those on earth whom they “clothe” with the “light” of “immortality.” Thus, everyone in the “heaven” of the spirit world and those on earth will ultimately be “saved.” As Lead puts it, this will occur through the “first-fruits,” meaning the initial “chosen vessels” on earth who offer their “Bodily Vehicles” for the “descending” “angels of the resurrection” who reside in the “great cloud of witnesses.”

This sort of “universal” salvation has been taught by “sonship” or “present truth” ministries in conjunction with the seemingly incongruent doctrinal qualification that by “executing judgment” those who are killed, or physically “taken” “as in a flood” are, nevertheless, “saved” spiritually “as by fire.” As a result, this modified “universal” salvation with a caveat becomes a deceptive, serpentine message, which can also be seen in the Esoteric World through the writings of 19th century “occultist” Helena Blavatsky, 20th century “Christian esotericist” Alice Bailey, and those whom they have influenced.

In other words, both the “Christian” version of “end-time” events preached by advocates of the Manifest Sons of God doctrines, and Jane Lead before them, along with a sizable share of those in the Esoteric World, offer a good-cop/bad-cop style of deception. In this two-faced form of salvation, “grace,” “light” and

“love” are proclaimed with the qualifying fine-print that “some restrictions may apply.” This means that the concept concerning a “cleansing” “purge” of troublesome, uncooperative dissenters will be carried out through human agency, but that those who are “removed” will nevertheless be brought into the fold eventually, whether or not individuals need to be killed as an act of “love” for the sake of the “whole.”

(12) the implied “reincarnation” of “pre-existent” spirits who are “angels,” “sons of God” in immortal, “resurrection” “bodies of light” and (13) the possible precursors to the theme of Sacred Sex.

(14) Though more in keeping with a purely “Esoteric” point of view, an integral part of Lead’s theology includes the “coming” of “Sophia” who, like the “androgenous,” shape-shifting Lucifer of the Esoteric World, is not “confined” by gender. “She,” in Lead’s writings, is considered the “spouse” of God the Father, and the “Eternal Goddess Wisdom.” This Lucifer-like “Sophia” is known in the writings of those inspired by the Gnostic Valentinus as the “consort” of Christ. It was said that she “fell” from her “high estate” because she wanted to “know” what it would be like to be God’s equal. Nevertheless, she made her “descent” with an “overwhelming desire” to bring humanity back to its primal “unity” with the divine plurality of “angelic” spirits in the corporate “One,” also known as the Spiritual Hierarchy-like “Pleroma.” Through imparting to them the “gnosis” of their “divinity,” both in their point of origin and in their final destination of “union” with their personal “angels,” her mission was to “save” them. “She” is similarly known in the writings of some Neo-Gnostics and Theosophy-based writers as “Sophia, the true Lucifer” who, like the Phoenix, will “rise again” to a position of power and worship.

The Roads that Led to Jane Lead

Before taking a look at the primary sources of Jane Lead's writings and scholarly assessments of her works, it would serve us well to see the ideas of some of her spiritual mentors and predecessors. By so doing, a helpful overview of the sorts of topics she drew from for her thought to develop the way it did will be provided. If, however, you find perusing this material to be too daunting and time-consuming a task, you may choose to skip ahead to what scholars have to say about Lead, or to my thematic critiques of her written works, or even further to the critiques I have made of the writings of what I call "The Big Four," those who were influenced by her and were instrumental in spreading the Manifest sons of God doctrines through the Latter Rain movement.

Lead's spiritual mentors and predecessors include the Kabbalah, the 13th century monk and mystic Joachim of Fiore, the teachings of the mystic and "alchemist," Jacob Boehme, the "spiritual alchemists," her mentor for ideas of "spiritism," John Pordage, and, by way of osmosis and the trickle-down effect, her distant yet significant spiritual cousins, Plato and the 2nd century Gnostic Valentinus. Regardless of ample evidence that will be provided below showing that the Road to Lead is imbued with the ideas Plato, it is nevertheless not necessary to belabor the point at this time by providing a chapter devoted to this ideological predecessor.

The Road to Lead Goes Through the Kabbalah

BACKGROUND

According to p. 110 of Sara Møldrup Thejls' *From Divine Names to Dolphins and Sexual Magic: An Inquiry into Western Esotericism and Kabbalah* (2008), the *Zohar*, which is the most influential work of Kabbalistic literature, was written in the late thirteenth century as a "pseudepigraphic work mainly by the Spanish kabbalist Moses de Leon." Since the 13th century, the Kabbalah is mentioned repeatedly in the writings of Esotericists. When it is not mentioned by name, its central ideas are often still present. Of those ideas most important to my purpose in this writing are the Kabbalah's themes of Deification Based on the Big Lie, Angels, the Multi-Faceted Goddess, the Devil Reborn and Sacred Sex, all of which are also relevant, in varying degrees, to my critique of Jane Lead's writings.

ONGOING REVELATION

Sara Møldrup Thejls quotes the well-known scholar on Gnosticism, Wouter Hanegraaff, as saying that “innovation” and “new interpretations” are needed for a tradition to continue. “Perfect understanding,” he says, “would logically imply the death of tradition.” These statements are without a doubt applicable to the production and progression of the themes of the Converging Apostasy as witnessed through the influence of the Kabbalah.

INFLUENCES

On p. 113 of his *Seeking The Divine Journey of The Soul*, Michael Alker says that the Kabbalah is based on the “Hekhalot texts” which were based on traditions of the “heavenly ascents of Enoch” and the “Dead Sea scrolls.”

On p. 85 of *Divine Names*, Thejls tells us that Cornelius Agrippa (1486-1535), “laid the ground for the preoccupation with Kabbalah in future” in his “three books on occult philosophy.” On p. 90 we learn that “Outside strictly Jewish circles” the “role of Kabbalah” as an “ancient wisdom tradition applicable to almost any other tradition” can be attributed to “the theosophy of Helena Blavatsky.” In evidence of this point, on p. 143 we are told that for the 20th century occultist and Satanist Aleister Crowley, “Kabbalah is a universal and not strictly Jewish system.” This distinction, which rips the Kabbalah from its roots in Judaism, along with the denigrating of the Jewish God Jehovah by the influential teachings of the 2nd century Gnostic Valentinus, accounts in large part for the prevalence of anti-Semitic thought in the foundational writings of the Esoteric World.

On p. 34 Thejls says that a “central component” in the works of Gershom Scholem, a renowned scholar on Kabbalist texts, was his conviction that Gnosticism was a “predecessor” and a “direct influence” on the Kabbalah. Isaiah Tishby, author of *The Wisdom of the Zohar: An Anthology of Texts* (1991), agrees with this assessment. In the Introduction of his *Alchymia Archetypica: Theurgy, Inner Transformation and the Historiography of Alchemy* (2002), Hereward Tilton says that “Neoplatonic and Gnostic currents of thought” were assimilated in a “syncretizing Christian interpretation of the Jewish Kabbalah.”

On p. 118 and 119 Thejls tells us more about the Kabbalah as an influence on the Esoteric World. In particular, this can be seen through the ideas of Helena

Blavatsky and, in turn, those who studied her works. For example, Ms. Thejls says that in 1997 Alton Kamadon claimed to have “channeled” a being who taught him a “new method for spiritual enlightenment” called “the Melchizedek Method.” Kamadon said, like Blavatsky and many later “new age” adherents, that he received information from “The Ascended Masters” in “The Angelic Realms” and the “Intergalactic Council of the Great White Brotherhood” in “the Pleiades.”

On p. 122 Thejls gives another example of the impact that the Kabbalah has made on the Esoteric World via Blavatsky and others. She writes about Samael Aun Weor, who was born in Columbia in 1917. He “became interested in spiritualism,” “joined the Theosophical Society” and made “extensive studies” of the teachings of “Helena Blavatsky, Rudolph Steiner and Eliphas Levi.” Sounding much like Jane Lead, we learn on p. 71 and 72 that they held in common the belief that “the purpose of Kabbalistic work” was to bring back “the original balance within the godhead” so that the deifying, “angelic” “Shekinah could once again dwell among men” and “the world would be restored to its original state of purity.”

This idea of bringing back the “Shekinah” to “dwell among men” should sound familiar to anyone who has read the writings of the Manifest sons of God teachers who say that a virtual pluralistic “God” will come to “tabernacle” in their individual physical bodies at the deifying “manifestation of the sons of God.” In addition, following in the footsteps of Jane Lead and her disciples in the Latter Rain movement of 1948 and the Manifest sons of God ministries that it spawned, equating the “Shekinah” with the spirits of the “great cloud of witnesses” in the “heavenlies” who will act as the “corporate” second coming of Christ means that they will “tabernacle” in us as God’s “two armies” are brought into “union” when the “Shekinah” returns to “dwell among men.” On p. 119 Thejls tells us that, taking her cues from the same traditions of Kabbalistic texts and those of the “spiritual alchemists” that influenced Jane Lead, Weor says that this “restoration” to the divine “pre-existent state” can be achieved by activating one’s “Light Body” in order to become an “extension of YHWH.”

As has been said elsewhere, the creation of one’s “Light Body” often comes with the understanding that individual deification will occur when one is “infused” or “clothed” with this “angelic,” personified “body of light.” To repeat, to “restore” the divine presence of the collective “Shekinah” that it may “tabernacle” in the

“Bodily Vehicles” of “prepared,” “chosen vessels” is, in the foreign language of Manifest sons of God ministries and the Esoteric World, another way to say that the individual “spirits” of those in the “great cloud of witnesses” may take up their “abode” in us that we may, in a symbiotic relationship become, as Jane Lead put it, “all godified” as “Christis.”

On p. 220 of Dylan Burns’ *Esotericism Recorded: Text, Scripture, and Parascripture* we are told, as with Jane Lead and Manifest sons of God teachers J. Preston Eby and Ray Prinzing, that the Kabbalistic text of the “*Zohar* contains” themes that are “reminiscent of Gnosticism,” where “evil and goodness pour out from God, go to war, and are eventually reconciled.” This “reconciliation” is, in the tradition of the teachings of the Gnostic Valentinus, described in “erotic terms.”

In his *The Secret History of the World as Laid Down by the Secret Societies* (2008), Mark Booth says that “Neoplatonism influenced” the “Kabbalah.” Arthur Edward Waite said that Paracelsus, Éliphas Lévi, and Helena Blavatsky are all examples of Kabbalah’s “seepage into occult and theosophic endeavor.” According to the scholar Gershom Scholem, the Kabbalah represents the “reappearance” of “the Gnostic tradition.” Isaiah Tishby said that “ideas central to the Kabbalah” developed from “contact with the remnants of Gnosticism” that were passed down through “certain Jewish circles” until “they found their way to the early Kabbalists.”

In his *The “Baphomet” of Eliphas Lévi: Its Meaning and Historical Context* (2016), Julian Strube says that the “occultist” and Satanist Eliphas Lévi used the works of the “respected scholar Adolphe Franck” for his understanding of “Gnosticism and Kabbalah.” Likewise, Jacques Matter has emphasized the “analogy between the Kabbalah and Gnosticism.”

On p. 163 of her *Jacob’s Ladder: Kabbalistic Allegory in Russian Literature* (2011), Marina Aptekman says that the preface to David Ginzburg’s *Kabbalah, the Mystical Philosophy of the Jews* was written by the 19th century Russian student of the Kabbalah and Valentinian Gnosticism, Vladimir Soloviev. In the preface Soloviev states that the “roots of Kabbalah” can be found in “neo-Platonic and Gnostic teachings.” Like Jane Lead and those teachers of the Manifest sons of God doctrines from the Latter Rain movement whom she influenced, the Kabbalah predicts the “completion of the universal restoration” of humans who “ascend and descend” on “Jacob’s ladder.” In plain English, to “ascend” refers to the path

of mortals on earth who rise to their original “divine” existence, while to “descend” refers to the path of “angelic” beings who come from “heaven” to bring about the deification of those on earth along with their own “completion.” In this sense, those “above” and those “below” would experience the “consummation” of a symbiotic relationship. This concept is expressed pictorially in the seal that the 19th century occultist Helena Blavatsky chose to use for her Theosophical Society:



As you can see, the “ascent” is symbolized by the upward facing triangle, while the downward facing triangle represents the “descent.” In addition, the “Serpent of Wisdom” and “Eternity,” known in the Esoteric World as the “Ouroboros,” along with the Swastika, the Egyptian “Ankh” and the symbol for “Om” are all put on display. The eclectic nature of the Blavatsky’s emblem is in keeping with her deceptive take on the idea that “truth” can be found in “all religions.” That is, only if “all religions” have been bought into what the Esoteric World calls the “Perennial truths” that convey the “Ancient Wisdom,” meaning the themes of the Converging Apostasy that are in diametric opposition to Christianity and an orthodox, Biblically-based reading of scripture.

On p. 180 and 181 of his *Alchymia Archetypica: Theurgy, Inner Transformation and the Historiography of Alchemy* (2002), Hereward Tilton tells us more about the Kabbalistic “techniques for the transfiguration” of “the human body” from its “earthly condition” into a “divine state.” Tilton refers to this “so-called” deifying process as “spiritual alchemy,” a phrase “first popularized by Helena Blavatsky” but which was pursued by Jane Lead, her contemporaries, and her predecessors.

ANGELS?

In *Dion Fortune and her Inner Plane Contacts: Intermediaries in the Western Esoteric Tradition*, it is said that Fortune’s “contribution” to “Western Esoteric Kabbalah” includes her “viewpoint” that there are “techniques” that she and

“others” have found for “contacting” the “the Masters of Wisdom” in the “Spiritual Hierarchy” in a similar way to that of the 19th century “occultist” Helena Blavatsky and the 20th century “Christian esotericist” Alice Bailey.

On p. 128 and 129 of *Seeking The Divine Journey of The Soul* by Michael Alker, we are told that Kabbalists see “all things linked to God” through “emanations” descending in a Spiritual Hierarchy-like “Chain of Being.” We also learn that the Kabbalah teaches a “uniting” of “masculine and feminine forces” in which the “feminine Divine” in this world is “drawn from exile to the Holy One Above.” This is similar to the ideas of Valentinus who stated that the “fallen,” or “exiled,” Lucifer-like “Sophia” would someday be “reunited” to her “consort” Jesus. In turn, Jane Lead has taken baby-steps toward this conception through her Kabbalah-influenced presentation of “Sophia” and her role as the “spouse” of God.

DEIFICATION BASED ON THE BIG LIE

On p. 76 and 77 of her *Jacob’s Ladder: Kabbalistic Allegory in Russian Literature* (2011), Marina Aptekman tells us that a “central allegory of kabbalistic mysticism,” which can also be found in “early Christian Gnosticism,” is a “staircase to the divine,” referred to as “Jacob’s ladder.” Another “common kabbalistic symbol” found in “Christianized” versions of the Kabbalah, is the “spiritual marriage” between “the Heavenly Groom” Christ and the “Heavenly Bride” “Sophia,” in a “Hieros Gamos,” or “wedding,” which will produce deified, “resurrected humanity.” Teachings about “Jacob’s Ladder” are also found with Lead and those influenced by the Latter Rain and the Manifest sons of God doctrines where the “ladder” is seen as the connective bridge between “heaven” and “earth.” The “ladder” is the means through which communication, revelation and, ultimately, “union” with the individual spirits in the “great cloud of witnesses,” are to be made a reality at the “manifestation of the sons of God,” which is the “marriage feast,” the “Feast of Tabernacles” when Christ and his “Bride” are made “One.”

In this way, God’s “two armies,” the “angels” in “heaven” and the “body of Christ” on earth, come together in a consummating “unity.” As has been stated elsewhere, following Jane Lead’s teachings on the “universal reconciliation” of “all,” including Lucifer, his “angels,” and all “apostate spirits,” along with her notion of these spirits “descending” into the “Bodily Vehicles” of “prepared,” “chosen vessels” in order to cause them to become “all deified,” makes for an interesting event, to say the least. In other words, the logical conclusion of this combination of two of Lead’s central ideas results in emptying the spiritual

“realm” of its individuals, whether they be benevolent or not, and then pouring them into the “Bodily Vehicles” of those who are to be “Christed” so that “all” will be “restored” to a symbiotic, deified state. According to this “revelation,” the symbiotic relationship is created when those “who without us cannot be made perfect” are made “complete” and their hosts gain the “immortality” of “manifest sons of God.” By so doing, both are apparently motivated by the original temptation of Deification Based on the Big Lie.

On p. 202, 203 and 204 of *Jacob’s Ladder: Kabbalistic Allegory in Russian Literature* by Marina Aptekman (2011), we learn that “Adam Kadmon” is the “Kabbalistic metaphor” for the “primordial union of the material and the spiritual” which, in another of her works, *And the Two will be Risen as One*, Aptekman explores further in the context of 17th century “spiritual alchemy.” According to this viewpoint, the “Big Event” will be a “reunification of Adam with his heavenly bride Sophia,” bringing about “Adam’s restoration to his lost androgynous state” and it will “purify humanity of Adam’s sin.” This will hasten “the return of the Golden Age” which will allow “Adam,” meaning humanity, to again “possess the secret knowledge” of his divine origin and destiny. In Nikolay Gumilev’s poem titled *Androgyne*, this “restoration” is described in Kabbalah-influenced sexual terms as a “mystical resurrection,” which he likens to a “Phoenix” who will rise again “like naked spirits” from “the flames” as “the Androgyne.” On p. 194 Aptekman points out that, like Helena Blavatsky and Aleister Crowley, Gumilev “deprives” the Kabbalah of its “Jewish origin” and, ironically, places it in the context of a “universal,” “Aryan” context.

On p. 64 of his *The Pre-Existence of the Soul in the Book of Wisdom and in Rabbinical Writings*, Professor Frank Chamberlin Porter states that the “Secrets of Enoch” and “The Syriac Apocalypse of Baruch” describe a “transfiguration of the earthly” and “corruptible nature into a glorious,” “star-like,” “immortal” and “angelic nature.” “Reincarnation,” which has been taught by some “present truth” teachers with a background in the Manifest sons of God ministries who have been influenced at least indirectly by Plato, is also referred to as a “central esoteric tenet of Kabbalah.” This overlaps with the theme of Deification Based on the Big Lie as taught by “alchemists” seeking the way to create, or receive, deified, immortal, “spiritual flesh” and those “present truth” ministries who seek to attain deifying “manifested sonship.” In both examples, a Jane Lead-style means to the end of deification comes through “merger,” “fusion,” or “union” with individual spirits in the “heavenlies.” It is said that either they have yet to be made

“incarnate,” or that they wait for the time when they are to be “reincarnated.” In whichever case, it is said to be the time when the “Bodily Vehicles” of “prepared,” “chosen vessels,” or bodies, of those who wish to be made “perfect” are made available for those who “return” to be made “incarnate.”

On p. 180 and 181 of *Alchymia Archetypica: Theurgy, Inner Transformation and the Historiography of Alchemy* (2002), Hereward Tilton tells us that in Helena Blavatsky’s first volume of her periodical *Lucifer* (1887), due to fears of persecution by the Church, “alchemists” purposely concealed their efforts to create “glorified,” deifying “spiritual flesh” through “spiritual alchemy” by using convoluted “esoteric language.” On p. 164, 301 and 302 of *The Secret Doctrine* (1888,) Blavatsky said that this deifying process of “spiritual alchemy” was “taught to men by angels,” a reference to Enoch, and “passed on” by “the priests of the Egyptian mysteries,” a reference to Valentinus. Within the broader context of the theme of Angels and the symbiotic role they are said to play as the agency through which Deification Based on the Big Lie is to be made a reality, the “spiritual alchemy” supposedly based on “Egyptian mysteries” becomes synonymous with Valentinus’ ideas about becoming “possessed” by one’s “angel” and Jane Lead and her disciples in the Manifest sons of God ideas about the deifying “union” of the “corporate Body of Christ” on earth with the individual “angelic” spirits in the “great cloud of witnesses.”

On p. 187 and 191 Tilton says that through “theurgy,” or summoning and connecting with “benevolent spirits,” the Kabbalist is empowered for “producing miracles” and “attaining union with the divine.” Theurgy is, therefore, “considered the means” of the “glorification of the body” through “union of the human with the divine.” On p. 194 we learn that the Kabbalist makes an “ascent,” “culminating in his own angelification or deification” to make himself “the equal of God.”

On p. 200 and 201 this sort of “spiritual alchemy” was described as a process of “transmutation” by which “deification occurs” through the “union” of “the human spirit with God” and, using language similar to that of Jane Lead and teachers in the Manifest sons of God ministries, is spoken of in terms of become “clothed” with “immortality.”

THE SACRED PURGE

The 2nd century Gnostic Valentinus and much of the Esoteric World which he has influenced, and the 17th century “prophet” Jane Lead and those whom she influenced in the Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned, all have something in common. They each speak of “ultimate” or “universal reconciliation” from one side of their mouths, but softly mumble about the road to that “salvation” for “all” in terms of a necessary “purge” of those who are not “prepared” for their deification and, therefore, do not “qualify” to remain “alive.” The presentation of this modified Sacred Purge with a caveat is often subtle, and must be understood by reading between the lines of multiple, overlapping metaphors to receive the true nature of the “revelation.”

For example, on p. 123 - 125 of Sara Møldrup Thejls’s *From Divine Names to Dolphins and Sexual Magic: An Inquiry into Western Esotericism and Kabbalah* (2008), we learn of an “illuminated master” who told Samael Aun Weor, a student of Blavatsky’s *The Secret Doctrine* and the Kabbalah, that he was to form “the Army of World Salvation” to “initiate the new Aquarian Era.” In an overlapping, mixed bag of intimations of the themes of the Sacred Purge, Deification Based on the Big Lie, Angels and Sacred Sex, this “evolved” being said that Weor’s “specific mission” was to “teach the people” to “fabricate” their “astral bodies” so that “they can incarnate” the “sons of light” of the corporate “Human Soul” through “the work of sexual magic.”

On p. 124 and 125 we are told more explicitly about the Sacred Purge component of this message in a lecture given by Weor titled *Final Catastrophe*. In it Weor said that “the future Earth will have light and wisdom,” but that the “present moment” was “the critical moment.” It is “critical” because angel-like people from “other planets of infinite space” would like to “assist us,” but that “only those who deserve it will be saved.” In this lecture it was said that “the end of the world will happen” according to principles found in the Gnostic-influenced “kabbalistic readings.” Weor further explained, warning that “We must wait in cold blood for the supreme hour of punishment for many.” In his Christmas message of 1952, in agreement with the occultist and Satanist Aleister Crowley, and Vladimir Solovyov, the Russian mystic and student of Valentinus and the Kabbalah, Weor

says that the “single path to redemption” is “sexual magic,” which is the only way can one become “christified” and thus “eligible for salvation.” The only theme of the Converging Apostasy that Weor’s spiritual cousin Jane Lead has left out of this otherworldly “message” is that of Sacred Sex.

THE MULTI-FACETED GODDESS

In his *The Cosmic Shekinah* (2013), drawing on “Kabbalistic Merkavah Mysticism and Gnostic texts,” Joshua Tilghman traces the influences of “earlier wisdom goddesses on the development of the Shekinah,” including the “Sumerian Inanna,” the “Egyptian Ma’at,” the “Graeco-Egyptian Isis,” the “Semitic Astarte” and the “Canaanite Asherah.” They all show the “Wisdom Goddess and wife of God to be the Shekinah as well as the Gnostic Sophia,” the “Virgin Mary,” and the “Holy Spirit of Christianity.” We are told that this Multi-Faceted “Wisdom Goddess” has “always been present,” even when she has been “suppressed and disguised” by “exclusion and mistranslation.” This point about “exclusion and mistranslation” is interesting in that it is identical to what the Neo-Gnostic, white-supremacist John Lamb Lash, and others in the Esoteric World, mean when they say that the “true” identity of Lucifer is the Multi-Faceted Goddess of the Gnostic Valentinus, namely, “Sophia.” As has been mentioned elsewhere “Sophia,” as symbolic of the Kabbalistic conception of the “Shekinah,” is on the “left-hand” side and often associated in the Esoteric World with Lucifer. She is also considered by some to be the “Wisdom of the Serpent, the Dove and the Mother of angels.” Similarly, Valentinus and his followers said that it is “Christ” who is on the “right-hand” side and his “consort,” the “fallen” Lucifer-like “Sophia,” on the “left-hand” side.

Sounding similar to Lead, Tilghman continues with the Kabbalistic idea of the “Shekinah,” telling us that the Hebrew word “Shekinah” means “God's presence,” the “dwelling place of God.” The Shekinah is then said to be the “manifestation of the Wisdom Goddess of the Kabbalah,” the one Lead refers to as “Sophia.”

Tilghman goes on to explain the nature of the “Shekinah” by telling us that “traditional” Christians often get hung up by some of the concepts taught in “New Age” circles. He then states the “simple truth” that God is “both male and female,” as is taught in the “Kabbalah” and “Theosophy.” The Shekinah/Sophia/Lucifer, which acts as the “bridge between God and man” is, according to this conception, a “bride” whose male “lover” is represented by “the

bridegroom.” She is the “left side” in the Kabbalistic model of “divine emanations” from the “angelic,” Spiritual Hierarchy-like “Chain of Beings.”

Wiccans who study the Kabbalah, as was also the case with “occultist” Dion Fortune, see “all the Goddesses” as “one Goddess.” Sounding like Valentinus, their Multi-Faceted Goddess is considered “the Great Mother,” “the Eternal Virgin and Primordial Enchantress.” This way of understanding the Multi-Faceted Goddess also sounds very similar to that of Jane Lead.

Tilghman tells us that the myth of “Prometheus” is about a being who “feels sorry” for mankind, so he decides to “steal fire” from the “Gods,” and then “brings it to humanity” to “aid them” in their “evolutionary journey” toward “deification.” Likewise, “the Serpent” taught mankind how to become “one of us,” meaning the “Elohim,” who is presented as the Spiritual Hierarchy-like “plurality” of God. This same sort of concept is clearly taught by Valentinus. For him, the Lucifer-like “Sophia” “falls” from her place in the Spiritual Hierarchy-like “heavens,” which Valentinus calls the “Pleroma,” and “she” then carries out the work of “coaxing” and “seducing” humankind back to its rightful place by awakening them to the “gnosis” of their divine origin and destiny and ultimate “union” with “angels.”

By following this “logic,” the Lucifer-like “Sophia” becomes a “corporate,” “angelic,” Spiritual Hierarchy-like expression of the “Serpent” who confers “divinity” upon those who align themselves with “her/himself.” Foundational Kabbalistic teachings about the “emanations” of the world of spirit mirror these ideas to a significant extent. Likewise, Jane Lead and her disciples in the Manifest Sons of God ministries run parallel to this way of thinking through their teachings on the Spiritual Hierarchy-like, divine plurality of the “corporate Christ” composed of the “great cloud of witnesses” in “heaven” and its deifying, symbiotic “union” with the “corporate Christ” on earth.

According to Sara Møldrup Thejls, it “seems likely” that Samael Aun Weor got “most of his knowledge of Kabbalah through the teachings of Eliphas Lévi” and, “as a member of the Theosophical Society,” he “probably inherited Madame Blavatsky’s views on Kabbalah” regarding a “feminine and masculine principle” that served as the “divine Mother and Father.” The link between the Kabbalah and the Gnostic presentations are once again highlighted in that Weor identified his work as “spreading the gnostic teachings to all humankind” by establishing the

AGEAC, the “Asociación Gnóstica de Estudios Antropológicos Culturales y Científicos.”

THE DEVIL REBORN

On p. 62 and 63 of *The “Baphomet” of Eliphas Lévi: Its Meaning and Historical Context* by Julian Strube (2016), we are told that “Androgyny” is one of the “central themes” in Lévi’s “writings from the 1840s.” He considers “Baphomet,” “the great androgyne,” to be Lucifer, who “represents a fusion of the sexes.” In *L’assomption de la Femme*, Lévi “envisioned the redemption of humankind” in the “personification of Mary,” another version of “Sophia,” who would “redeem and eventually rehabilitate Lucifer,” heralding the “final universal synthesis,” a “union” of “humanity and God,” of “man and woman.” Lévi described the “new Earth” that would result from this “Big Event,” in terms similar to those of student of Valentinus and the Kabbalah, Vladimir Solovyov, and “Christian esotericist” Alice Bailey, as the creation of a “universal Church” in which God would be “all in all.” Again, this projected culmination of history is based on a skewed eschatological timeline which sees the coming of the “kingdom” and the “execution” of all the “written judgments of God” to occur prior to the literal return of the individual, personal Jesus Christ. By doing so, it places the teachings of Jane Lead and those of the Manifest sons of God squarely within the camp of avowed occultists and Satanists of the Esoteric World. It also indicates that their shared goals will ultimately coalesce completely, according to the Gravitational Pull of the scripturally-defined trajectory of false doctrines, in the reception of a world leader and teacher who is not Christ.

ON RACE

On p. 155, 158, 159 and 161 of her *Jacob’s Ladder: Kabbalistic Allegory in Russian Literature* (2011), Marina Aptekman states that Eliphas Lévi popularized “the occult” version of “Christian” Kabbalah. She goes on to say that one aspect of Helen Blavatsky’s *The Secret Doctrine* was to “speculate on the Gnostic influences on Kabbalah.” According to Aptekman, occult “pseudo-Kabbalah elements” can be found in the writings of Helen Blavatsky, who “widely quoted Lévi.” Both Lévi and Blavatsky “praised Kabbalah” yet, most likely due to the anti-Semitic precedents set by Valentinus, they simultaneously exhibited “strong Judophobia.”

SACRED SEX?

The precedents for the Kabbalah's overload of sexual symbolism and imagery can be found in "Hieros gamos," or "sacred marriage," which was practiced by some of the pre-Christian "Mystery Religions" of antiquity. The basic idea is that a male and female representative of the "gods" have sex as a "fertility rite." A similar concept was seen through the 2nd century Gnostic Valentinus, who based much of his teachings on the idea of perpetually-copulating "angelic pairs," such as Christ and his Lucifer-like "consort" "Sophia." He called these pairs "syzygies," and said they resided in the "angelic" realm of the Spiritual Hierarchy-like "Pleroma." He referred to his version of "sacred marriage" as a symbolic, "sacramental" event to be fulfilled at the end of time. However, some of his followers reportedly made the symbolic "sacrament" into a literal sexual enactment that took place in the so-called "Bridal Chamber," which was simultaneously thought to be a deifying "union" with one's "angel."

Following Valentinus' lead, 19th century "Sophiologist" Vladimir Solovyov, the influential Russian mystic and student of Valentinus and the Kabbalah, said that transformation and "divinization," on both the individual and societal levels, would come through sexual love. Wiccans, or "witches," have also sometimes said that, like the Valentinian "Christ" and his Lucifer-like "Sophia" who are seen as "divine lovers," there is a "sacred gender polarity" of both male and female. The same line of thinking was picked up by the 20th century occultist and Satanist Aleister Crowley with his ideas about "sex magick." Oddly enough, some Esotericists, like the Fascist and mystic Julius Evola and the Neo-Gnostic white supremacist John Lamb Lash, teach that "sex magick" can be used to unleash "dark forces" of death and destruction which are then "channeled," or "aimed," so to speak, at one's enemies.

It is also interesting to note that, according to some interpretations of the theme of Sacred Sex, it not only is to be the main avenue toward "deification" through a simultaneous "union" with one's "angel," but it is also the means through which one ensures survival into the "new age." In other words, you "do" to deify, or else you die. In Manifest sons of God ministries, the goal is to become a "manifest son of God," and therefore become an "immortal" who is "left alive" to "inherit the kingdom." It seems that the Esoteric World and the "present truth" ministries on

the edges of Christianity are not that far apart from one another. The Manifest sons of God teachings only lack the sexual component as the means of “union” with one’s “angel.” However, considering how far the “revelations” of “present truth” have taken them thus far, it is never a safe bet to say never or, in this case, not yet.

In other words, given the Gravitational Pull of false doctrines and their scripturally-defined, unidirectional trajectory toward the ultimate goals of the Converging Apostasy, as delineated through the warnings and predictions of Jesus and his disciples, the likelihood of false prophets arriving at the same “revelations” about sex as their cousins in the Esoteric World seems inevitable. In this sense, the “release from bondage” and the “glorious liberty” of the “sons of God” who are to be “restored” to the “innocence” of the “Garden,” and who will be like “the angels” in heaven, no longer chained by the “restrictions” of marriage, takes on new meaning. This is compounded by their introduction of a “new age,” a time when “all things are lawful.” In addition, the subtle intimations of doing away with the Ten Commandments, a la the cryptic statements of Manifest sons of God teacher David Ebaugh, who is in favor of obeying the reduced and more generalized “commandments of Jesus,” say without saying what is and is not a Biblically-based view on pure sexual relationship.

In other words, Ebaugh’s loosening of any clarity for moral restrictions functions as an Open-Door Doctrine to the theme of Sacred Sex in a way remarkably similar to that of occultist and Satanist Aleister Crowley’s injunctions to “Do as thou wilt shall be the whole of the Law” and “Love is the Law.” A similar precedent-setting loosening of a hold on Biblical morality can be seen through the comments of Bill Britton, Ray Prinzing and Earl Paulk. If all of these ideas and practices come together, like the Pieces of a Puzzle, they will comprise the components of the “restoration” of the “Mystery Religions” as proposed by Esotericists Helena Blavatsky and Alice Baily, and will bode poorly for the purity of those who claim to follow Christ.

The Road to Lead Goes Through Joachim of Fiore

INFLUENCES AND CONNECTIONS

On p. 131 and 132 of his *The Origins and Antecedents of Joachim of Fiore's (1135-1202) Historical-Continuous Method of Prophetic Interpretation* (2018), Dojcin Zivadinovic states that Gnosticism “borrowed” from “Platonism.” This had, as one of its effects, a “spiritualization of the Parousia,” which was “common in North Africa,” where “Gnostic and Neo-Platonic eschatology” had an influence on early Church Fathers such as Origen. It goes to reason, that this same influence could have likely been felt by the North African Gnostic Valentinus. From this influence follows the “idea of a spiritual Second Coming of Christ,” taught in a modified way by Joachim, which gets “its origin from the Gnostic insistence” on the “spiritual realm of God’s activity.” This same approach to the second coming of Christ, and its implications on the timing and agency of achieving “perfection,” “taking dominion,” “ruling and reigning,” and “executing judgment,” is seen in the writings of Jane Lead and the Manifest sons of God ministries and those they have influenced in the New Apostolic Reformation.

INFLUENCES AND ONGOING REVELATION

According to L. E. Froom’s *Joachim of Fiore: Long Before the Latter Rain*, taken from *Prophetic Faith* (Volume One, p. 689), “Bill Britton and his Latter Rain buddies were not the first” to arrive at an eschatology of excessive and misplaced triumphantism. According to Froom, in the 12th century, “nearly all doctrine was Augustinian a-millennialism.” That is, until a “startling” “new” theory came which Joachim said he received by “divine illumination.”

Like the “prophets” of the Latter Rain movement, Joachim saw a “new age,” the “Age of the Spirit,” when “the Church would be transformed” and would receive “direct revelation.” Then “the elect would enter the Consummation of All Things.”

Joachim considered the “Age of the Father as carnal,” the “Age of the Son as partly carnal and partly spiritual,” and that the “Third Age would be pure spirit.” It is interesting to note that this is similar to the three spiritual categories of humans taught by the Gnostic Valentinus, the first three major initiations of the “Christian

esotericist” Alice Bailey, the three “Feasts” of Latter Rain participate George Warnock, and the Third Reich of Arthur Moeller van den Bruck.

DEIFICATION BASED ON THE BIG LIE AND TAKING DOMINION

Similarly stated to Lead’s “universalistic” views, Froom interprets Joachim as saying that in the “Age of the Spirit” the “world would be converted.” Again, sounding like the teachings of Lead and her spiritual descendants in the Manifest sons of God ministries, we are told that the “perfected Body of Christ will be revealed” and the “saints will be given dominion over the earth” and there would then be a “new order” for a revitalized “form of worship” “in the Spirit.” However, in identical language to that used by Lead and those who teach “present truth,” we are told that “dominion” is reserved only for “those who have been preparing themselves” for this “new revelation,” and who therefore are allowed to “participate.” In other words, the “perfection” of the “new age” will be experienced by an exclusive club; it is only reserved for an “elite,” “set apart” “company,” but not, as Froom tells us with emphasis, for “all of the Christians!” Froom correctly states that this should “sound very familiar to anyone versed in Latter-Rain doctrine.”

THE SACRED PURGE

On p. 297 Zivadinovic writes that by placing “the physical Second Coming of Christ after the millennium,” Joachim may be called “a father of postmillennialism” and, by extension, I would add, the “Father” of Latter Rain/Manifest sons of God eschatology. As with those influenced by the Latter Rain movement and the Manifest sons of God doctrines, Joachim states that before “the beginning of the millennium,” Jesus will “destroy the wicked.” And even though “Jesus effectuates an unprecedented religious renewal,” like that predicted by those “present truth” teachers influenced by Jane Lead who advocate a “universal salvation” in the “restitution of all things,” the fact that Jesus is thought to be “spiritually present in His people” prior to his “personal” second coming means that the concept of a Sacred Purge being enacted by “a collective Messiah” is still implied. On p. 316 this idea is subsumed by the more general “predictions” made by Joachim about “the new age to come” and the future leadership of an “angelic pope.” The theme of a “angelic” pope-like figure heading a world-wide religion comprised of a “universal church” will be taken up later, as we will see, in the writings of the 19th

century Russian mystic Vladimir Solovyov, who was a student of the teachings of the Gnostic Valentinus and the Kabbalah.

“Sonship” teachers often talk about a “kingdom” of “global peace” that will be inaugurated after they have “taken dominion,” “executed judgement” and been made “manifest” as “glorified” “sons of God” as “revelations” that have been “restored” to them exclusively in the “end-times.” They seem to be speaking in tongues without the benefit of interpretation, however. In other words, on p. 299 Zivadinovic tells us it is the same sort of language that was used by Joachim. We learn that the efforts of the “collective Messiah” will result in “the glorious restoration and renewal of the whole Church” by “spiritual men who will arise in the power of Elijah.” Sounding like what Jane Lead and Latter Rain “prophets” have said about the “manifest sons of God,” it is these “spiritual men” who are to “usher in an unprecedented era of global peace.” Eschatological teachings such as these, according to what Marjorie Reeves says on p. 311 and 312 of her *Prophecy in the Later Middle Ages* (1969), were “the most potent of Joachim’s ideas.”

THE MULTI-FACETED GODDESS

Sounding strangely familiar to the ideas of Jane Lead, Bruce MacLennan tells us in *Dante and the Fedeli d'Amore*, that “Joachim of Fiore prophesied the dawning” of an “Age of the Spirit” in which “the Holy Spirit would incarnate as a woman.”

The Road to Lead Goes Through Jacob Boehme

BACKGROUND

Jacob Boehme was Jane Lead’s spiritual mentor and acts as a stepping stone that leads to many of her ideas. He is ideologically significant in the development of her teachings in that he sought to “alchemically” produce “glorified” “spiritual flesh,” something that Lead in turn passed on in modified form to her disciples in the Latter Rain movement of 1948 and the Manifest sons of God ministries which it spawned. He also stands as a predecessor for Lead’s emphasis on the importance of the great “Goddess” and “Eternal Virgin” known as “Wisdom,” or “Sophia.” As such, Boehme’s legacy in the Esoteric World is beyond doubt. Moreover, by examining the sources of the currents of Esoteric thought that flowed into and through Boehme we will see, to a large degree, the ideas that were handed down to Jane Lead and, subsequently, to those in the Latter Rain

movement of 1948 and the Manifest sons of God ministries who synthesized and propagated her teachings.

CONNECTIONS AND INFLUENCES

The 19th century “occultist” Helena Blavatsky said that Boehme was “a great mystic” and “Theosophist.” On p. 265 of Arthur Versluis’ *The Place of Jacob Boehme in Western Esotericism*, we are told that Boehme has a “central place in the field of Western Esotericism” because he “represents the confluence and synthesis” of a “whole array of esoteric currents,” including “alchemy, astrology” and “Christian Kabbalah.” On p. 266 Versluis quotes Richard Baxter (1615–1691) as saying that Boehme’s “cloudy nonsense” has its “roots” in the ideas of the 2nd century Gnostic “Valentinus.” On p. 266 Versluis quotes Eric Voegelin as saying that “Boehme represents the reintroduction of Valentinian Gnosticism.” In addition, Voegelin sees Boehme as “pivotal” for this “reintroduction” of “Gnosticism” into the “modern period.” That Boehme acted as a conduit for the influence of Valentinus speaks volumes to the nature and source of much of what Lead taught.

The Life and the Doctrines of Jacob Boehme, the God-Taught Philosopher: An Introduction to the Study of His Works (1891), was posted online at “Universal Theosophy.” Written by Franz Hartmann, a member of the early Theosophical Society, it demonstrates the affinity with which the Esoteric World views Boehme. Hartmann says that he has “carefully compared the doctrines of Boehme” with those propagated by the 19th century “occultist” Helena Blavatsky in her *The Secret Doctrine* and finds there to be a “remarkable harmony between them” in their “esoteric meaning.”

On p. 75 of M. E. Warlick’s *Angelic Conversations and Practical Advice: The Role of Women in Early Alchemical Philosophy*, at a conference of *Western Esotericism and the East* held at the University of Latvia in 2015, we learn more about the “alchemical” tradition of Boehme and others on the “transformative” “secrets” which influenced Lead. According to Warlick, “The apocryphal *Book of Enoch* relates the tale of the angelic Sons of God who imparted the secrets of nature to the beautiful daughters of men whom they desired.” Similarly, we learn about Zosimus of Panopolis, a Gnostic mystic and “one of the first securely documented alchemical” practitioners. Zosimus told “the story of the angels’ passionate love for human women” and their “gift of scientific secrets,” such as those sought through the “magical arts” and “alchemy” of Boehme. This sort of interaction with

“angelic” beings who were said to be concerned with human development would later be taken up by Helena Blavatsky and Alice Bailey in the Esoteric World and Jane Lead and the Manifest sons of God ministries in the “Christian” world.

On p. 7 of the Introduction of *Boehme’s Legacy in Perspective* by Ariel Hessayon and Sarah Apetrei, Jane Lead is said to have considered herself as Boehme’s “successor.” On p. iv of *Imaginal Renaissance: Desire, Corporeality, & Rebirth in the Work of Jacob Böhme* by Joshua Levi Ian Gentzke (2016), we learn that “Böhme’s program” of “rebirth” is called the “generation” of a “subtle body” able to “access dimensions” normally out of reach for both “scientists and theologians.” This concept is like that found in Jane Lead’s teachings about producing a “resurrection body” of “spiritual flesh,” and runs parallel with ideas found in “present truth” ministries who desire to be “clothed” with, or “tabernacled” by, the “angelic” spirits of individuals taken out of the “cloud of witnesses” in order that they might “incorporate” or “incarnate” within the “Bodily Vehicles” of “prepared,” “chosen vessels” at the time of the “manifestation of the sons of God.” On p. 96 of Joshua Levi Ian Gentzke’s *Imaginal Renaissance: Desire, Corporeality, & Rebirth in the Work of Jacob Böhme* (2016), we are told that this concept of being “clothed” or “enveloped” by a “body of light,” a “subtle body” which is able to produce “spiritual flesh,” has a “long history in western thought” with “deep roots” in a “Platonic” conception of “perfection.”

We learn that Boehme’s thought was also influenced by the idea of the “Great Chain of Being,” also known as the “Ladder of Being.” We are told that this is a “concept derived from Plato” which was “further developed in Neoplatonism,” and which influenced the works of Lead. This “Great Chain of Being” is conceived of as a “hierarchical structure of all matter and life” which “starts with God and progresses downward to angels, humans, animals, plants, and minerals,” an idea which can be seen in the teachings of Latter Rain “apostle” and disciple of Jane Lead, George Hawtin. On p. 12 of *The Visual and the Symbolic in Western Esotericism* by Peter J. Forshaw, we learn of another example of the goal of “ascension” on the “Great Chain of Being” in the works of the occult-inspired fascist Julius Evola (1898–1974). Evola said that “symbols” are considered genuine “windows” into “transcendent reality” in the “Platonic sense,” with the aim of “becoming God.” This is similar to the “Rosicrucian Cosmo-Conception” which makes reference to the “Lords of the Flame,” the spiritual “Hierarchy of Elohim,” a divine plurality of “emanations” who continue to “aid humans” in “spiritual evolution” as “heavenly Angels” who have “great powers.” Lead’s take on

“angels” and the role that they are to play in producing “deified flesh” is in basic alignment with this tradition of “angelic” beings from a Spiritual Hierarchy-like “Great Chain of Being” which is composed of those who are to “tabernacle” in the “Bodily Vehicles” of “prepared,” “chosen vessels” who, as a result, become “godified” when they are “Christed.”

In *Homo Lumiens* by Eline Bochem, we learn that the concept of the “body of light,” or “subtle body,” in the “Western Esoteric tradition” has its “Neoplatonist sources” in the “alchemist Paracelsus (1493 - 1541).” It is this “body of light,” formed by a “new” or “second birth,” which will produce deified, “living matter.” This is a concept that can clearly be seen Jacob Boehme, Jane Lead, and the Latter Rain and Manifest sons of God teachers she influenced, such as the “apostle” George Hawtin. On p. 3, Bochem says that the “subtle body” can be “developed” in the “great work” of self-deification by “means of magical (theurgic) practices.” As a reminder, in the Esoteric World the word “theurgy” means calling upon beneficent “angels” not only for the purpose of gaining “higher” knowledge, but also to be “infused,” “taken,” or “channeled” by them in “controlled possession,” thus producing the deified state of “second birth.” Using terms that can be seen in both the Esoteric World and Manifest sons of God ministries, this “subtle body” is also referred to as the “body of glory,” the “spirit-body,” the “radiant body,” the “resurrection body,” the “celestial body,” and the “star-like body.” We are told that this is a concept “rooted” in “Platonic” and “Gnostic literature” and is at “the heart” of several forms of “alchemy” and “Theosophy.”

The same concept runs parallel with what those influenced by the Latter Rain movement and the Manifest sons of God teachings say is the upcoming deifying “third experience” which is “typified” by the “Feast of Tabernacle.” They call the Big Event of this final spiritual experience “full sonship,” “manifested sonship,” becoming “inChristed,” the “third salvation,” “body salvation,” “defeating the final enemy,” the “transfiguration of the body,” “putting on incorruption” or “immortality,” “putting on the resurrection body,” becoming “glorified,” etc. The means by which this occurs is seen in writings of Jane Lead, and is synonymous with the Big Event of the “manifestation of the sons of God.” It is what she refers to as becoming “all deified,” “personating” Christ, and becoming a “Christ” by being “incorporated,” with those in the “cloud of witnesses.”

As I have said elsewhere, the “manifestation of the sons of God” is a term for a “corporate” deification of the “overcomers” in the “Body of Christ,” an upcoming experience echoed in the Esoteric World which calls it the “externalization of the

Spiritual Hierarchy.” The “manifestation of the sons of God” and the “externalization of the Spiritual Hierarchy” are like what the 2nd century Gnostic Valentinus called becoming “reunited,” “joined” or “possessed” by one’s “angel” who is to come from the Spiritual Hierarchy-like “Pleroma.” He referred to the “Pleroma” as something like the world of “angelic” spirits who will “return” with the “fallen,” Lucifer-like “Sophia” to bring together “all things” in “heaven” and on earth in a “restoration” as “One.”

On p. 5 of the Introduction to *Boehme’s Legacy in Perspective* by Ariel Hessayon and Sarah Apetrei, we are told that the influence of the Neoplatonist Paracelsus on Boehme is “undeniable.” Through him, Boehme “became acquainted” with the “alchemical tradition.” This has “prompted suggestions” that through his exposure to “alchemy,” “Boehme drew ultimate inspiration” from “Gnosticism, Neoplatonism” and “Christian Kabbalah.” As a reminder, these hand-me-down systems of thought exerted their influences on Jane Lead through Boehme. Lead, in turn, then provided the initial inspiration for the formation of the Manifest sons of God doctrines that were spawned by the Latter Rain movement of 1948 and which continue to influence the current-day “prophets” and “apostles” of the New Apostolic Reformation.

On p. 116 of a review of Cyril O’ Regan’s *Gnostic Apocalypse: Jacob Boehme’s Haunted Narrative* (2005), we again see that Boehme’s thought comes “primarily” from “alchemical, Kabbalistic, and Gnostic traditions.” On p. 9 of the Introduction to *Boehme’s Legacy in Perspective* by Ariel Hessayon and Sarah Apetrei, Arthur Versluis is quoted as saying that Boehme “draws together threads from alchemical, astrological” and “Kabbalistic traditions.” On p. 30 of his *Reappraising the Development of Boehme’s Thought in Context*, Ariel Hessayon notes the “sophisticated alchemical, astrological, and seemingly Gnostic, Neoplatonic, and Kabbalistic ideas” present in Boehme’s writing. On p. 30 of his *Reappraising the Development of Boehme’s Thought in Context*, Hessayon quotes Cyril O’ Regan as saying that Boehme “drew inspiration” from the very Manifest-sons-of-God-like “eschatological scheme of Joachim of Fiore (ca.1135–1202).” O’ Regan also believes that “traces of Gnosticism could have reached Boehme by way of Neoplatonism” and through the “literature” of the Neo-Platonist “Paracelsus.”

On p. 111 of Nigel Smith’s *Did Anyone Understand Boehme?*, Lead is called the “mother of redemption” who, like her cousins in the Esoteric World and many of her children in the Manifest sons of God ministries, proclaimed an “age of new spiritual revelation and universal salvation.” According to Smith, Lead’s teachings

are “undoubtedly Paracelsian” and “alchemical material.” He says that they also contain a surprising “optimism in the powers of medical science.” To explain further, this reference to “medical science” merging with spiritual powers is like what has been said by at least one follower of the Latter Rain-influenced, Manifest sons of God “apostle” John Robert Stevens and, likewise, like what has foretold by many “new age,” or “Esoteric,” teachers influenced by the occultist Helena Blavatsky. Similar ideas are hinted at through the writings of Latter Rain “prophet” Franklin Hall. More specifically, Lead predicted that in the “end-times” there will be “outward Medicines discovered” that have a “wonderful Efficacy” for “recovering the lost Paradisal Body.” In other words, through a Blavatsky-like merger of science and spirituality, humanity will achieve “immortality.”

On p. 116 and 117 of a 2005 review of Cyril O’ Regan’s *Gnostic Apocalypse: Jacob Boehme’s Haunted Narrative*, we learn that what he calls “modern Gnosticism” is, to a large degree, based on Boehme’s use of “Neoplatonic” and “Kabbalistic genres” that ultimately have been derived from a “Valentinian narrative.” In general terms, this “Valentinian narrative” moves “from a state of divine perfection, through alienation from the divine, to a final eschatology” which foretells the return to a state of “enlightenment,” the “gnosis,” or knowledge, of one’s divine origin and destiny. This “Valentinian narrative,” infused by “Neoplatonic” and “Kabbalistic genres” and then funneled through the writings of Jacob Boehme, ultimately finds its way into Charismatic Christianity through the influence that the Latter Rain movement of 1948 and the Manifest sons of God doctrines have had on the “prophets” of the New Apostolic Reformation, like C. Peter Wagner and Bill Hamon.

On p. 8 of *Jacob Böhme at University: The Historiographic Exile of a Seventeenth-Century Philosopher* (2018), Lucinda Martin concurs with the assessment other scholars when she says that “Neoplatonic” elements in “Böhme’s thought came through Paracelsus” and “Christian Kabbala.” On p. 9 she quotes Elliot R. Wolfson, who says that Böhme’s “greatest debt to Kabbala” can be found in his ideas on “Divine Wisdom.” On p. 13 Wolfson follows up by saying that Jane Lead took much of her “inspiration from Böhme.” In other words, Jane Lead’s debt to “Böhme” for her ideas about the “Divine Wisdom” is actually a secondary debt to ideas of “Christian Kabbala” and, taking a step back to an earlier predecessor, she owes a considerable debt to the Gnosticism of Valentinus and the “Divine Wisdom” spoken of when he said that the universe was “birthed” through the Lucifer-like “Sophia,” also known as “the Serpent of Wisdom.”

DEIFICATION BASED ON THE BIG LIE

Some of the ideas which helped to define Boehme's thought on deification will, in turn, help to put Jane Lead's teachings in the overall context of the Converging Apostasy. For example, on p. 3 of *The Kiss of Creation The alchemical 'coniunctio oppositorum' in the Rosarium Philosophorum including a short history of 'sacred marriage' symbolism in ancient Near-East texts and Valentinian Gnosticism* by Michael Alker (2015), we are told that the theme of "two-becoming-one forms the heart" of the Gnostic *Gospel of Thomas*. We are told that "Two-becoming-one" is the goal of humanity as it "looks back toward the androgynous unity" that existing before the "Fall" of man from "Paradise." A "restoration" of humanity's "divinity" therefore becomes necessary, and this return to "unity" can only be achieved through "mysterium coniunctionis," or "coincidentia oppositorum." This refers to the "union" of "opposites" effected by what Jacob Boehme symbolically called the "philosopher's stone." It was often represented by the deified "hermaphroditic offspring of this union," which was the "goal" of "spiritual alchemy." On p. 4 Alker lists other terms used for this "union of opposites," such as an "alchemical," "mystical," or "sacred" "wedding" or "marriage," along with "unio mystica," or "mystical union," which is also known as the "hieros gamos" in the so-called "Bridal Chamber."

All of these terms refer to a singular "phenomenon" or Big Event of "two-becoming-one," of uniting the denizens of "heaven" with those on "earth." This Big Event runs parallel to the "transcending" deification spoken of by Jane Lead and in teachings about "full sonship" by "present truth" ministries that look forward to the "manifestation of the sons of God" at which time all of "creation," in the "natural" and the "spiritual realms," will be "set free" from the limiting "bondage" of "sin." On p. 7 of Eline Bochém's *Homo Lumiens* this idea of the "unity of the two opposites," first mentioned by the pre-Socratic philosopher Heraclites (ca. 535 – 475 BC), was said to be the "birth of living matter."

According to Alker, the term "spiritus" is related to the "incorporeal spirits" who, like the "angelic" beings of the "Shekinah," "function as intermediaries between the two worlds." On p. 9, we are told that the "Neoplatonists" who influenced Jacob Boehme and Jane Lead developed "magical (theurgical) practices" in order to "restore the contact between man and the divine" through "angelic" spirits acting as "intermediaries." Similarly, on p. 608 of Hank Hanegraaff's *Dictionary of Gnosis & Western Esotericism* (2006), we learn that it is the "spirit body of light"

that saves “data derived from the spiritual realm before it incarnates” or “connects with a physical body.”

This concept, which has made clear inroads into various “sonship” and “present truth” ministries, comes from the influence of Plato’s concept of “pre-existent” “angelic” spirits, or “sons of God,” who become “incarnate,” will be “reincarnated,” and who will “return” at the “manifestation of the sons of God” to be made “perfect” or “complete” in a symbiotic “union” with the “Bodily Vehicles” of “prepared,” “chosen vessels.” On p. 11 we are told that Jean Fernel (1497 –1558), in Book IV of *On Spirits and Innate Heat*, stated that “before its emanation” into a “body” the spirit was a “garment,” a “shining, pure body like a star,” “immortal and eternal.”

This concept should be understood in the context of Lead’s stated desire to be made “immortal” by being “clothed” with the individual spirits of those in the “great cloud of witnesses,” which is echoed by her spiritual children in the Manifest sons of God ministries. On p. 15 and 16, we are told using language like that of the Gnostic Valentinus, that “union” with this “body,” or “garment,” of “light” will “provide man with his original wisdom,” the “gnosis,” and the experiential reality of his “divinity.” The “subtle body,” then, “functions as an intermediary force uniting the two realms.” This “union,” the “divine marriage,” the “second birth,” will produce “living matter.”

On p. 5 of *The Kiss of Creation*, Alker says that the doctrine of the deifying “coincidentia oppositorum” presented in the Kabbalah and through Boehme is “an important if not dominant theme.” The “historical roots” of the “coniunctio oppositorum” lead back to “sacred marriage,” or “hieros gamos,” which was symbolized by the “sacrament” of the so-called “Bridal Chamber” as taught in “Valentinian Gnosticism.” Bill Britton, one of Jane Lead’s more influential disciples in the Manifest sons of God ministries, taught about this culminating consummation of the “end-time” in a modified form, calling it the indescribable “union” of the “wedding feast” and “marriage chambers.” Likewise, we learn on p. 11 that Valentinus, similarly to Mormon founder Joseph Smith, didn’t focus on the “fall” of man through “sin,” but rather on his “return” to “unity.” In the case of Valentinus, this “unity” with the “All” of the Spiritual Hierarchy-like “Pleroma” had nothing to do with redemption from sin. Instead, it came through “union” with one’s “angels,” a theme later picked up, revamped and developed by Jane Lead and “present truth” ministries with a basis in Manifest sons of God doctrine.

On p. 12, Alker quotes the early “Church Father” Clement of Alexandria, who said that, according to Valentinus, the “copulations” of those participating in the “sacrament” of the “bridal chamber” on earth were to be considered a “symbol of the sacred marriages” and perpetual “copulations” of the spiritual pairs, or “syzygies,” in the Spiritual Hierarchy-like “Pleroma.” He included Jesus and his “consort” “Sophia” as one of these “copulating pairs.” That is, before the Lucifer-like “Sophia” “fell” from heaven in order to “woo” humanity back to the “gnosis,” or knowledge, of their divine pre-existent origin, and their divine destiny through receiving their “angels.” Fittingly, on p. 12 we are told that Stephen Hoeller’s view on the “sacrament” of the “Bridal Chamber” is that it was an “initiation ceremony,” the “sacred marriage” of “opposites” and the “attainment of ultimate gnosis.”

In other words, this symbolically “corresponds to the hieros gamos” of the “fallen,” Lucifer-like “Sophia” as the “bride” with the “Savior” Christ, who is the “bridegroom,” in the “Bridal Chamber.” Their “union” is associated with a “union” with the “fullness” of the Spiritual Hierarchy-like “Pleroma” and represents the “union” to be performed by those on earth when they “receive” their “angels” in heaven. This is to be done so that, in the apocryphally-tinged word choice of Jane Lead and Manifest sons of God teachers, God will be made “all in all.” According to Dr. Strathearn, the “Bridal Chamber ritual required” a “performance in the physical realm” and was Biblically “associated” with entering the “holy of holies.”

This concept set a precedent for the so-called “sex magick” of later Neo-Gnostic “occultists” and Satanists like Aleister Crowley and “Esoteric fascists” like Julius Evola. It also paints a picture of just what a “restoration” of the sexually-based “initiations” of some of the pre-Christian “Mystery Religions,” as advocated by 19th century “occultist” Helena Blavatsky and 20th century “Christian esotericist” Alice Bailey, would look like. So, it is clear that the themes of Deification Based on the Big Lie and Sacred Sex both find foundational precedents in the “Bridal Chamber” where the “initiate” and his or her “angel” come into “union.” Another way to see it is that this teaching has both a symbolic and a literal, physical application in the greater context of the Converging Apostasy. In addition, it represents the self-deluding premise for the future fulfillment of Deification Based on the Big Lie.

Moving beyond but building on the precepts set by Boehme, in *Homo Lumiens* it is noted by Boehme that, as has been “prophesied by the ancient Maya civilization,” there will be “the end” of a long “cycle of human consciousness”

which will take an “evolutionary leap” for “those choosing” to “move on” to the next level. This “choice” will be whether or not to move on by the “activation” of their “body of light” which will enable them “to enter more subtle realms of existence.” Not surprisingly, we are told that this concept of the “body of light” is an important for those who are influenced by “the New Age movement.” On p. 5, 6 and 7 Boehme, adds that the “second birth” is the result of the previously mentioned “union of the two orders,” opposites “coming together” as represented by the “sacred marriage” or the “Hieros Gamos,” which is the “Unio Mystica” of the “Theosophist,” and the “Mysterium Coniunctionis” of the “spiritual alchemist.” This is the “union” of the “upward triangle of fire,” which indicates the “ascent” of the soul toward “divinity,” and “the downward triangle of water,” which indicates the descent of the world of spirit in the “outpouring” of the age of “Aquarius,” as symbolized by the six-pointed star depicted by the logo for Helena Blavatsky’s Theosophical Society.

The above is a look at some of the cross-currents of influence that impacted Jacob Boehme’s thought, and in turn helped to shape Jane Lead’s ideas. Below we will examine some of Boehme’s direct quotes and see how they relate to the theme of Angels.

ANGELS?

On p. 131 of Lucinda Martin’s *Jacob Boehme and the Anthropology of German Pietism*, we are told that Boehme differentiates between the “fleshly bodies” of living creatures and the “light bodies” of angels. This is significant in that on p. 54 of Garry W. Trompf’s *The Esoteric to the Exoteric and Back Again: Themes from Antiquity to Post-Modernity*, we learn that Boehme wrote of the “descent of the divine process” into the “world and then the return back (up) into itself,” and that “souls had to descend” into a “necessary materialization” before returning to God as “angelic,” completed, “light bodies.” The precedent set by this seemingly relatively innocuous Open-Door Doctrine is that “perfection” depends on “incarnation.” This theme is taken up by Jane Lead and her disciples in the Latter Rain movement and the Manifest sons of God ministries when they posit the means through which “the sons of God” will be made “manifest” as the “empowered,” “immortal,” “incorruptible,” “sinless,” and “perfected” “inChristed” ones. In order to reach this “high calling” they must be “tabernacled,” or “inhabited,” by the individual spirits of the “saints” in the “great cloud of witnesses,” for “they,” as it is often repeated, cannot come into “perfection” without “us.”

Sounding much like Lead's view on the role that "angels" will play in the "end-times" and like Alice Bailey's conception of the intervention in "world affairs" by the "Masters of Wisdom" in the "Spiritual Hierarchy," Boehme says in *Aurora*, vii. 7, that the "the angels are God's instruments in governing the world." They "dominate" its "individual regions" "according to the principle of Divine Wisdom which is manifested in and through them." This should be understood in the context of Boehme and Lead's identification of "Divine Wisdom" as "Sophia."

Sounding like Plato's idea about the "Chain of Beings" and both Valentinus and the Kabbalah's concept about a "ladder" of "angelic" intermediary Spiritual Hierarchy-like "emanations" that proceed outward from a pluralistic, divine "source" thought of as "the One," Boehme says in *Theosophical Questions*, vi. 7 that "God the eternal One rules all things by means of the activity of the angels. The power and the action is of God; but they are His instruments."

"Before his fall," we are told in Boehme's *Threefold Life*, xi. 23, "man could rule over the sun and the stars. Everything was in his power." Like the "pre-existent," "angelic" "sons of God" that will someday be made "manifest," "no fire," Boehme continues, "burned him, no water drowned, no air suffocated him; all that lived stood in awe of him."

On p. 224 of his *The Life and Doctrines of Jacob Boehme* (1891), in XI chapter titled "Incarnation—The Celestial Virgin," Franz Hartmann reminds us of the "great occult maxim," which states that "it is below as it is above." He does so to signify that that which exists "in heaven," or "the spiritual plane," "seeks to be embodied" in "terrestrial forms upon the earth." In other words, that which is "above" in the "realm" of "angelic" spirits desires to be made "manifest," to be "externalized," on earth through the "Bodily Vehicles" of "prepared," "chosen vessels" in the deifying "spiritualization of matter."

"Christ," we are told in Boehme's *Three Principles*, xxii. 8 6, has a "celestial human body," one of the "resurrection." He also has "the eternal celestial bride," the "Virgin of Divine Wisdom," referred to as "Sophia." In Boehme's *Threefold Life*, vi. 75, we are told that this "Eternal Virgin," like an "angelic" body of "light," "entered into the incarnation." In Boehme's *Three Principles*, xx. 41, we learn that "Mary is called a holy and pure virgin merely with reference to the celestial virgin," "Sophia," "that had taken possession of her" and "clothed" her, or

“overshadowed” her. This concept places “Sophia,” the “Eternal Virgin” of Boehme and Lead, in the position of a “savior” who is able to “clothe,” “overshadowed” or “possess” her children, like those in the “cloud of witnesses” who await the time when they will “clothe,” or “take up their abode” in the bodies of “chosen vessels,” thereby deifying “flesh” by “incarnating,” or being allowed to “tabernacle” in the “prepared” “Bodily Vehicles” of the “elite.”

Boehme goes on to further explain the nature of the “disembodied” in *Aurora* xxvi. 50, by telling us that “Outside of a body the spirit cannot remain in its perfection.” According to him, this is because “If it is separated from the body, it still remains a spirit, but loses its ruling power.” When taken in the context of his earlier statements regarding the need for Mary to be “clothed,” or “possessed,” by the spirit of the “Eternal Virgin,” known as “Sophia,” the “perfection” that a “spirit lacks” while “outside of a body” can only be remedied by the “incarnation” of those “spirits.” According to the implications set in place by Boehme, this “incarnation” actuates the “perfection” sought by that those who have “gone on before” in physical death, who reside bodiless in the “great cloud of witnesses,” and who “without us cannot be made perfect.” This is one of the lines of thought taken up by Jane Lead and passed on to her spiritual children in the Latter Rain movement of 1948 and by the Manifest sons of God ministries which it spawned.

Despite statements that claim that he was not an advocate of “universal reconciliation,” like his spiritual child Jane Lead, Boehme affirms in *Forty Questions*, xxiv. 5, that “the souls in which doubt and faith are mixed have their basis neither in heaven nor in hell, but they stand in the middle.” This concept is in keeping with the notion present in both the Esoteric World and the Manifest sons of God ministries that state that all who “remain” alive after the Sacred Purge will be accepted in the “new age” of the “kingdom of God.” Accepted, that is, if they have been deified through being “infused,” “overshadowed,” “clothed,” or “possessed” by their “angel.” It also acts as an entry point, or an Open-Door Doctrine, to the theme of the Devil Reborn in that the middle-ground between the “saved” and “unsaved” is left undefined. In other words, spirits are allowed to “stand in the middle,” as Boehme puts it, and then they, along with Lucifer, his fallen “angels,” and all “apostatized” souls, are placed in the position of the possibility of receiving “redemption.”

Thus, a “redemption” and “universal reconciliation” through “angels” and “fallen angels” becoming “incarnate” in those seeking to be made “immortal” seems to naturally follow the logic of Boehme’s and Lead’s views. According to the Gravitational Pull and scripturally-defined trajectory of these false doctrines, this “putting on” the “angelic garment” of the individual spirits who are “bodies of light” would be the means through which the “manifestation of the sons of God” is made a reality. And has been stated elsewhere, the “manifestation of the sons of God” is synonymous with the Esoteric World’s “externalization of the Spiritual Hierarchy.” As is always the case with those caught up in the vortex of the themes of the Pieces of the Puzzle of Apostasy, the Devil is in the details.

THE MULTI-FACETED GODDESS AND THE DEVIL REBORN

Further developing the ideas of her spiritual mentor Boehme, Lead saw “Sophia” as a “Goddess” reconciling “the light and dark elements of the Godhead.” She implied that “Sophia” might even “excel the witness of Jesus” and become a “feminine incarnation of Christ” which would lead to “the birth” of the so-called deified, “corporate,” “ruling and reigning” “manchild” and a “new generation of spirits.” In other words, simply put, the theme of Multi-Faceted Goddess provides an Open-Door Doctrine to the theme of the Devil Reborn in that the Lucifer-like “Sophia” is to “excel the witness of Jesus.” This sets a doctrinal trajectory to whitewash evil and rename it “holy.”

Intimations of this connection of themes is borne out further on p. 11 of *The Kiss of Creation The alchemical ‘coniunctio oppositorum’ in the Rosarium Philosophorum including a short history of ‘sacred marriage’ symbolism in ancient Near-East texts and Valentinian Gnosticism* by Michael Alker (2015). I include them at this point to further demonstrate the stream of ideas which proceeded Boehme and which the many faces of the Esoteric World around him absorbed, transformed, and passed on. Jane Lead, for my purposes, is obviously one of the most vital recipients of the ideas Boehme absorbed.

On p. 1 and 2 of the introduction to *Boehme’s Legacy in Perspective* by Ariel Hessayon and Sarah Apetrei, we learn that among Boehme’s “heterodox views” were the “introduction of a fourth person,” “Sophia,” in the Godhead, his “explanations for the fall of Lucifer,” Adam’s “prelapsarian androgynous nature” and the expectation of an “impending Great Reformation,” which he called a “new age of love.” In the context of the scripturally-defined trajectory these doctrines subsequently follow in the teachings of Jane Lead and her later disciples

in the Latter Rain movement, Boehme's "heterodox views" act as Open-Door Doctrines that led to the reframing of Lucifer as the Multi-Faceted Goddess "Sophia." They also imply the need to "restore" humanity back to its "prelapsarian androgynous nature."

Another way to put it is, due to the Gravitational Pull that teachings of the Converging Apostasy exert on each other, the outcome of the themes of the Multi-Faceted Goddess and the Devil Reborn colliding is predictable. That implies that the "restoration" to glorified, immortal, "angelic," "spiritual flesh" is to be initiated through "union" with those in the Spiritual Hierarchy-like "cloud of witnesses" along with an eventual "renunciation" of Jesus who is replaced by, or "comingled" with, the Lucifer-like "Sophia." Admittedly, such a drastic reversal of allegiance by two diametrically opposed concepts of divinity would have to be done incrementally if it is possibly for it to succeed. However, in light of the continuing steps toward a convergence of the Esoteric World and the "Christian" world, either through Manifest sons of God doctrines, or the more "liberal-minded" sectors of the Church that are open to a "unity" of the faiths and a theology of "acceptance" over orthodoxy, it already seems to be a work in progress, proceeding step by step as the various thematic Pieces of the Puzzle of the Converging Apostasy fit together.

Generally speaking, a continuation of this sort of merger of God and the Devil with the result of birthing the Devil Reborn can be found on p. 231 of Glenn Alexander Magee's *Hegel's Reception of Jacob Boehme* where we see that, according to the influential German philosopher Georg Wilhelm Friedrich Hegel, "The fundamental idea in Boehme" is the "union of all opposites" which, in his words, is inclusive of "the unity of God and the Devil."

On p. 125, 129 and 134 of Lucinda Martin's *Jacob Boehme and the Anthropology of German Pietism*, we are told that Jacob Boehme taught that "marriage with Sophia," whom he thought of as an "integral part of the Godhead," would "restore" humanity's lost "androgyny." On p. 134 Martin says that Boehme led many to "believe that sexuality held the key to salvation, whether through celibacy" or the "elevation of intercourse to a sacrament." For example, the ideas of the "Sophia-inspired" Mother Eva Society were like others who espoused the concept of "hieros gamos." Like some Gnostic groups and The Brethren of the Free Spirit of the 14th century, they attempted to "rise above the sinful mortal body by enacting sexual rituals as sacraments."

The doctrinal predecessors to ideas about the consummation of “sacred marriage” in the so-called “Bridal Chamber” were those taught by the 2nd century Gnostic Valentinus. This basic train of thought was picked up and advanced by the “notorious” 20th century occultist and Satanist Aleister Crowley, who developed influential ideas about “sex magick.” In addition, a “restoration” of the “Mystery Religions,” some of which practiced “sacramental” sexual “initiations” and “rites,” is an aim of leading proponents of the Esoteric World like Helena Blavatsky and Alice Bailey. In that they both see Lucifer as the “benefactor” of humankind, it is no stretch of the imagination to say that the themes of the Multi-Faceted Goddess and the Devil Reborn can be joined by the theme of Sacred Sex.

Further evidence of the theme of the Multi-Faceted Goddess is seen on p. 93 of Ariel Hessayon’s *Jacob Boehme’s Writings During the English Revolution and Afterwards Their Publication, Dissemination, and Influence in the Epilogue: Jane Lead and the Philadelphian Society*, written by Sarah Apetrei. Apetrei tells us that Jane Lead’s Philadelphian Society “elaborated on Boehme’s eschatological emphasis,” which was much like that of Joachim of Fiore’s predictions of a coming “third age of the Spirit.” This “third age of the Spirit,” according to Lead, will be made a reality by “Sophia’s work in the last days.” As a specified version of the Multi-Faceted Goddess, the “Mother of the Second Birth,” meaning “Sophia,” will bring about “the preparation for bridal union with Christ in his heavenly flesh.” In other words, a deifying “union” which produces “immortal,” “heavenly flesh.” Sounding like a feminized version of the “Great Day of the Lord” to be fulfilled by the “manifestation of the sons of God,” this is the “Begetting into a Living Substance” of those who will be the “new incarnation of Christ through Sophia’s maternal agency in the flesh of the saints.”

On p. 21 of his *Wisdom's Children: A Christian Esoteric Tradition*, Arthur Versluis says that Boehme wrote of “the love of Sophia,” the “rose in the valley, of which Solomon [Song of Solomon 2:1] sings and calls his dearly beloved.” On p. 26 we are told that Boehme and later “thesophers,” “especially John Pordage and Jane Lead,” all “used alchemical terminology” and all “experienced” the “Virgin Sophia.” According to Versluis, Boehme’s writings “remain the most important source of this understanding” of “Sophia” as the “beloved.” In the context of the other themes of the Converging Apostasy, “she” is his specified identity of the Multi-Faceted Goddess who is only an “unspecified” number of steps away from being “unveiled” as the Devil Reborn.

On p. 172 of Kristine Hannak's *Boehme and German Romanticism* we see that Boehme "describes the loss of Adam's prelapsarian state in the metaphor of his lost union with the divine Sophia." She is said to be the "loving bride awaiting her husband." Using words similar to those of the 20th century "Christian esotericist" Alice Bailey in her description of the "Spiritual Hierarchy" and their "interventions" on "behalf" of the world, we are told that it is "she," "Sophia," "who will guide" humanity back to his "prelapsarian state." This "prelapsarian state" is, of course, one of a "sinless," "perfection" of the "immortal," "pre-existent," "angelic" "sons of God." In the context of the true identity of the one who gave humanity its "union with the divine Sophia," and the implied need for this "union" to be "restored," the call of the "prelapsarian state" becomes a call for the Lucifer-like "Sophia" to bring humanity back to its "divine" origin under the banner of the Multi-Faceted Goddess as the Devil Reborn.

We are told that Boehme's "doctrine of good and evil" is "one of the most important parts of his work" and that it is based on the idea of "the unity of opposites." As has been said before, the "union of opposites," which is often introduced through the introduction of a feminine member to the Godhead, invariably ends with some form of the Devil Reborn. This is due to the fact that opposites, such as Christ and the Devil, have no way of being reconciled or "unified." The attempt to make this sort of "unification," however, happens to be one of the most pervasive themes of the Esoteric World's branch of the Converging Apostasy. To this point, the 19th century "occultist" Helena Blavatsky says on p. 16 of *The Secret Doctrine* Vol. I., that the "operations of two contraries produce harmony," which "are necessary to each other." This concept also leads to the moral subjectivity of the "Ascended Masters" of the "Spiritual Hierarchy" as "channeled" through Vicente Hao Chin, Jr. in *The Mahatma Letters to A.P. Sinnett in Chronological Sequence No. 88* (1993). Chin, allowing these "higher beings" to express themselves "through" him, writes "Evil has no existence per se." In other words, if issues of morality are dependent on the blending of "right" and "wrong," then the outcome will be less than "right."

The Open-Door Doctrine to the theme of the Devil Reborn continues in Franz Hartmann's *The Life and the Doctrines of Jacob Boehme, the God-Taught Philosopher: An Introduction to the Study of His Works* (1891) where, building on Boehme's foundational precepts, Hartmann states "If it had not been for Lucifer's seduction and Adam's fall, primordial man would have remained forever in

blissful ignorance of the lower qualities.” In agreement with Helena Blavatsky and Alice Bailey, he concludes that “the devil is therefore man’s benefactor.”

In his *Mysterium Magnum*, xxv. 14, Boehme further establishes his connection with “Sophia,” which will in turn be picked up by his spiritual child Jane Lead along with much of the Esoteric World. He says that the “soul,” which is “the husband of the noble Sophia” and identified with Christ, will be “united with” its “most noble bride.” Seemingly divergent sources such as Jane Lead and the Neo-Gnostic, anti-Semitic, white-supremacist, Luciferian John Lamb Lash, are in essential agreement that the “noble Sophia” is “neither a man nor a woman.” It is interesting to note, therefore, that Lamb identifies “Sophia” as the “true Lucifer.” In this context, humanity is to be deified by “uniting” with its “most noble bride,” the “androgenous” Lucifer in the guise of “Sophia.”

In his *The Life and the Doctrines of Jacob Boehme*, Hartmann, speaking as a member of Helena Blavatsky’s Theosophical Society, says that the “manner of reproduction” for mankind has “necessarily become” an “animal one.” He states that this “will continue to be so until the true divine marriage has taken place” and “man becomes again one with the Goddess of Wisdom,” meaning “one” with the Lucifer-like “Sophia.”

THE SACRED PURGE?

As far as I’m aware, Jacob Boehme made no clear references to an “outward,” physical, literal “purge” in the same way that Manifest sons of God teachers would later do. However, Boehme’s statements about what manner in which “the bride Sophia receives her groom” and by what means “she gives him the kiss of love,” may hold the seeds to an Open-Door Doctrine leading to the theme of the Sacred Purge which only he “who has been at the marriage of the Lamb” will be able to “understand.” In other words, Boehme’s ideas about the exclusion of those who will not be allowed at the “the marriage of the Lamb” can function as a heavily loaded metaphor in the hands of his subsequent interpreters in the Esoteric and Manifest sons of God Worlds. In this possible Point of Departure, the implications of what the Gnostic Valentinus said would be the final fate of the spiritually “lower” category of humans would be implied; those who fail to come into a deifying “union” with their “angels” are to be destroyed. Along these same lines of “deify or die,” Lead referred to “set apart,” “chosen vessels” into whom the “angelic” spirits of the “New Jerusalem” will “descend” in order to make them

“all deified.” Likewise, Manifest sons of God teacher Sam Fife said that those who don’t come into this “perfection” of “sonship” as “manifest sons of God” will be “wiped off” of “the face of the earth” by the “overcomers” who “execute judgement” and, as one “corporate Man,” are left “alive” to “rule and reign” and to “inherit the kingdom.”

The Road to Lead Goes Through John Pordage

BACKGROUND

On p. 39 of his *Wisdom's Children: A Christian Esoteric Tradition*, Arthur Versluis says that “of all those who,” like Lead, followed the writings of Jacob Boehme, it was John Pordage who was “without a doubt the most eminent.” On p. 40 we are told that Pordage began to “experience” “visible and sensible Communion” with “angelic apparitions.” Soon, others of likeminded spiritual interests gathered around him and his wife in a “prayer group” which would come to include Jane Lead and Anne Bathurst, a fellow “prophetess” and important participant in Lead’s “Philadelphian Society.”

ANGELS?

In *Conversations with Angels: Essays Toward a History of Spiritual Communication*, edited by Lead Raymond, from Chapter 14 titled, *Radicalism and Mysticism in the Later Seventeenth Century: John Pordage's Angels*, we learn that “Pordage’s patron, Elias Ashmole, had an interest in summoning spirits” and that he “collected John Dee’s manuscripts.” Dee claimed, like Pordage, Bathurst and Lead, to have held “conferences with angels.” Pordage was “also influenced by Henry Cornelius Agrippa,” who “wrote about astrology, kabbalah, angels and alchemy.” All of these men and women, we are told, “admired Jacob Boehme, believed in magic and astrology, and sought spiritual communication” with angels. This is the spiritual background of those who orbited Jane Lead’s world directly and, at least in a secondary way, set the climate for those who were to follow her on the road of Ongoing Revelation concerning an exaggerated position on the role and nature of “angels.”

THE SACRED PURGE

On p. 174 of *Gender in Mystical and Occult Thought: Behmenism and Its Development in England*, Brian J. Gibbons gives us the indication that the message of God's all-embracing "universal reconciliation" is tempered and clarified by Portage's conception of "Sophia." For example, Pordage wrote that "Sophia" "revealed herself to me with these words: I have come with my cleansing and purifying fire into my earth." This sort of language can be seen as merely metaphorical, related to an "internal" purgation of sinful, "worldly," or "carnal," human characteristics and tendencies. However, when taken in the context of Lead's other teachings and those of her spiritual children in the Manifest Sons of God ministries, it can become an Open-Door Doctrine setting the precedent for an "external" "purge" to be carried out by those who, having first been "purified," are "enabled" and "qualified" to "purge" others as a "service" to God and the establishment of his "kingdom." As a result of their internal "purge," they are able to "execute judgment," in a physical, literal sense, as the "instruments" of God in a "cleansing" act motivated by "love."

SACRED SEX?

On p. 207 of *Alchymia Archetypica: Theurgy, Inner Transformation and the Historiography of Alchemy* by Hereward Tilton (2002), Arthur Versluis is referenced as one who is aware of the "sexual alchemy" of the "English Behmenist John Pordage (1607-1681)." To what degree the sexually charged ideas of both the Gnostic Valentinus and later Kabbalistic texts have influenced Jane Lead's writings through a trickle-down effect may be impossible to determine with any accuracy. However, it would not be unfair to say that Pordage picked up ideas on "sexual spirituality" downstream from Kabbalah and the pre-Christian "Mystery Religions" which influenced Valentinus. In the introduction to his *The Secret History of Western Sexual Mysticism: Sacred Practices and Spiritual Marriage*, Versluis says that "The Mystery traditions almost always had sexual dimensions" and that the "orgiastic celebrations" they held are described as "frenzied and wild" and conducted "under the auspices of women." He tells us that "virtually all the later theosophers who hint at sexual alchemy cite Pordage's work" and "drew upon Pordage's works for sexual alchemy." As a reminder, those in the Esoteric World who have been influenced by either Helena Blavatsky, Alice

Bailey, or Aleister Crowley look to these “Mystery Religions” as the good old days which, with all of their “frenzied” fervor, are to be “restored” in the “new age.”

What Do Scholars Say About Jane Lead?

INTRODUCTION

Although there is much to learn from scholarly writings about Jane Lead, you may wish to get more currently significant to the Church and the growing encroachment of the themes of the Converging Apostasy. If so, you may wish to skip ahead to my critiques of the Big Four of the Manifest sons of God Ministries or their spiritual descendants in the New Apostolic Reformation.

BACKGROUND

Jane Lead “met Pordage in 1663 and joined him in his ministry and his household.” Lead was “a founder of the Philadelphian Society.” She “experienced angelic revelations influenced by Pordage’s teachings,” one of the results being that the Philadelphian Society and its form of worship took on “an increasingly spiritualist dimension.” In Jane Lead’s *The Heavenly Cloud Now Breaking: A Message from the Philadelphian Society*, referenced by the “Center for Sophiological Studies,” Michael Martin writes that “following Portage’s death” Jane Lead “became the leader of the community” and that she recording her “mystical experiences” and “writings” between the years of “1681 and her death in 1704.”

INFLUENCES AND CONNECTIONS

In *Jane Leade: Biography of a Seventeenth-Century Mystic* (2005), Julie Hirst says that Jane Lead “authored at least sixteen books ranging in length from forty to 2,500 pages” through which she “influenced” “William Law and William Blake” among many others, as we will below. Hirst goes on to say that “Jane’s theology was informed” by “Jacob Boehme (1575-1624)” who drew from the “Cabbala” and “Gnosticism” to form his ideas. Lead’s thought was also “influenced” by “alchemy, magic” the “Cabbala and Gnosticism” by way of her spiritualist mentor John Pordage. According to Arthur Versluis, Lead’s religious views were the “Christian equivalent” of “Jewish Cabbala.”

On p. 2 and 3 of *Christianities in the Trans-Atlantic World, 1500-1800: Jane Lead and her Transnational Legacy*, edited by Ariel Hessayon (2016), it is said that some

have suggested that Jane Lead, “this most singular” disciple of “Jacob Boehme,” had “influenced Swedenborg’s theology.” Just to point out the circumstantial evidence that comes with “birds of a feather” that “flock together,” it is interesting to note that scholars have referred to Emanuel Swedenborg as the “father” of “modern-day spiritualism,” who indirectly influenced the beliefs of the influential “occultist” and “spiritist,” Helena Blavatsky.

In chapter 5 of a collection titled *Jane Lead and her Transnational Legacy*, edited by Ariel Hessayon (2016), Amanda Capern writes in her essay titled *Jane Lead and the Tradition of Puritan Pastoral Theology*, that “Lead’s eschatology” went “beyond Behmenism” to “foreshadow ideas” that were later seen in “Ann Lee and the Shakers.” In chapter 11, *Jane Lead’s prophetic afterlife in the nineteenth-century English Atlantic*, Philip Lockley adds that Lead “enjoyed a prophetic afterlife” not only through the Shakers, but also in the teachings of “Mormons” and the “followers of Joanna Southcott,” known as “Southcottians.”

In Chapter 10, *Philadelphia Resurrected: Celebrating the Union Act from Irenic to Scatological Eschatology*, Dr. Lionel Laborie says that, after Lead’s death in 1704, the apocryphally-minded “Camisards” in London gave Lead’s “Philadelphia Society a second life” when “both movements merged” into what would be called the “French Prophets.” In his *The French Prophets or Camisards - A 17th and 18th Century Succession to Jane Leade and the Teachings of the Philadelphia Society*, Dr. Laborie writes that, like what I have documented about those influenced by the Latter Rain movement, the Manifest sons of God ministries, and the “apostles” and “prophets” of the current-day New Apostolic Reformation, the French Prophets saw themselves as “Restorationists.” They believed that, as a “prophetic group” “bringing in the kingdom of God on earth,” “the Church would be triumphant” and “reign” in the “end times.” Sounding like Manifest sons of God teachers who lay out doctrines that support a Sacred Purge, the French Prophets made “prophecies for Christians to rise up” and “defeat their enemies,” which for them “included killing the priests and burning down their churches.”

In Chapter 12 titled *Millenarian Movements: Mary’s City of David and the Latter Rain*, ex-participant of the New Apostolic Reformation Dr. Bridget M. Jacobs writes significantly that “several scholars, including Sarah Apetrei, Donald Durnbaugh and Nigel Smith,” have “commented” that the teachings and practices

of the “present-day popular revival” i.e., those influenced by the Latter Rain movement of 1948 and the Manifest sons of God ministries in the New Apostolic Reformation, “can be largely traced” to the influence of “Lead’s *Sixty Propositions*” and that her *Sixty Propositions* in effect “legitimized the movement as the end-time fulfilment of prophecy.”

Dr. Jacobs goes on to say that “the movement’s theology” stated that the “offices” of “apostle and prophet” were being “restored” in “preparation for the victorious church’s reign over earth.” For this reason, the Latter Rain “de-emphasized popular notions” of “the rapture” and instead promoted the idea that “the church” would “join in perfect unity” and “facilitate Christ’s imminent return.” This would occur when the “manifest sons of God” “corporately embodied the spirit of Christ, who would then rule and reign over earth,” an end-time goal “not unlike Lead’s Philadelphian ideal.”

Speaking of the “founding father” and “apostle” of the Latter Rain movement at its inception, Dr. Jacobs wrote that “one can estimate that [George] Hawtin’s version” of Lead’s *Sixty Propositions* was the first to be introduced at the time of the movement’s unstable, formative development of doctrine. According to Dr. Jacobs’ research, Hawtin was then followed by Bill Britton, Royal Cronquist and J. Preston Eby. Eby, it is noted, also taught ideas gleaned from Lead’s *Revelation of Revelations*. Based on what I have read from the writings of all of these “prophets,” I believe that it is a fair and probable estimation to say that they were all influenced by Lead and other Extra-Biblical Sources of Revelation to a greater degree than has been recognized.

DEIFICATION BASED ON THE BIG LIE

In Chapter 7, *The restitution of ‘Adam’s Angelical and Paradisiacal Body’: Jane Lead’s Metaphor of Rebirth and Mystical Marriage*, Stefania Salvadori writes that “Lead’s interpretation of Boehme’s work” points to the goal of both “physical and spiritual transfiguration.” Like the 2nd century Gnostic Valentinus, Lead’s ideas on the role of “Sophia,” the “heavenly Wisdom,” according to Salvadori, can be capsulized by her work in “preparing and completing” the “restitution of the paradisiacal perfect body.” This, in other words, refers to the final “consummating” production of “deified matter,” both human and material, in

which God will be “all in all,” a theme shared, generally speaking, by much of the Esoteric World.

In *Millenarian Movements: Mary's City of David and the Latter Rain*, Dr. Jacobs writes that Cronquist's version of Lead's *Sixty Propositions* “emphasized Latter Rain and Manifest Sons of God tenets” such as those found in the following 1992 “prophecy”:

“There ARE NOT ENOUGH CORRECTLY...committed...saints, PRESSING for perfection...who can QUALIFY for being My Bride. [Therefore] I will have to take out of My Cloud of Witnesses those spirits of just men made perfect...causing them to descend...and receive their glorified bodies, whereby I can complete My Bride-Sons number.” In this “prophecy” Cronquist makes a near direct quote of Jane Lead who talked of the need of “spirits” in the “cloud of witnesses” to “descend” into the “Bodily Vehicles” of “prepared,” “chosen vessels” in order to make them “all deified” as “Christs.” The context in which she wrote, which is identical to that of Cronquist's, is to address questions about the means by which “deification” will be made a reality for those on earth and for those who in the “cloud of witnesses” who, “without us,” cannot be “made perfect.”

This “deep truth” of allowing “them” to take up their “abode” in “us,” as Cronquist put it in one of his “prophetic” “Epistles,” is not much different than that of avowed “occultist” and Satanist Aleister Crowley, who spoke of “invoking” one's “Holy guardian angel” in the “great work” of self-deification. Similar ideas can be found with Helena Blavatsky and Alice Bailey in their ideas about “Ascended Masters” of the “Spiritual Hierarchy” whom they claim to have “channeled.” In a broader sense, the concept of “deification,” through what sounds like “possession,” is stated in “Christian” terms as the “manifestation of the sons of God” and in “Esoteric” terms as the “externalization” of the “Spiritual Hierarchy.”

A Phone Conversation with Dr. Bridget M. Jacobs (7/1/2020) about her *A Prophecy out of the Past*

INFLUENCES AND CONNECTIONS

Speaking of influences and connections, Dr. Jacobs told me that John Pordage was the “teacher,” but that Jane Lead was the “student” who “surpassed” him. Dr. Jacobs told me that she was in partial agreement with one of her sources, pastor Bill Mack and his original thesis, but that it wasn’t nuanced enough for her. According to Mack, there is an “unbroken thread” from “Christian” Kabbalah through Jacob Boehme and John Pordage to Jane Lead, then to the Latter Rain and Manifest sons of God ministries spawned by the Latter Rain movement of 1948, and finally to the current-day New Apostolic Reformation. Also of interest, I was told that “Mary’s House of David” made extensive use of Lead’s writings, and that Latter Rain “prophet” William Branham made at least two visits to Mary’s House of David. It is interesting to note that Mary’s House of David also had connections to Richard Brothers, a proponent of “British Israelism” which acted as an ideological predecessor to the white-supremacist beliefs of the “Christian Identity” movement, as is witnessed through the teachings of the occult-influenced racist Wesley A. Swift. Is it any wonder, then, that taking a plunge into the tainted pools of the Latter Rain movement of 1948, and the Manifest sons of God doctrines which they spawned, has led many to emerge dripping with some of the worse filth that the Converging Apostasy has to offer?

THE MODIFIED SACRED PURGE WITH A CAVEAT

I pointed out to Dr. Jacobs that Lead’s “universalist” stance seemed inconsistent with her writings on the “judgment day” to be enacted through the “perfected” church, but that it was more consistently fleshed out in many of writings of the Manifest sons of God ministries who were influenced by Lead. Dr. Jacobs offered that this was perhaps partially due to Lead’s eschatology going through a process in which her doctrines developed, so that her writings changed into what was more in line with Manifest sons of God doctrine at a later time.

I mentioned that, having read much of George Hawtin’s and J. Preston Eby’s writings, the concepts of “universal reconciliation” and “executing judgment” in a literal “purge” were not necessarily mutually exclusive. As an example, I

referenced Latter Rain “prophet” and Manifest sons of God teacher Franklin Hall’s *Fire of Yahweh*, where it is stated that a “cleansing fire” will be sent forth *through* the saints that will “destroy” the body and yet “save” the soul. This is also in keeping with what both Manifest sons of God “prophets” Bill Hamon and Kelley Varner told me about the need to “purge” oneself of all sin “within” before being made ready to participate in an external “purge” by “executing judgment” on the “ungodly” in and outside of the Church.

Finally, Dr. Jacobs expressed a deep concern over the dangers of any movement, individual, or set of doctrines that “deifies humans,” i.e., as with the concept of the “corporate” incarnation of Christ as understood by those influenced by the Latter Rain movement, the Manifest sons of God ministries and, more currently, the New Apostolic Reformation.

More Scholarly Examinations of the Works of Jane Lead

ANGELS?

On p. 4 of *Christianities in the Trans-Atlantic World, 1500-1800: Jane Lead and her Transnational Legacy*, edited by Ariel Hessayon (2016), it is said that, according to “Anglo-Catholic writer Evelyn Underhill,” Lead and the Philadelphians exhibited “mediumistic phenomena.”

One of Lead’s more important fellow “prophetesses,” Ann Bathurst, said that “angels” would “communicate divine strength” to her when they “called her apart” to meet with them. Sounding like both the 2nd century Gnostic Valentinus and the 20th century “occultist” and Satanist Aleister Crowley, Bathurst said that beyond “personal” angels, she also spoke of different levels or “realms” of “higher angels.”

In *Women’s Worlds in Seventeenth Century England: A Sourcebook*, edited by Patricia Crawford and Laura Gowing, we learn that on March 17, 1679, Bathurst had an experience reminiscent of receiving a “blessing” or the “anointing” through the “laying on of hands” by those influenced by the Latter Rain, or “opening” the “third eye” by those from a more Esoteric background. She says “I saw Jesus” “surrounded with a most glorious light.” Then, she goes on, “my angel appeared to me” and “I felt a touch on the top of my head, which drew my spirit out of me.”

On p. 7 of her *Jane Lead and the Tradition of Puritan Pastoral Theology*, Amanda L. Capern writes about Lead's Kabbalah-like teachings in *The Heavenly Cloud*. We are told that "Christ's Ascension Ladder" is a "two-way exchange" on which the "elect ascend" and the "Holy Trinity descend." It is said that those "above" and those "below" are to join in "the celebration of the Marriage with the Lamb" in "an actual, tangible sense" with those "in whom I will be glorified" in "one Spiritual Body." This not only sounds like Manifest sons of God teachings, it also is very much like what "new age" author Barbara Marx Hubbard says about an "actual event" that will occur in "real time." In other words, the deifying "Marriage with the Lamb" speaks of a real event for the "elect" who are to "join" with those who "descend" from the heavenly "ladder" to bring about their mutual "perfection."

THE MULTI-FACETED GODDESS AND THE CHRISTIAN NEW AGE

Based on *Chetham's Library* (2017), Michael Powell writes that, like Lead, Ann Bathurst's work owed "much to the thought of Jakob Boehme" and that "the transformative role that the Virgin Sophia would play" a part of central importance "in the coming of the new Jerusalem" which, according to Lead, is the "descent" of the "pure spirits" in the "angelic" realm which is to be made "one" with "chosen vessels" in the earthly "realm" by "tabernacling" in their "Bodily Vehicles."

In Julie Hirst's *Jane Leade: Biography of a Seventeenth-Century Mystic* (2005), we are told that "New Age proponents," such as Caitlin Mathews, have "acknowledged Lead" as a "Goddess worshiper of the sixteenth-century." Mathews says that "Sophia is one overarching Goddess" made manifest in different forms "throughout the centuries and across geographical boundaries."

THE MULTI-FACETED GODDESS AND THE DEVIL REBORN

As has been stated elsewhere, introducing the Multi-Faceted Goddess as the Lucifer-like "Sophia" into "Christian" teachings acts as an Open-Door Doctrine to the theme of the Devil Reborn. This is done by loosening the essential unity of the Triune God, opening its unique quality to the lowered state of a plurality of "gods" that are "balanced" through a "union of opposites." In the Esoteric World, this conceptual slight-of-hand is a maneuver invariably performed to recreate the

devil in terms more palatably, i.e., as Lucifer, the “liberating” “light bearer,” and ultimately as the Lucifer-like “androgenous” “goddess” “Sophia.” On p. 242 of *Women, Feminism and Religion in Early Enlightenment England*, Sarah Apetrei writes that Lead’s son-in-law, Richard Roach, speaks of “Sophia’s ‘vehement and flaming Love’ toward creation.” This is strongly reminiscent of what is expressed by Esotericists who take their cues from the 2nd century Gnostic Valentinus and therefore identify “Sophia” with Lucifer, the “Serpent of Wisdom” who “willingly” made the loving “sacrifice” to “fall” to earth in order to convey the “gnosis” of humanity’s divine origin and destiny and their ultimate “union” with their personal “angels” in the Spiritual Hierarchy-like “Pleroma.”

On p. 147 of his *Gender in Mystical and Occult Thought: Behmenism and Its Development in England* (2003), Brian J. Gibbons quotes Lead’s *The Wonder of God’s Creation* as saying that it is “the Father in Union with his Virgin Wisdom who produces the New Jerusalem.” Other than providing an Open-Door Doctrine to the Lucifer-like Multi-Faceted Goddess “Sophia,” this passage links the “birthing” of “perfected” spirits to the “reunion” of those who “descend” from “heaven” in the “New Jerusalem.” Those who are “birthed” through “union” with these “perfect spirits” have as their mother “Sophia.” They are therefore the “chosen vessels” on earth who are to be made “complete” as the “sinless,” “corporate,” deified, “man-child company” which is to “rule and reign.”

In *Jane Leade: Biography of a Seventeenth-Century Mystic*, Julie Hirst says that Lead, similarly to the Kabbalah, wrote of “God and Sophia as marital partners.” She goes on to say that, according to Lead, “God created Man” to “bear his own image” as the “High and Divine Masculine Male and Female.” “Sophia” is again called “the Eternal Virgin Mother” that was so “commixed and mingled with Deity as she became God’s spouse and Bride.” Hirst continues, saying that Lead called “Sophia” the “Wonder of Wonders,” “all impregnated with the Holy Ghost,” who “shall travail and bring forth the First-born” of those who are to be made “perfect,” a concept in virtually complete agreement with the teachers of Manifest sons of God doctrine. Taking on a position of “corporate” deity, her “Church shall be called the Lord of Righteousness.”

Sounding identical to the current “Christian” branch of the Converging Apostasy found in the New Apostolic Reformation that claims it will be “perfected” prior to the return of Christ, the Lucifer-like “Sophia” says “her” church will be “without

spot or deformity.” In *A Message to the Philadelphian Church*, Lead devoted much of her eschatology to this “idea of the final wedding” which establishes “the unity of Christ with Sophia and her followers.” The same train of thought is plainly stated by Luciferians like Eliphas Levi, who was the first to depict the devil as an “androgenous” “Goat of Mendes” named “Baphomet,” which became one of the ubiquitous symbols used by Satanists. Why does this matter in reference to Jane Lead? Only in that it goes to show how widespread the concept of “bringing together all opposites” is in the Esoteric World and that it invariably acts as an Open-Door Doctrine leading to the themes of Multi-Faceted Goddess and the Devil Reborn.

TAKING DOMINION

Revelation 12, which says, “a woman clothed with the sun” will “gave birth to a son a male child” who “will rule all the nations with an iron scepter.” This is favorite scripture for those who have been influenced by the Latter Rain movement and the Manifest sons of God doctrines. It can accurately be said that the way this scripture has been interpreted by the skewed eschatology of Lead and her Latter Rain/Manifest sons of God disciples, like Bill Britton, has produced the impetus to “take dominion” in a political sense and, ultimately, to establish a “theocracy.” In *Jane Leade: Biography of a Seventeenth-Century Mystic*, Julie Hirst tells us that Lead “applied the apocalyptic image” of the “woman clothed with the sun” to her conception of the role the “true” Church would take in the “end-times.”

Amanda L. Capern also writes on this topic when, on p. 10 of her *Jane Lead and the Tradition of Puritan Pastoral Theology*, she quotes Lead’s *The Ascent to the Mount of Vision*. In this writing Lead announced that “the Woman Clothed with the Sun” will bring forth the “immortal,” “corporate” “Man-Child” who is to “rule” the world with a “rod of iron.” She goes on, speaking of the ultimate deifying “consummation,” to say that God will then “swallow up all into his Eternal Virgin-Womb.”

DEIFICATION BASED ON THE BIG LIE

Lead’s conception of deification becomes significant in the context of its Valentinian predecessors, and its later Esoteric-based Luciferian successors, as

“Sophia’s” desire to intervene on behalf of humanity. Specifically, Lead’s ideas gain further importance when placed along side of the theme of “reuniting” into “the One” and, as with Manifest sons of God teachings, gaining “glorified” bodies.

For example, on p. 199 of *In Women, Feminism and Religion in Early Enlightenment England, Cambridge Studies in Early Modern British History* (2010), Sarah Apetrei writes that Lead taught about “the doctrines” of universal salvation, or “apokatastasis,” and the goal of attaining “celestial flesh,” or deification. This is described in *Jane Leade: Biography of a Seventeenth-Century Mystic* when Julie Hirst says that as a “spiritual alchemist,” Lead sought a way of “transmuting not base metal into gold,” but instead “the spirit into God.” Lead thought that the “restoration of male and female bodies into a single divine substance” would be “a return to this prelapsarian androgyny,” not from a “literal reading of the Scriptures,” but from “prophetic inspirations” of her “inner teacher.”

According to Hirst this “return” to a “divine substance” of “celestial flesh” is reflected in “many of Jane’s prophetic utterances” which were concerned with “Christ’s second coming” when “Sophia would also be apparent.” As has been said elsewhere, for Lead and her disciples in the Manifest sons of God ministries the “second coming” of Christ is to occur first “in” and “through” his “perfected” “Bride” before his literal, personal return. This means that for Lead the second coming of Christ becomes the second coming of “Sophia” “in” and “through” “her children,” which takes on portends strange implications when seen through the shattered prism of the Esoteric World’s view that “Sophia” is “Lucifer.”

On p. 251 of *Women, Feminism and Religion in Early Enlightenment England*, Apetrei describes ideas of Lead’s that are similar to those which grew out of the Latter Rain movement of 1948 and the Manifest Sons of God doctrines which it spawned. For example, this can be seen with those who are awaiting “glorified bodies” at the “manifestation of the sons of God.” By referencing “the prophetic experience of giving birth” to a “spiritual substance” or to “bright bodies,” in which Christ will “reproduce” himself “in the flesh of his disciples,” Lead stands shoulder to shoulder with Manifest sons of God teachers J. Preston Eby, Royal Cronquist, Bill Britton, and George Hawtin. Lead’s son-in-law Richard Roach speaks of this “second resurrection” as the “birthing of glorified flesh” in “alchemical terms” as a “resurrected body.” This is said to be accomplished with

the “Eternal Mother’s Virgin Stone,” a reference to the “philosopher’s stone,” a metaphor used by Jacob Boehme and other “spiritual alchemists” to signify the end result of the “great work,” which is deification, “immortality,” and the “marriage of opposites.” It is important to remember that, in the larger context of the Converging Apostasy, the “marriage of opposites” such as “good and evil” is, for all practical purposes, the kiss of death for sound doctrine and the heralding of the Devil Reborn.

On p. 246 Apetrei writes that those who follow these “alchemical principles” will be empowered due to the “fact” that “physical humans” have the “potential to be transformed” into “heavenly bodies.” Likewise, Manifest sons of God teachers speak of their upcoming “immortalization” at the symbolic “Feast of Tabernacles,” which is the deifying “third feast” of “full sonship.”

MIRACLES AND THE SECOND COMING

On p. 148 of *Gender in Mystical and Occult Thought: Behmenism and Its Development in England* (2003), Brian J. Gibbons says that Lead’s writings express “millennial hopes” that “center as much around Sophia’s return to earth as Christ’s.” Julie Hirst concurs when, in her *Jane Leade: Biography of a Seventeenth-Century Mystic*, she writes that Lead speaks of “Sophia’s” “powerful redemptive roles with *Her* second coming.”

On p. 243 of Sarah Apetrei’s *Women, Feminism and Religion in Early Enlightenment England*, we see that “the Philadelphian prophets,” like those influenced by the Latter Rain movement in the Manifest sons of God ministries and the current-day New Apostolic Reformation, “expected that physical healings would break out on a dramatic scale as God started to unveil the truth about” the “proximity of Christ’s descending kingdom.” We hear this same expectation voiced in *The Revelation of Revelations: THE Seven Seals, the Seven Thunders, and the New-Jerusalem State* (1701), by Lead herself: “Great and mighty things” will be performed by “Christ’s Kingdom in His Saints.”

In the context of the teachings of the Manifest sons of God ministries that were influenced by Lead, the little words “in” and “through” convey a world of meaning, turning eschatology upside down and aligning the hopes, aspirations, and perceived responsibilities of Apostate Christianity with those of the Esoteric World. In other words, by saying that Christ will fulfill “all things” such as the

“immortalization” of the “corporate Body” of an elite “company” of believers at the “manifestation of the sons of God” who have become “tabernacled” by the spirits of those in the “great cloud of witnesses,” “taken dominion” politically and “executed judgment” through a Sacred Purge prior to the return of one they assume will be “Christ,” the “Christian” version of the Converging Apostasy agrees with similar concepts of the Esoteric World which state that the “great work” of “immortalization” will find its completion at the “externalization of the Spiritual Hierarchy” who are “channeled” to “usher in the new age” and “prepare” the way for the “reappearance of the Christ” by “stepping-up” dissenters to another “realm of existence” other than physical. Given the scriptural warnings and predictions of Jesus Christ and his Apostles, this Gravitational Pull of the false doctrines in both presentations of the Converging Apostasy should be seen as following a scripturally-defined, predicable trajectory. In that sense, the end can be seen in the beginning; the same lie promising divinity that caused humanity to fall is repeated in the service of a falling away from the faith.

ANGELS AND SACRED SEX?

On p. 250 of her *Women, Feminism and Religion in Early Enlightenment England*, Sarah Apetrei tells us about a “vision” that Jane Lead had which she later relayed to her son-in-law Richard Roach. Lead claimed she experienced a sort of “incursion or penetration,” saying “your Spirit came with such a force of powerful penetration into me” that “you came into me to be embodied.” Lead says that “the Body you took up in me was from the Paradisiacal Ground of Christ’s Body in us,” what she referred to as a “Body of Paradisiacal Flesh.” This is like the “spiritual flesh” of Lead’s alchemist-inspired thinking which later Manifest sons of God teachers would refer to as the “glorified,” “transfigured” or “incorruptible” “resurrection body” of “full sonship” which is to be attained, as Royal Cronquist so eloquently puts it, when “they” take up “their abode” in “us.” Lead goes on to say “I seemed to *be* Roach,” which she considered a somewhat unsettling feeling, but later found “solace” in that they had “become one with one another.”

In the footnote to this last excerpt, Apetrei, implying the possibility of hidden sexual practices, says that “there is a hint” of such “secret practices among the Philadelphians.” In connection to this, Apetrei tells us that Lead “advices Richard Roach to ‘be exceeding Cautious in your conversation.’” This special discretion was to apply “even with her patron Baron Knyphausen, who knew her writings

well but is still described as ‘a stranger to all our Affairs.’” This is like the guarded intimations of those Manifest sons of God teachers such as Earl Paulk, Ray Prinzing, Bill Britton and David Ebaugh, who place an over-emphasis on the notion of becoming “sinless,” beyond marriage like the “angels,” and no longer needing to follow the “laws of God” since they are “written on their hearts” and can only be understood by those who are “spiritually minded.”

The possibility that Lead and her followers may have seen sex in a way beyond that sanctioned in by an orthodox, Biblically-based reading of scripture, is given further circumstantial evidence in 1693 by her most notable “prophetess,” Anne Bathurst. Bathurst described “union” with God in sexualized terms similar to those used by the Gnostic Valentinus and later in the Kabbalah: “We are brought into the bed-chamber of our King” where “we have our fill of love” in “the bridal chambering” of “our often ecstasies” with “such familiar sweetness, like as God and we were one.”

Jane Lead, as the “Mother” of the Latter Rain movement and the Manifest sons of God doctrines, echoed the same ideas of the Valentinian “children of Sophia” who were to “receive” their “angels” in order to transcend the restrictive overlord “Jehovah” and his laws in the “sacrament” of “redemption.” For Lead, this idea is expressed as “union” with the “great cloud of witnesses” who cannot be made “perfect” without access to the “Bodily Vehicles” of “chosen vessels” here on the earth. This will allow them to lead a “sinless existence” in a “restoration of the original condition before the fall” and, presumably, live in an Edenic condition as the “angels,” neither “giving or taking in marriage.”

This is entry level scripture-twisting material used by groups that practiced sexually licentious behavior, such as some Valentinian Gnostics, the medieval Brethren of the Free Spirit, the “new” understanding of “God’s love” as practiced by “Moses” David Berg and his followers in the cult the “Children of God,” the “privileged” leadership of both Victor Paul Wierwille’s cult the “Way International” and John Robert Steven’s Manifest sons of God-based cult, “Church of the Living Word,” and those influenced by occultist and Satanist Aleister Crowley by way of the 2nd century Gnostic Valentinus.

What did Pastor Bill Mack have to Say About Jane Lead?

CONNECTIONS AND INFLUENCES

Dusty Peterson and Elizabeth McDonald at Bayith Ministries posted what Pastor Bill Mack learned in his research about the Esoteric sources, such as the Kabbalah and Jacob Boehme, that influenced Jane Lead and, in turn, those who she influenced in the Latter Rain movement of 1948 and the Manifest sons of God ministries. Interestingly, Mack further asserted that there is a direct, traceable thread from the Kabbalah on through the Latter Rain and to the present-day New Apostolic Reformation.

Some of the similarities Mack sees to the ideas of the Esoteric World and what Lead taught included his strongly held belief that it is was the "Kabbalah" that was "explained" in her *"Theosophical Transactions of the Philadelphian Society."*

Based on reading primary source materials, and conducting interviews with key players in the Latter Rain movement, Mack correctly states that the Latter Rain "leaders George Hurlburt Warnock and George Robert Hawtin both knew about Jane Lead." Mack goes on to say that "George R. Hawtin," the "supposed, 'Father of the Latter Rain,'" produced a "32-volume set of journals written from 1960-1982" in which he "wrote favorably about both Jacob Boehme and Lead."

According to Mack, "George H. Warnock, Bill Britton, Rick Joyner," and "Clayton Sonmore" all "plagiarized Boehme and Lead's writings" in order to "proof-text" their Manifest sons of God and Latter Rain doctrines. It was Bill Britton and George Warnock, apparently due to the influence of Jane Lead and Jacob Boehme, who taught extensively, as have many in the Esoteric World have done, on the significance of going "beyond the veil" to a "deeper realm" of "revelation" in "the spirit."

In keeping with the ideas taught by the 2nd century Gnostic Valentinus of a deifying "union" with one's "angel" in the consummation of the "Bridal Chamber," the deifying experience "beyond the veil" in the "holy of Holies" is what many in the Esoteric World have "Esoterically" interpreted as the "return" to the "Garden," a reuniting of all "opposites" to make "one flesh" of the "male-female polarities" that were "separated" at the "fall." As put by the Neo-Gnostic

Dean Johnson, and sounding similar to Lead and Manifest sons of God teachers, “A wedding is a re-uniting, or a reconciliation into ONE, of the male and the female. The bridal chamber is the holy of holies hidden behind the veil.”

It is important to take these sorts of statements in the context in which they are given, that of a deifying “manifestation of the sons of God.” More specifically, in the language shared by the Esoteric World and those Manifest sons of God ministries who have been introduced to Esoteric-based teachings, “reconciliation” into “One” of all “opposites” is another way of saying the “end-time” “transformational” “union” of “heaven and earth.” In other words, “as above, so also below” becomes a literal, experiential event in which there is a “union” of the world of “angelic” spirits “above” and the material world of humanity “below.”

Visions of and trips to “the Garden,” often used as symbolic references to the location of a “return” to a “pre-existent” state of divinity as “sons of God,” have been described by many of those influenced by the Latter Rain movement, including New Apostolic Reformation teacher Rick Joyner. As such, Pastor Mack pegged Joyner as one of those influenced by Lead directly and the Kabbalah indirectly.

In a phone conversation on May 29th, 2003 with Darlene Cronquist, Manifest sons of God teacher Royal Cronquist’s widow, Mack learned that “Royal knew” that the “New Order of the Latter Rain” was “based on the doctrines and teachings of Jane Lead” and that he also “knew” George Warnock “quite well.” As a reminder, it was George Warnock who wrote the book *Feast of Tabernacle*, which was doctrinally formative for the teachers in the Manifest sons of God ministries. Mack goes on to say that he had “copies of letters from Warnock” stating that Warnock “believed” that Lead’s “prophetic declarations were genuinely from God.” Mack asserts that Latter Rain “prophet” Franklin Hall “plagiarized Jane Lead’s prophecies.” He also says that he had in his possession “a rare letter” to the mystically inclined Lead from her spiritualist mentor, John Pordage, in which Pordage explains “how to alter her state of consciousness.”

A Thematic Critique of the Written Works of Jane Lead

The Revelation of Revelations: THE Seven Seals, the Seven Thunders, and the New-Jerusalem State (1701) by Jane Lead

ANGELS?

On p. 55 we learn of the “bright clothing” of a “royal priestly garment” which is “reserved” and only “bearable” by “Jerusalem Natives.” This is an allusion to the “royal priesthood” of “Melchizedek” which connotes putting on the “garments” of “immortality.” Those who put on this “clothing” will “have communion with the most Holy of Beings.” By gleaning from Lead’s verbose wanderings on p. 57, 59 and 60, we come to understand that the “Jerusalem Natives” will put on a “clothing” of “power,” a “body” like that the Lord Christ had “after His resurrection” which will “swallow up the visible” “substance of flesh.” According to her, this will produce a body “suitable for the great things that are to be wrought by the Christed,” meaning the deified or “perfected,” when they “reign with Christ over all kingdoms of this world.” She continues by saying that there will then be “miraculous powers” which are “reserved” for “Christ’s Second Coming in His representatives here on earth,” which she emphasizes will be “THE PERSONATING OF CHRIST IN HIS SAINTS.”

On p. 61 we learn more about the experience of being “Christed,” or “clothed,” by those in the corporate “Christ above” and thereby being made “immortal.” Lead tells us that “He” will “come first” to those for whom the “partition wall must be broken down,” which separates the material, “natural” world from that of the “spiritual” realm, so that “Christ above and Christ beneath may join together,” whereby his “transfigured bright body” will be “renewed again in those who shall personate Christ upon the earth.”

On p. 110 we are told that the “Christ above and Christ beneath” which are to “join together” are composed of “numerous persons” who will be “gathered” for “the resurrection of pure heavenly bodies.” “They,” the “numerous persons” of the corporate “Christ above,” not the “it” of something like an impersonal empowerment, will “be the very Tabernacle-Glory upon” the “Christ beneath.” In other words, “God,” through the means of those who comprise “Christ above,” will fill the “numerous company” on earth with the spirit of no “particular Christ,”

but rather through what Lead calls the “entire Ark of the Heavenly Body” of the spirits of believers who have “gone on before” and now reside “above” in the “cloud of witnesses.”

On p. 146 the “Kingdom of Christ,” what Lead refers to as the “Ark of the Heavenly Body” composed of “Christ above,” is also called the “Light World.” By keeping within the context of Lead’s other teachings, and following the implications of her ideas about divine “bodies of light,” the “angels” or “sons of God” which corporately make the “Christ above,” it is not a big leap of logic to see that “putting on” the “glorified” “celestial flesh” of “immortality” is, in her words, when “the two are united into One.” This sounds completely in keeping with the Gnostic-via-Kabbalah-inspired Esoteric presentations of the “union” of opposites, expressed metaphorically as “male and female,” “heaven and earth,” “above and below,” “mortal” humans and “immortal” “angels,” and “Christ and Sophia.” And, as is ultimately implied, this “coming together” of all “opposites” becomes an Open-Door Doctrine leading to the truth-nullifying blending of “good” and “evil,” with the Devil masquerading as Lucifer the “light-bringer,” or in yet more palatable terms as “Sophia,” the Multi-Faceted Goddess who gifts humanity with the “wisdom” of our “divine” origin and destiny. We are told that it is this “Sophia” who will “shine” into the “Light World” at “the Outbirth” which will make “manifest” that “which is expected outwardly in the world,” meaning “perfected” and supernaturally empowered humanity.

THE MULTI-FACETED GODDESS AND THE DEVIL REBORN

On p. 143 Lead asks, “WHY IS WISDOM CALLED A GODDESS AND GOD’S BRIDE, AND THE MOTHER OF ALL ANGELICAL GENERATIONS?” Lead comes from a perspective colored and infused by the ideas of Plato, the 2nd century Gnostic Valentinus, the Neo-Platonists, the Kabbalah or any other source of teachings about the “Great Chain of Beings” and “Jacob’s Ladder.” “Angelic Generations” is what later Esotericists would call the “Spiritual Hierarchy” of “evolved” beings, and what Manifest sons of God teachers would call the “great cloud of witnesses” who “without us” cannot be made “perfect.” Within this context it can be inferred, from an orthodox, Biblically-based Christian point of view, that the “Mother” of all of these different presentations of what Lead calls “angelic generations” is the “androgenous” Lucifer surreptitiously reintroduced as the “Goddess” “Sophia.”

This places Lead's "Sophia" in a position to reframe evil by personifying it in a euphemistic pseudonym for "Satan," the "Devil," or as "Lucifer," the "light-bearer." In other words, "Sophia" wears the "good-cop" mask on the face of a two-faced liar. On p. 63 and 65 we read that "Sophia" is said to be "the Eternal Goddess." This idea is again stated on p. 67, 68 and 71, where she is named the "Queen of all worlds" who will "appear once again!" Lead further explains her position by saying that "Sophia" "is not limited to male or female." Like the "androgenous," shapeshifting Lucifer that later Esotericists would also refer to as "Sophia," Lead clarifies the issue of gender by saying that she "may assume either according to her good pleasure."

It may be assumed that it is in accordance with the furtherance of the Converging Apostasy, when Lead says that "Upon her return all good will come back with her again" to "bring forth Christ's" "plurality" by the "coming of the Lord" "in" and "through" his "saints." This sort of talk should sound very familiar to those influenced by the Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned.

In a similar fashion to the 2nd century Gnostic Valentinus' ideas about the so-called "Bridal Chamber" and Bill Britton's promise that at the "manifestation of the sons of God" there will be a deifying "union" like we could "never have dreamed" of, Lead says to prepare to "Bestow yourself as a co-deified life" in "THE FEAST OF SOPHIA." The word choice of "co-deified" seems to imply what I have stated elsewhere; that the deifying "Feast" is, in this context, a symbiotic event in which both the corporate "Christ above" and the corporate "Christ below" on earth are elevated in status together at the same Big Event. The "Christ above" is granted "Bodily Vehicles" in which to "incarnate" and thus become "complete," while the "Christ" on earth is granted the "immortal" "perfection" of becoming "manifest sons of God" as "channels" for the expression of the "angelic" realm of spirit.

Furthermore, in the context of Lead and Manifest sons of God's teachings on the deifying "universal reconciliation" of "all," including Lucifer, his "angels," and the "apostatized" souls, offering one's "Bodily Vehicle" in this sort of symbiotic relationship constitutes what appears to be deification through possession. And as we have seen through the teachings of the 2nd century Gnostic Valentinus, this is exactly what "union" with one's "angel" proposes to achieve; a deified state of

“sinlessness” through the “incarnated” indwelling of sin personified. According to Lead, this “feast” is prepared for “Sophia and Her Bridegroom.” Likewise, according to Manifest sons of God doctrine the “Feast of Tabernacles” is a Biblical “type and shadow” that foretells the deifying “manifestation of the sons of God,” as laid out by George Warnock in his influential *The Feast of Tabernacles*. Showing the influence of Kabbalistic imagery, this sort of thought is continued on p. 146 in the Appendix of Lead’s *The Revelation of Revelations: THE Seven Seals, the Seven Thunders, and the New-Jerusalem State* (1701), where we are told, possibly by Richard Roach, that Lead “unfolds the deep mysteries” of “SOPHIA,” who is “known only by the Children of the Inward Light World” and that “Sophia” herself represents God’s “Bridal Bed.”

DEIFICATION BASED ON THE BIG LIE AND MORE

On p. 73, 74 and 78 Lead writes that there will be a “mutual constant correspondency between those two Kingdoms,” meaning the occupants of “heaven” and those of “earth,” who will by “coagulating together” “bring in a new creation by way of transformation.” From this “Union” in the “Blessed Nuptial with Christ” “among the Saints on Earth in the Latter Day,” there will be a “Return and Manifestation of the Divine Wisdom,” meaning “Sophia,” at the time of the deifying “manifestation of the sons of God” in the symbolic “Bridal Chamber.”

We learn on p. 101 and 102, as is paraphrased or plagiarized by Manifest sons of God teacher Royal Cronquist, that Lead laments that “There is not yet” a “generation” “ready for the second coming of Christ.” This desired, elite “generation” is to inaugurate “His glorious reign, in which He would appear in His Saints.” It seems, according to Lead, that “Love’s Womb has been shut up from bringing forth Children of the Resurrection,” and that “His Bride” is “wanting as yet her full Vesture or Robe,” “without which she can never be said to be ready.”

So how will the “Bride” put on the required “full Vesture or Robe”? On p. 83, 84 and 86 we are told that “GOD shall live thee” and that “the magical attraction of faith” will “bring God down to be all in all” so that “humanity may be covered over with the Tabernacle of the Deity.” This will be the time when “God shall descend in his most holy Tabernacle,” “swallowing up into Himself the whole Body of the Sonship.” Lead thereby lets it be known that an “immortalizing” deification through “union” with those in the “heavenlies” will be accomplished

by a “correspondency” and the “transfiguration” of “coagulating together.” However, as is said by her elitist doctrinal descendants in current “present truth” ministries, this “immortality” that is to be “renewed” “will not be for all,” at least not initially. In other words, Lead’s doctrine of a deifying “universal reconciliation” is qualified by the eschatological order of operations which she employs. To explain, it is worth reiterating the often-repeated concept in Manifest sons of God teachings that says that “qualifying” to “remain” and therefore stay “alive” is reserved only for those who come into a unitive “perfection” with the “great cloud of witnesses” who, “without us” cannot be made “perfect.” But since “perfection” is expected for the elite “inChristed” ones, they will not to be “taken” in the “judgment” and instead will be “left alive” to “inherit the kingdom.”

Speaking more about this “qualifying” experience of “coagulating together” with those in the heavenly realm, Lead takes a long-winded, meandering rhetorical stroll before finally spitting out the goods on p. 91, 93 and 98. She says that it will be at the “Feast of Tabernacles” that those “just and perfect spirits do rise” to “deify it,” “it,” meaning the “tabernacle” of God which is the corporate Body of Christ on earth, in “a godded nature.”

This train of thought is continued on p. 114, 115, 118, and 121 where we are told that those “qualifying” “Priests” after the immortal “order” of “Melchizedek” are the “REAL ADEPTISTS OF THE HOLY GHOST.” They are of “the Third Degree of this Most Holy and Separated Order” and will “become the Tabernacle” of God which “shall be brought into manifestation” as “the great Melchizedek” who will “bring fallen man back again.”

To recap, when the corporate “Christ” comprised of individual spirits in heaven “tabernacles” or, as Manifest sons of God teacher Royal Cronquist says, takes up their “abode” within “us,” the individual bodies of “corporate” Body of Christ on Earth, will, as Lead says, “deify it” in a “godded nature” like that of the immortal “Melchizedek.” From this “deified” vantage point, the power to perform miracles will be enabled, and the “sons of God” will “ascend” to a place of “authority” in order to “take dominion,” establishing a world-wide “theocratic” state. They will also have the “ministry” of carrying out a modified “judgment day” with a caveat; “all will be saved,” even Lucifer and his “fallen angels,” but some will be “handed over to Satan” for the “destruction” of “the flesh,” meaning their physical bodies,

in order that their “spirits” might ultimately be “saved.” Through this Alice Bailey-like double speak, “all” will be “saved,” even if those who do not come into this “third” “deifying” experience are initially “taken” out of the way and physically removed through death.

In the same manner as was spoken by her disciples in the Latter Rain movement, Lead says that this Deification Based on the Big Lie will be brought about by the corporate “man-child.” On p. 144 and 145 she asks “WHAT IS THE MAN-CHILD?” Her answer is “It is Christ in us,” the “Hope of Glory.” “Christ in us” is “bringing forth this Mighty Birth” which will be “the consummation” of the “divine mystery,” the “Sign of His Coming, first in Spirit, and then in His glorified Personality.”

In other words, Lead, and many of those influenced by the Latter Rain movement and the Manifest sons of God doctrines, still plan on seeing a literal, singular, personal “Christ” return to “receive” the “kingdom” that they have so graciously established for “him.” Despite the words of this false prophet, the real question to ask is this; if an individual “returns” to a “kingdom” run by a “theocracy” that has carried out a “purge” of those who are out of step with its spirit of “antichrist,” a “kingdom” which is conceptually based on hand-me-down, Esoteric-based false doctrines, headed by one deemed to be “the Christ,” and is inhabited by those who have fallen-away from the simple truth of the Gospel, would that individual be the one and only Son of God, the Savior Jesus Christ?

The Eight Worlds: A Manifestation Concerning The Eight Worlds or Regions Allotted to Human Souls; According to their Several Degrees of Ascent or Descent by Jane Lead (1695)

In her *The Eight Worlds*, Lead lays out the fundamental concepts for a merger or union of God’s “two armies,” later seen in those whom she influenced in the Latter Rain movement and the Manifest sons of God ministries which it spawned. Through this teaching the deification and “immortalization” of the Body of Christ is accomplished as “spirit and matter,” “heaven and earth,” and “male and female,” are “joined” together, “empowering” the Church to work the “greater-than-Jesus” miracles of the “end-times.” In light of her teachings on an “ultimate” and “universal” salvation of “all,” including Lucifer and the “fallen angels,” this

“consummating” merger in which “everything” is to be “absorbed” back into “deity” also implies the “union” and merger of “left” and “right,” “darkness” and “light,” “good” and “evil,” Christ and the Devil.

In other words, for one who teaches the “ultimate reconciliation” of “all,” the “manifestation of the sons of God” is inclusive of a symbiotic merger with “fallen angels” who “without us” would not have the opportunity to become “incarnated” and, therefore, “made perfect” or “complete.” Furthermore, running parallel with the Esoteric World’s idea of the “externalization of the Spiritual Hierarchy” as the time of “channeling” “evolved” beings who work with humanity to prepare for “the reappearance” of “the Christ,” this final “coming together” of “every power” and “principality” in the “heavenlies” with those on earth who “look for his coming,” can be understood as the means of being made “manifest” as a “son of God.”

DEIFICATION BASED ON THE BIG LIE, ANGELS AND THE BIG EVENT

On p. 10, 12 and 13, expressing an idea promoted by Plato and handed down to many “present truth” ministries, Lead rhetorically asks, where do “divine and pure spirits go upon their decease?” The “spirit returns to God,” she responds to herself in this self-fulfilling dialogue, because “God takes that which is His own to Himself” until the day when he “shall transmute all.” On p. 21 we are told that this “transmutation” will be realized when the soul is “restored to its pre-existing,” position with God. Lead continues by saying that these “divine” secrets of “immortality” were taught to Enoch by “angels,” as the story goes with many in the Esoteric World. These “secrets” were made privy to “angelic” spirits while in their “pre-existent” state, however, and as a result are “apt to be forgotten if not continually revived in the mind.” As previously mentioned, this idea, echoed by the Latter Rain “apostle” George Hawtin and other Manifest sons of God teachers who were influenced by Lead, is often traced back to Plato and is similar to the words used by the followers of the 2nd century Gnostic Valentinus in their “sacrament” of “redemption.” Valentinus told his followers to proclaim a “redemption” from, or a “renunciation” of, the “arrogant,” impersonating “Demiurge” Jehovah, along with an affirmation of one’s “divine,” “pre-existent” origin and the culminating destiny of “union” with one’s “angel.” The implications of this secret, deifying “initiation” should be an easy read for anyone with an orthodox, Biblically-based Christian background.

On p. 16, Lead continues with this line of thought regarding the nature, efficacy, origin and destination of “angelic” “spirits” by shifting to events in the future tense. Under the subtitle “THE ORIGIN OF FIRST-BORN SPIRITS,” she says that “simplified spirits” will be sent to “take up bodies.” They are “the spirits” that will “make bodies to become all-divine” in a symbiotic relationship between “mortal” humans and “immortal,” “angelic” spirits. This event is for those who are “reserved” until “Wisdom’s Day,” meaning the day the “fallen,” Lucifer-like “spouse” of God, “Sophia,” returns and gathers her “children.” They will then “break forth upon this visible world as the Morning Star,” which in the Esoteric World is often associated with the planet Venus, Lucifer and “Sophia.” As “pure and eternal spirits,” they will be the “Firstborn from out of the Womb of the Eternal Virgin.” In other words, they will be “birthed” by what “sonship” and “present truth” ministries call the “coming together” of the “corporate” “army of God” in the “heavenlies” and the “corporate” “army of God” on earth, which will become the “perfected” and “immortalized” “man-child” who will “take dominion” and “rule” the world with a “rod of iron” in a “theocracy.”

This is what many in the Esoteric World who have been influenced by the Gnostic Valentinus call the “opening” of the portal-like “Cosmic Womb.” In this, the many rivers of the Converging Apostasy collide with the apparently synonymous conceptual streams of thought in which the “manifestation of the sons of God” spoken of in the heterodox “Christian” world and the “externalization of the Spiritual Hierarchy” spoken of in the Esoteric World refer to the same culminating, apocryphal Big Event of Deification Based on the Big Lie.

According to Lead, the process of a deifying “restoration” of “all things” will continue until the time when “the New Creation of pure celestial bodies will be manifested” and those “admitted into that high glorification” will pass from “glory to glory.” In this way, “Heaven” will “descend in such a manner” into “prepared vessels here below” who once thusly empowered, as is echoed by those influenced by the Latter Rain movement, “shall overturn” all “earthly powers.” This will be the “Bridegroom” in “union with His Virgin Wisdom,” also known as the “Mount Zion Kingdom.” The “Kingdom” will be jointly composed of the “virgin spirits that are most perfectly pure” who “descend,” and the “prepared vessels” of the “Bodily Vehicles” of those on earth who are to be “admitted into that high glorification.” The “union” of the “Bridegroom” and “His Virgin Wisdom” sounds

very much like what those in the Esoteric World who have taken their cues from the Gnostic Valentinus have called the “reunion” of the “fallen,” Lucifer-like “Sophia” and Christ. In other words, the impossible mission of a “union” of good and evil.

On p. 17 it is said that the time when “Wisdom’s Firstborn shall be made manifest” will be when “angelic,” “virgin spirits” “descend and open in the Virgin Offspring of Wisdom,” or “Sophia,” “by whom alone the mighty deeds and works will be made apparent.” These “spirits of light,” which Lead describes as being “naked and unbodied,” will “enter therefore into holy souls” who are “prepared” for this event “with such penetrating powers” that by “descending into corporeal beings” they will “make that which was formerly” merely “earthly” to become “heavenly,” and will thereby be “made manifest in corporeties!” When “spirits shall descend,” then a “transfiguration,” a “more intimate union” with “these powers” and a “glorification,” will be “brought down” that “mortality may be swallowed up in immortality.” At that point, the “Offspring of Wisdom,” meaning the “children” of “Sophia,” “shall be changed from glory to glory by the bright influencing” of “these spirits” with their “penetrating powers.” This is in accord with what is said in the Esoteric World, by those who have been influenced by the 2nd century Gnostic Valentinus, in regards to the “children of Sophia” who will gain access to “higher,” “psychic” powers in the “spiritual realm” at the inauguration of the “new age.”

ONGOING REVELATION

On p. 26 it is said that these “perfect spirits” “take notice of those who are qualified for immersing with them.” They also “communicate” the “light of new revelations” that we “may be enlightened and transformed.” Manifest sons of God teachers say that the whole creation “groans” in anticipation of the “manifestation,” or “revealing,” of those in the “great cloud of witnesses” who “without us” cannot be “made perfect.” Lead sounds similar to this when she says that “these blessed ones above with much longing wait for their kingdom to be opened and spread among mortals” so that “immortality shall swallow up its own everlasting light.”

Perhaps feeling a need to proactively field the questions of any naysayers, as is often the case with current false prophets, Lead plays both questioner and

responder. Regarding her teachings on the means of gaining a “deified” state through the agency of “comingling” with “perfect spirits” that “descend” to embody “prepared vessels,” on p. 18 she poses the question; “But here it may be queried, is not the Holy Ghost assigned for this great change? And where do we read in Scripture” of “such spirits” coming “to inhabit?” Lead answers her own rhetorical question with another question; “What if it be” the good “pleasure of God and His Eternal Wisdom to separate such pure spirits” who will be “brought forth” for the “procreation of the inhabitants of the several worlds” which “will be GOD Himself” expressed in a plurality of emanation-like components “throughout His whole creation?” From the position of orthodox, Biblically-based Christianity, this answer in the form of a question is not by any means a satisfactory response to the original question. In other words, Lead side-steps the question and responds with the forked tongue of a practiced deceiver.

As with her spiritual descendants in the Latter Rain movement of 1948 and those in the Manifest sons of God ministries which it spawned, Lead continues to justify this teaching by way of the Open-Door Doctrine of Ongoing Revelation, saying “Let none therefore presume to set bounds to the Wisdom and Power of the Immense Being,” for “revelation has no cessation.” “Do not limit yourselves,” she tells us, to any “revelation, no, not even to the Scripture record itself,” since “it is not to be” “rested upon as if there were nothing more to be revealed.” This is clearly in direct opposition to what *has been* revealed by scripture; scripture tells us to hold on to the faith which was “once delivered” and that anyone who attempts to present a “different gospel” should be “accursed.”

On p. 19, surely aware that she is introducing ideas which might be seen as controversial, Lead gives an “answer to that grand objection” of “How there should be any world or worlds more than what the Scripture has made mention of.” Lead responds to this “hypothetical” opposition to her conjectures about a Spiritual Hierarchy-like, divine plurality of “emanations” by telling us that “the Spirit of Revelation is never to cease.” With a foundational precept like this established by their spiritual godmother, it should be no wonder that those influenced by the Latter Rain movement and the Manifest sons of God doctrines which it spawned have often “gone on with God” to create theologies infused by concepts from the Esoteric World and from those espoused by occult-influenced Neo-Nazis, white-supremacists, and advocates of Christian Identity.

On p. 20 we are told that “No entrance for habitation” has ever been “found for any departed spirit” to arrive at “so high a degree of perfection” as that which will come when “they” “descend” into “prepared” bodies to make us “all deified.” “CHRIST Himself,” she continues, “did not ascend” to this level of divine “perfection.” Sounding like the surreptitious “unfolding” of “spiritual meat” as presented by Bill Britton and other Manifest sons of God teachers who were to follow in her footsteps approximately 300 years later, Lead says that the secret of this “innermost court is reserved for a greater mystery than what is yet to be made known.” Lead explains that the “Virgin Wisdom, with her offspring of simplified spirits, is not to be opened until it shall be the will and pleasure of God.” Again, using language similar to that of her faithful disciple Britton, Lead says that these “spirits” are reserved “for some new manifestation” of a “union” that “we can but just hint at.”

Sounding like the idea typical of Manifest sons of God teachers that says “many saviors” will “come forth” from “Zion,” we are told that this will be a time when “Deity cooperating through them” is permitted to “pass forth from them to the inhabitants” of this world. On p. 21 it is said that this will be the time of the deifying, symbolic “Feast of Tabernacles,” the “third experience” at the “manifestation of the sons of God.” As has been mentioned before, the first of her disciples in the Latter Rain movement to teach this idea about the “Feast of Tabernacles” was one of its key doctrinal spokesmen, George Warnock. According to Lead, the deifying “Feast of Tabernacles” is to be the “marriage feast in the unity of Love.” This is worded in a way similar to that of the “sacrament” of the so-called “Bridal Chamber” spoken of by the 2nd century Gnostic Valentinus and later to be taken up by the 20th century “occultist” and Satanist Aleister Crowley. It is the time when “initiates” are joined in “union” with their “angel,” thereby becoming “immortal,” “sinless” and gaining the required spiritual stamp of approval to enter “alive” into the Spiritual Hierarchy-like realm of “angels” in the “Pleroma” of spiritual beings at the “end of time.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

It almost seems strange to have a category for Jane Lead on the Extra-Biblical Sources of Inspiration from which she drew, in that she was swimming or, more accurately, sinking in false doctrines from a plethora of sources. On p. 21, she paraphrases the occult axiom, “As above, so also below,” which is noteworthy in

that Manifest sons of God teacher Bill Britton has also found it doctrinally appealing. Those in the Esoteric World might claim that it has an earlier source in the “Ancient Wisdom,” the “Perennial” concepts of “Hermeticism,” or the writings of Plato. But regardless of the origin of its source, it can also be derived from Kabbalistic teachings, and is repeated by those who use it to promote the concept of an essentially “interconnected” universe of a divine plurality of “emanations” through which the material world can be manipulated by “magically” applying this “law of correspondences.”

In other words, it is the conceptual basis for the primitive pursuit of what is known as “sympathetic magic.” For example, if one takes a physical representation of an enemy and pokes it with needles, the recipient of this endeavor is supposed to feel pain. The same axiom was applied by the “spiritual alchemists” that influenced Lead in their attempts to “invoke” “benevolent spirits,” or “angels,” in the “great work” of achieving “glorified,” divine, “spiritual flesh.” They thereby considered that which was “above” as accessible in a symbiotic relationship to those “below.” More recently, many in the Esoteric World have used it as a phrase that encapsulates the belief in a “Great Chain of Being,” a “Spiritual Hierarchy” that “oversees” humanity’s growth and “evolution,” and with whom humanity can be brought into a “cooperative,” symbiotic relationship for the purpose of “channeling” more “highly evolved” entities. This is said to be done in order to help inaugurate the “birth” of the “new age” and “prepare” the way for the “reappearance” of a “world teacher” known as “the Christ.” In Lead’s paraphrased interpretation, “as above, so also below” becomes “we live in His essence” and “consist of the higher principles and worlds above, as likewise of those below.”

Now Follows the VISION of the Seven Churches by Jane Lead, from her A Message to the Philadelphian Society (1696)

THE SECOND COMING

Like those in the Latter Rain who followed her, Lead says that Christ is “held in the heavens” until the “Birth” of the deified corporate “man-child” that “shall shake the Iron-Rod over all Nations” when it comes into power. Then “the Reign of CHRIST” will “have its beginning,” because “before his own distinct and Personal Appearance,” his “Birth of Power” must “first be brought forth in some chosen”

“Vessels.” Lead continues on the topic of Christ being “held in the heavens,” an often-expressed theme with those influenced by her in the Latter Rain movement, by saying that Jesus cannot “yet descend” since “his Bride, the Church,” is “not yet ready.” According to Lead, and as is said in most Manifest sons of God ministries, “all true *Sion* Spirits” that anticipate the “Appearance” of Christ “through,” or “within,” the Church need to “watch” for his “birthing.” This is because initially, before “his” literal, “distinct and Personal Appearance,” he will only “come again,” or “appear,” to those who “watch” for the “second coming” “in his saints.”

TAKING DOMINION

Speaking of the “full redemption” and “reconciliation of all things” in terms that seem to be influenced by the ideas of “spiritual alchemy,” and later to be picked up and disseminated by Latter Rain “apostle” George Hawtin due to the influence of Jacob Boehme, Lead says that “Nature is to be born again.” Upon its “glorification” it “will dilate itself so generously to Myriads of Angelical Births” that “Saviors upon the Earth may” come forth to “rule and govern.”

ANGELS AND THE SACRED PURGE

In the context of the “authority” that will be given to those who follow the “high calling” in the “end-times,” Lead says that “Dread and Fear shall fall upon all Nations” because of the “mighty Power” which will “rest upon them,” meaning the “manifest sons of God” who are the “chosen vessels” that “personate Christ.” Lead gives the scriptural basis for the means by which the collective heavenly “Christ” will “descend” to become one with the collective earthly “Christ” and will then jointly proceed to cause this “dread and fear.” She says that “they,” meaning the collective Christ on earth, “shall make way for the Ransomed Ones,” meaning the collective “Christ” in “heaven,” to “return with Joy unto Mount Sion.” This idea is fleshed out by Manifest sons of God teacher Royal Cronquist when he says that the “manifestation of the sons of God” will come when “they” take up their “abode” in “us.” It can also be seen clearly by way of implication through “revelation” that “unfolds” “line upon line, precept upon precept” through the teachings of Bill Britton, David Ebaugh and the rest of the principal players in the Manifest sons of God ministries.

Lead again asserts the role of these returning spirits/angels/sons of God in bringing about the “perfection” of “worthy seekers” on earth. According to her, the “highest Degree” of spiritual attainment “shall be acted” out by “perfect Spirits within the Walls” of “the *New Jerusalem* when it comes down upon the Earth” and is allowed to “appear in an everlasting Tabernacle,” meaning within the “walls,” or “Bodily Vehicles,” of “chosen vessels.” As has been noted before, the “New Jerusalem” is one of the ways which Lead refers to the “great cloud of witnesses,” the spirits/angels/sons of God who have “passed to the other side of the veil” and await the time of their “manifestation.” And, as is almost always the case when we are confronted by the implications of Manifest sons of God doctrine and eschatology, with the “perfection” of one’s self comes the “judgment” of others. According to the thematic approach used for this writing, this means that Deification Based on the Big Lie naturally precedes The Sacred Purge and is facilitated by Taking Dominion politically in a “theocracy.”

Lead interprets Revelation 18: 1 and 20: 1 to mean that the “judgments” to be carried out will be by “angels” that “never knew a birth,” i.e., “angelic,” “pre-existent” “sons of God” working “through” the members of the “corporate Christ” on earth. The agency of the “cleansing” judgments is said to be accomplished by, what she emphatically calls these “*Angels of the Resurrection*.” However, like Bill Britton and many others, Lead identifies the “angels” who come in judgment to be inclusive of those who make up the “perfected” Church. It is the disembodied portion of “God’s two armies,” which has been “gathered throughout all ages” and is composed of members of the “cloud of witnesses” in the “heavenlies,” who are the “*Angels of the Resurrection*” which will enable “God’s army” on earth to “execute” the “written judgments.”

Another angle from which to approach this presentation of the Sacred Purge can be seen in Latter Rain and Manifest sons of God-influenced teachers, like those associated with John and Anne Gimenez’s and Earl Paulk’s ministries, that state the following “kingdom principle.” They say that “anything that will be done by Christ will be done in and through His corporate Body.” This comes from their eschatologically-skewed timetable and encompasses their teachings on becoming “perfected,” “taking dominion,” “ruling and reigning” and “executing judgment” prior to the return of the literal, personal, individual Jesus Christ. Lead makes some minor modifications in her version of this “kingdom principle” by implying

that everything that will be done to fulfill all apocryphal scriptures will be done “in” and “through” “angels,” which are identified as His Body, the “manifest sons of God.”

In other words, the “sons of God” will be made “manifest” as “Angels of the Resurrection” in order to carry out all apocryphal scriptures including the “written judgments.” One example of the “written judgments,” as Lead mentioned before, includes Revelation 18. This portion of scripture speaks of the fall of the “Scarlet Woman,” the “Harlot Babylon,” whom Latter Rain and Manifest sons of God-influenced teachings often identify as those Christians not in step with their “end-time” move of the spirit. They admonish Christians to “come out of her” meaning, in effect, the Church, so that they “will not share in her sins,” for “she will be consumed by fire” and “with violence the great city of Babylon will be thrown down.” Speaking of herself, Lead says that a “Prophet” will “deliver his People” from all such “*Babylonish* Charms.” Another “written judgment” that Lead says will be carried out by the “administration” of the “*Angels of the Resurrection*” can be found in Revelation 20, which speaks of “an angel coming down out of heaven” to judge Satan. It also mentions “thrones on which were seated those who had been given authority to judge.” When taken in the context of teachings that identify the “angels” as the “sons of God,” this “judgement” is allocated to the human agency of those who will claim to be the “corporate Christ” on earth, and with “Satan” represented by those who are opposed to the teachings and the “works” of the “sons of God.”

SIGNS AND WONDERS

Both Manifest sons of God teachers and those in the Esoteric World espouse the idea of an unleashing of “power” and the intervention of “angelic” beings that are to be made “manifest.” The Esoteric presentation of this concept often mentions the arrival, or “externalization,” of “evolved beings” on the “physical plane” from the “opening” of the portal-like “Cosmic Womb.” Likewise, the 2nd century Gnostic Valentinus and his followers, who exerted no small degree of influence on the Esoteric World, have been recorded as saying it was “the Christ” that opened the “womb” of his “consort,” “Sophia,” which led to the creation of the universe. The “opening” of this portal into “higher planes” of existence is sometimes described as a “rending of the veil” between this world and the “world of spirits” on the “other side.”

Lead claims that the bifurcated “Great *ELOHIM* doth say” that “The Everlasting Womb shall open” from which “may issue forth Powers indeed” so that “Acts and Deeds” will “far exceed” those which did Jesus during his earthly ministry. Lead speaks again of “opening the womb” of the “spiritual realm” in order to enable “miraculous works” in a reference to those who “groan in travail” for the “manifestation of the sons of God.” She says that “the Virgin Spirit,” aka “Sophia,” will “send forth Groans and Cries” to “unlock this long shut-up Womb” so that the “chosen” are empowered to “go forth to do greater Works than in the Day of Pentecost.” It should come as no surprise, then, that Manifest sons of God teachers Todd Bentley and Francis Frangipane use similar language in describing the “birthing” of the corporate “man-child company” of deified “Overcomers.”

The Enochian Walks with God, Found out by a Spiritual – Traveller, Whose Face Towards Mount – Sion Above was Set by Jane Lead (1694)

INTRODUCTION

This writing is said to provide a “glimpse” into the “mechanism” for the “Universal Restoration of all Apostatized Spirits and Creatures” to their “God and Creator.”

ANGELS?

Reestablishing her over-emphasis on the role that “angles” are to play in Christianity, Lead says that “Numerous of the Heavenly Society” will “talk with you,” which will be “of great advantage.” The “saints which are yet in the Body” physically will have “spiritual Conference” with the “upper Fold” in a “mutual Conversation” of the “golden Chain of Everlasting Unity,” for these “Angelical Spirits” who were “once in Flesh” can “sympathize with us” and “give themselves out most readily for our help.” When this “Correspondency” with “the Heavenly Family” is “brought together” in “Oneness of Spirit,” then “mighty things” will occur. In the context of her other writings, these “mighty things” include the themes of Deification Based on the Big Lie, Taking Dominion, along with “ruling and reigning” in a “theocracy,” performing “miracles” and “executing judgment” in a Sacred Purge.

These “glorified Saints in the World above” will “meet us frequently” since they are “more skillful and knowing” than “Mortals can be.” According to Lead, the “Saints here upon the Earth” will be made to be “Companions to them of high Degree in Heaven,” not unlike those in the Esoteric World who seek to connect with “spirit guides,” “guardian angels” or members of the “Spiritual Hierarchy.” Lead tells us that having learned of such “paternal Powers in Heavenly Places” as the “Father,” the “Son,” the “Virgin Wisdom” and the “Ministering Angels,” it is expedient that we “make use of all these” who contact us and confer with us “for our help.”

Sounding like both Bill Britton and a statement attributed to the Gnostic Valentinus, Lead says that the “greatest of all Mysteries” is that “Spirits, Pure, and Separate,” “may be both with Christ the Head” on earth and with his “body of Saints” who are in the “Heights of Glory.” It follows, we are told, that after the “Everlasting Knot of Marriage-Union” is “tied,” the worthy “Traveler” will be able to join the “Assembly of Perfect-Spirits in Mount Sions-Kingdom.” This sounds remarkably similar to what the 2nd century Gnostic Valentinus had to say about the “elite” joining “Sophia” in the Spiritual Hierarchy-like “Pleroma” at the “close of the age.” According to Lead, the “spiritual Feast” of unity in the “New-Jerusalem,” that is yet to occur “in the body of visible Flesh,” will be the “True Feast of Tabernacles,” the experience of “putting on their Tabernacle-Body” which “belongs to the Enochian Life,” a “Translated State,” the “Resurrection-Life of Christ” who “cometh down in a Fiery-Baptizing-Cloud” to “enter into Souls.”

In *A Visional Appearance, or Prophecy* on July 15, 1694, Lead describes this coming “breakthrough” of the “angels” who await their “union” and “manifestation” through their embodiment in the “sons of God” on earth. Like what “spiritual alchemists” described as the “Great Work” of “putting on” the “immortalizing” “garments” of “transfigured,” “subtle bodies” of “light,” Lead tells us that these disembodied spirits appeared to her as a “numberless Number of bright Bodily-Figures.” According to her, they are the ones “who are waiting” to “break through into” the “Mount-Sion-Principle” within the “walls,” or “Bodily Vehicles,” of all those “that are Redeemed.” They are “bright Angels” who are “always Ministering” and “come amongst Those” who are “pressing into the Light-World.”

In a “Q” and “A” on the means of becoming “one” with the “angelic spirits” who have “departed” from their mortal bodies, and what this implies for their “perfection,” Lead records the following *“Dialogue betwixt Christ, and the Spirit of my Mind”* as follows: *“Q. How shall it be, that a Spirit should thus be mingled, and made one with Thee? Answered it was, Thus, shall each one become a Christ.”*

On this topic, Lead sounds similar to what was said by the 20th century “Christian esotericist” Alice Bailey about the “reappearance of the Christ” and the “externalization of the Spiritual Hierarchy” of “evolved” “beings,” and what Bill Britton and many others influenced by the Latter Rain and the Manifest sons of God doctrines would later teach about the “coming of the Lord” “in” and “through” personal, individual spirits metaphorically referred to as “clouds.” And, as is invariably the case, this doctrinal theme of Deification Based on the Big Lie is accompanied with that of the Sacred Purge of “executing judgment” through the human agency of those bodily infused by the “great cloud of witnesses.” In her own words, Lead states that “THE Hour of God’s Judgment” will be “the Terrible Day of the Lord,” the “latter-day Glory prophesied of” in which “he will Reign Personally in his Saints” before “His glorified Person will come distinctly upon the Earth.” However, returning to her frequently stated theme of a modified “universal reconciliation” with a caveat, we are told that for those who are “taken” in death by this “flood” of “judgment” there will be a “Release” and “Remission” of all in the “fiery Purgations” spoken of by the Apostle Paul as being “saved as by fire.”

Using concepts reminiscent of the Gnostic Valentinus and language similar to that of Manifest sons of God teacher Sam Fife, Lead states that those who die “without having put Christ on” for their “Clothing” cannot come with Him to “the Three Heavens.” Instead, they will be “allowed” to “go on” to a “State of Perfection” later, as will the fallen “Angels” that “deceived and tempted all Mankind,” for all “must be redeemed and restored.” Evidently “discerning” that this idea might ruffle the feathers of more than a few Biblically-based, orthodox Christians, she speaks rhetorically, parroting her would-be critics with, “But you will say, ‘This is only a private Revelation.’” Nevertheless, she continues by saying that “in the fullness of Time” he will “gather together in Christ all things that are in Heaven and Earth,” “consummated in him” a complete and final “Restitution.”

This will be the time when “all” will “return to its Original-Primary-Being,” making a “complete” and “universal Restoration” for “all Apostatized Spirits.”

As has been stated before, “universal salvation” functions, in the hands of Lead and others on the path of the Converging Apostasy, as an Open-Door Doctrine that “leads” to the theme of the Devil Reborn. How? If “all” are to be “restored,” including Lucifer and his “angels,” aka the “fallen” Lucifer-like Multi-Faceted Goddess “Sophia” and her “children,” then the distinctions between opposites such as “good and evil” are erased and what is “light” becomes “darkness.” Furthermore, the deifying infusion of “Sons of Light,” who “without us” cannot be “made perfect,” becomes an invitation to the “fallen angels” to be “restored” to their “former glory” by coming to “incarnate,” inhabit, or “tabernacle” in the “Bodily Vehicles” of “prepared,” “chosen vessels.” This, of course, comes with a repetition of the beguiling promise of Deification Based on the Big Lie that says that on day you will be “like God.”

Lead continues in the same vein with *“A Communication between the Saints above, and the Saints below,”* written on July the 16, 1693. She says that the “saints” above are keen on letting us know that there will be a “Universal Restoration to fallen Angels and Spirits.” This “Jubilee” will “save All.” This will be a “United Love-Harmony from the Highest to the Lowest degree of These Glorified Saints,” who are “departed” from “this Body” but who will be allowed to “put on Bodies of Immortality.” They are “ancient Worthies” who “most willingly meet and confer with us” that we may be made able “to come up to them in unity,” to a “full Body of Light.” In other words, “darkness” has revealed itself by saying that the “angelic” “sons of God” of Jane Lead and her disciples in the Latter Rain movement and the Manifest sons of God ministries are the “great cloud of witnesses.” Operating in a symbiotic relationship where there are “benefits” for both parties, they will include in their ranks the “fallen angels” who seek to be “restored” by “tabernacling” within “chosen vessels,” thus conferring upon their “hosts” the deifying “manifestation of the sons of God.”

Returning to the same old rhetorical games used by false prophets to disarm those whom they deceive, Lead says, “But it may be asked,” how “do Spirits accompany Souls here that are Spiritual?” She nudges closer to her actual intent by asking, “Is it” through “com-mingling by Spirit?” To answer this question, she teasingly dances around the answer by apparently changing the subject, saying “it

is altogether expedient that we get acquaintance with the Servants” in this “Heavenly Court,” for “we have lost much as to the knowledge of Divine Arts” and “the Skillfulness to do wonders.” The answer to the question about the means through which deification occurs is more apparent in some of her other writings. For some reason, however, at this point she has decided to remain relatively guarded. A quick look at the “Epistles” of her Latter Rain disciple Royal Cronquist, however, makes plain the “deep,” dark secret that she is momentarily holding back on. As Cronquist so simply put it, “glorification” of the body occurs when “they” return to take up their “abode” within “us.”

Continuing by stating the desires stated by her personal inspiration and source of “new revelations,” the “Divine Wisdom,” Lead lets us know that “Sophia” needs “her Children” to “know themselves as to their original Pre-existence” in “the Kingdom of the Saints in the upper World.” This is in keeping with the assessment of more than one author who have said that the influence of Plato’s concept of the “pre-existence” of spirits on the thought of many in the Esoteric World is quite often accompanied with a belief in “deification,” which is obviously very present in the writings of Lead and the Manifest sons of God teachers whom she influenced. The “pre-existence” of spirits is also often connected with some form of the idea of “reincarnation,” which is a central tenet of the Kabbalah and the rest of the Esoteric World, and which has its advocates in the deep end of the pool of “present truth” and “sonship” ministries which have Manifest sons of God-based doctrines. Finally, echoing the thought of the 2nd century Gnostic Valentinus, Lead tells us that it is the “Virgin Womb” of “Sophia,” our “supernatural Mother,” who has “brought forth” the “pre-existent” “sons of God” in these “Angelical Births” of the “Host of spiritual born Creatures.”

Lead again asks a rhetorical question which might come to the lips of her critics; “Now it may be demanded, what in Scripture have you to authorize” this “Revelation?” As with many of those influenced by the Latter Rain movement and the Manifest sons of God doctrines, Lead offers the 13th chapter of the book of Hebrews as the entry point into her over-emphasis on “angels” and their “unitive” role in the “consummation” of “heaven” and “earth.” She answers the question by saying that the book of “Hebrews” says that “we are come to Mount Sion” and “to the Spirits of just Men made perfect.” So, she explains, “the Saints here upon Earth” will be allowed to “come up to the Mount Sion perfect Spirits,” to “a cloud

of Witnesses” who are “known by some in this present time.” In fact, she says, undoubtedly referring to herself and other “spiritually minded” people, there are already some who “retain several of these heavenly Intelligents whereby Knowledge is communicated.”

THE SAGA OF THE LATTER RAIN BEFORE IT BEGAN TO RAIN

In a manner sounding remarkably similar to what the “apostles” and “prophets” of the Latter Rain movement of 1948 called the “restoration” of the “five-fold” ministry, Lead said that the “Virgin Mother,” also known as “Sophia,” calls for “the restoration” of five “gifts” that were lost to the Church:

First, “the gift of Prophecy”; second, “the gift of Revelation,” not “from Literal Tradition, but from the Revelation of the Holy-Anointing,” not in “the weakness of the Letter,” but in the “power of the Spirit”; third, “the gift of Vision,” which she says is the ability to “view” “the Celestial” world of “Angelical Spirits, which once did live in Mortal Forms” but are now “clothed” with “Bodies” of “Light”; fourth, “the gift of Power” for “binding, and loosening, shutting up, and opening” in order to do “mighty and marvelous Wonders” which only “impowered Angels” can perform. It is interesting to note that the concept of “loosening” and “opening” has received considerable mileage in the Esoteric World, particularly with those influenced by “alchemy,” in regards to the pursuit of both “transmuting,” or manipulating matter, and “evoking” and employing the aid of “beneficent” “angels” in the pursuit of achieving the deified state of “spiritual flesh.”

Lead interrupts the flow of the list of things to be “restored” by saying, “Come Lord Jesus” to “reign on the Earth in thy Saints.” Placed in the context of her other teachings on the subject, this can be interpreted as “Come” and “reign” in and “through” the “saints,” aka the “sons of God,” the “angelic” “cloud of witnesses” who “without us cannot be made perfect.” Lead then returns to the theme of “restoration,” saying that the fifth item to be “restored” will be “the gift of the laying on of Hands,” a practice of central importance to the “apostles” and “prophets” of Latter Rain movement of 1948. This will be done, Lead tells us, by those who are “Baptized with the Holy-Ghost,” “being filled” and “Deified,” so that the “Healing-Gift” may “spring forth.” Interestingly, the concept of “laying on hands” to confer spiritual power also has misguided roots in the Gnostic Valentinus’ notion that one’s deifying “angel” may be “received” through a

physical point of contact with one already “possessed” by the “light.” It is also interesting to note that for Lead, being “Baptized with the Holy-Ghost” brings not only divinity but also the ability to “heal.”

Lead makes it clear, however, that not all Christians will be “worthy” of this “high calling,” and that only elite and “worthy vessels” will be chosen to have “angels,” whether “fallen” or otherwise, “tabernacle” in their bodies. Only those who have been “prepared” to be “inChristed,” Lead says, will gain these “Powers and Gifts” which will “qualify” them for the deifying “Marriage-Union.” This is like what the Gnostic Valentinus, and those in the Esoteric World whom he has influenced, whether directly or indirectly, called the “sacrament” of the so-called “Bridal Chamber.” According to Valentinus, it is to be the time of the “consummation” of all, when Christ and his “consort,” the “fallen,” Lucifer-like “Sophia,” are brought together in “union,” along with those who have been made deified and “sinless” by allowing their “angel” to come and take up its “abode” within them. Of course, those who choose to decline, will in all good faith be annihilated while the “redeemed” are returned to “right relationship” with their “Source” in the Spiritual Hierarchy-like “Pleroma” of the heavenly realm.

THE COMING OF THE LORD

Sounding like the works-centered human efforts of “Christian esotericist” Alice Bailey, and those who have been influenced by the Latter Rain movement and the Manifest sons of God doctrines, Lead says that there is much to be done in the “Kingdom of this World” before the coming of “the Spirits Day,” who will return and with their bodily hosts “turn the World upside down.”

This “Reign in the Spirit” will be “before Christ in His glorified Person will come distinctly upon the Earth.” Quoting what “Christ” told her in a “vision,” Lead writes that “the manner of my coming” will be through the “Seed of God.” According to Lead, this will cause his “corporate” Body to “multiply itself” and “bring your Christ forth.” This “Seed of God,” a phrase reminiscent of the Valentinian concept of “Sophia’s” “seed” or “children,” will achieve a “visible Dominion Here upon the Earth by Signs and Miracles.” Lead’s ideas are also not unlike that of the Big Event anticipated by many in the Esoteric World, who say that recognition of “the fact” of the “Spiritual Hierarchy” will become apparent due to their coming, or “externalization,” on the “physical plane.” Lead says that

“miracles” will “confirm” that “Christ” is “coming to appear in his Saints” who will be “set over the Earth,” for “dominion shall be restored through the Marriage Union.” Elsewhere, Lead lets it be known that only “worthy vessels” will participate in this deifying “union” with those “departed saints” who come from the “lofty” regions of “heaven.”

Like many who were to later teach “Latter Rain,” Manifest sons of God-based “sonship” and “present truth” doctrines, and who have shifted the eschatological timeline to elevate themselves by taking the prerogative of positions and actions that belong to God alone, Lead feels it necessary to explain “The Manner of Christ’s Appearing.” She does so by saying that the “Reign of Christ upon the Earth in his Saints is drawing very near,” a day “which shall consummate” the “Marriage-Feast” with “Christ” and “Myriads of Angels.”

It must be remembered that the “Marriage-Feast” with “Christ” is understood in the context of Lead’s other teachings as a “marriage” of the corporate “Christ” composed of angel-like “sons of God” in the “heavens” and the “Bodily Vehicles” of the corporate “Christ” on earth. This concept of the merger of God’s “two armies” was “borrowed” from Lead by Manifest sons of God teacher and “prophet,” Bill Britton. According to Lead, in preparation for this Big Event, “deep things are revealed” to “make ready an Espoused Bride” without “blemish,” for such “qualified souls” will be able to “hasten his coming.” Again, for Latter Rain and Manifest sons of God-influenced ministries who have moved their eschatological timelines “forward,” the idea of having control over the second coming of Christ, with the ability to “hasten” or “hinder” his return, runs rampant and can be witnessed in the teachings of the current day “apostles” and “prophets” of the New Apostolic Reformation.

As is said by her disciples who teach Manifest sons of God doctrines, Lead affirms that it is to those who “look for his coming” that “he will first appear.” According to Lead and her disciple Bill Britton, they will “bring him down” and as “Conquerors” they will sit “with Christ the Lord upon his Throne.” If those who espouse this coming-of-the-Lord-in-and-through-His-people version of eschatology are wrong, as I endeavor to show, then who exactly is it that will “return” to a “new age” that has been “purged” of dissenters, had a “theocratic” state established by those who are “Christed” and “taken dominion” and are,

subsequently, ready to “turn it over” to an individual who is in tune with their Esoteric-infused beliefs and practices?

THE DEVIL REBORN

Returning to the format of a “Q” and “A” session, Lead relays the following rhetorical interchange; “Q. *How comes Evil and Sin to be awakened, since from God All Created Beings have proceeded?*” The answer she supplies is that “The Great and Mighty God” has “both of Light and Darkness in Himself,” “Good and Evil, Death and Life,” all “bounded in Unity and Harmony.” This “all-embracing” and “harmonious” yet erroneous line of thinking can be found in everyone from Kabbalistic writers, to the “alchemist” Jacob Boehme, to Manifest sons of God teachers like Ray Prinzing and J. Preston Eby, to Robert DeGrimston, who founded the Satanic cult known as the “Process Church of the Final Judgement,” to mass murderer Charles Manson.

On a personal note, I heard a related idea expressed in a conversation I had with Linda Blood (her real name). She is the author of *The New Satanists* (1994), and an intelligent and tireless educator in the field of “anti-cult” work. To the best of my recollection, Linda told me that she was an ex-High Priestess of Michael Aquino’s Satan worshipping “Temple of Set.” The Temple of Set was influenced by the writings of the occultist and Satanist Aleister Crowley and was an offshoot of Anton LaVey’s “Church of Satan.” I asked Ms. Blood, since I regarded her to be an intelligent woman, what exactly was it that first attracted her to the bizarre set of beliefs she acquired while she was a practicing “Satanist.” As odd as it might sound, she said that her initial introduction to the Temple was through seeing the movie *Star Wars*, followed by an intense contemplation on the “deeper” meaning of the phrase “may the force be with you.” Coming as no surprise, Ms. Blood and the other members of her group attempted to live by Crowley’s axiom as set forth in his *The Book of the Law* which states, “Do what thou will.” Also of no surprise, like so many on the Path of the Converging Apostasy, the members of the Temple of Set sought their own “deification.”

Rather than achieving the purported “deified” state of “balance” and “cosmic equilibrium” where “good and evil” are “brought together,” however, there is instead a lowering of what is “good,” thereby elevating what is “evil.” This makes Lead’s and her fellow-travelers in the world of Satan worshipers’ assertion that

God has both “Light and Darkness in Himself,” along with “Good and Evil, Death and Life” all “bounded in Unity and Harmony,” a pleasant-sounding pipedream, a deception propelled by the proverbial “embrace that smothers.” It is the sort of thing that Jesus talked about, which applies to Lead’s teachings; He said that “a little leaven leavens the whole batch,” and that your “eye” must be “single” in vision for, ultimately, “what fellowship does light have with darkness?”

The Ascent to the Mount of Vision by Jane Lead (1699)

The Ascent to the Mount of Vision is one of Jane Lead’s later published “Prophetic Works,” sent by “God’s Eternal Wisdom,” “Sophia,” to “reveal more” about the “State of Separated Souls” and the “Manifestation of the Kingdom of Christ upon the Earth.” Included are “instructions” to make “the States of the Deceased in the invisible Regions more publicly manifest” as well as a “glimpse of the recognizable attributes to be watched for.” This seems to run parallel with the concept of the Spiritual Hierarchy-like “sons of God” becoming “externalized,” or “made manifest.” In Lead’s words, it will be the time when “the high divine Magia shall be set a work.”

ONGOING REVELATION

Lead says that in this “latter Age” the “Children of the Divine Mysteries” will receive “new and fresh Springs of Revelation,” for God is “not being limited to those foregoing Ages of time” since “the line of his Spirit doth still continue, and extend itself to an unconfined length.” Those “Unlearned” who are “Strangers” to “divine Revelation” have not “gone from the Traditions” by which they are fettered, especially when it comes to “revelations” about “the various Regions of Souls Departed.” These “Unlearned” do nothing fruitful, but instead “Censure” those who reveal the “new Discoveries” of “what is reserved for the latter Ages of time.”

Lead speaks of the “manifold Mysteries” which have been “concealed.” But as we “approach the finishing of the fullness of Redemption,” the “Eternal Wisdom,” aka “Sophia,” “has been pleased” to “make known” to “Impartial seekers” and “Worthy inquirers” the “secrets that appertain to the States of separated Souls.” One of the “Mysteries” which “Sophia” through Lead reveals to “Impartial seekers” sounds as if it has been borrowed from Plato’s ideas about the “real”

and “copies” of the real. She sounds as if she was under the influence of Plato when she defends her practice of Ongoing Revelation. She says that “it was discovered from the Central Light, and Original Copy” which God was “made known unto me.”

TAKING DOMINION

The “Anointed ones” are those through whom “the Lord shall in Mortals Reign.” Sounding like the New Apostolic Reformation “apostle” C. Peter Wager on the topic of a great “transfer of wealth” from the “ungodly” to the corporate “Body of Christ,” Lead says that they “shall eat the Riches of the Gentiles” and possess “the high Prerogatives and great Immunities” that belong to them as “the Royal Seed and Offspring” of “Sophia.” Again, sounding like Plato, Lead says that by “beholding the Patterns” above so that they might be “imitated here below,” the “Power and Authority” of “Dominion will be given to the Saints of the most High.”

TAKING DOMINION AND SACRED SEX?

Lead makes a reference to her *Laws of Paradise* (1695), which gives “the Sum” of “the Particular Laws” to be followed. She says that moral living can be reduced to the “two great Pillars” of the “new Creation-State and Life” which are “Love to God and Faith in him.” “Otherwise,” she continues, “Contradictions” will be brought about by the less spiritually-minded with “their Traditional Laws.” For this reason, the precepts of “carnal minded” Christians “must be subdued and brought under to these highborn Spirits, into whose Hand the ruling Scepter is given.”

This sounds like what Manifest sons of God teacher Bill Britton had to say about those who follow the “dangerous” but acceptable prompting of the “law of the spirit” and are therefore above adhering to any specific Laws of God. It is echoed by Manifest sons of God teacher David Ebaugh, who “simplifies” morality by reducing one’s Christian obligations to the two laws of “loving God” and “watching for the appearing” of the Lord, which in the context of typical Manifest sons of God doctrine means to “watch” for the “coming of the Lord” “in” and “through” his saints. Manifest sons of God teacher Ray Prinzing goes a step further, implying that all that you do as a “Child of God” is in accordance with his “will,” so concerns about one’s actions naturally fall by the wayside. Oddly

enough, a similar generalization of morality can be seen in occultist and Satanist Aleister Crowley's "law" which states to "do as thou wilt" with "love" as your only guidance. This deconstruction of the "laws of God" does not automatically herald the licentious sexual behaviors advocated by those more deeply entrenched in the themes of the Converging Apostasy, but it does provide an Open-Door Doctrine to the theme of Sacred Sex.

DEIFICATION BASED ON THE BIG LIE AND TAKING DOMINION

Lead foretells "the Arrivement to the Patriarchal Age" which existed "before the Flood." This will be the time when some "shall be counted worthy to Personate his Reign upon the Earth," meaning those are to be "inChristed" and therefore "all deified." At this "attainment" to the "perfect State," the "true Bride and Spouse of Christ," those who are the "first Fruits" of the immortal "Glorified State," will "reach unto a full growth" and celebrate the "nuptial Day with her Bridegroom." Lead tells us that the "Divine Wisdom," "Sophia," will "unfold the greatest of Secrets" about the "Golden Age" and the "swallowing up of Mortality in Immortality," which is the "swallowing up" of the "outward Body" into an "immortal figure of Glory." This will be when Christ comes to "Reign upon the Earth in his Spirit" which will be "made manifest in his Temple-Body," aka his "Bride," who is "Cloathed" in a "flaming Robe."

Leads says that some "through doubtfulness" may "not be able" to proceed "beyond the Mortal Life." However, "This will in no way hinder" their "Fellowship with those others" who wait in the "heavens" for their "manifestation" as "sons of God" and will therefore be "privileged" to "descend" "together with them in the Nuptial Unity." In other words, those who "descend" will "clothe" the "Bride" with their "immortal" spirits so that, together, they may form the empowered, deified "Bride" of Christ on earth.

Having been "glorified," "the Chosen" will "revive the Ancient Miraculous Powers," thereby allowing "the Kingdom of God in his Saints" to be "made Manifest" and "overtop all the Kingdoms of the Earth." As they "rise from one Glory" to another until they attain "the fullness of the Father's Glory," they will be "cloathed" by their "Ethereal Body" which will "penetrate through the Grosser part" of their physical bodies. This will enable them to "walk upon the Waters," "pass through Doors" and be "swift of flight," able "to outrun Chariots and

Horsemen.” They will be “the first Fruits of the Resurrection-State” with “Bodies durable and incorruptible” at “this great Appearance of Christ in his Saints,” the time when “the bright Sun of Righteousness” will “appear and shine forth in his Temple Body, which is his Spouse and Bride.” It takes only a very cursory reading of any of the major Manifest sons of God teachers, take your pick, to get an ear full of this same sort of superhero-like, over-the-top triumphalism.

According to Lead, they will have the power to heal or kill. For example, she says, like Manifest sons of God “prophet” Royal Cronquist and at least one member of John Robert Stevens’ “Church of the Living Word,” that “there will be outward Medicines discovered that have not yet been that will have a wonderful Efficacy for recovering the lost Paradisiacal Body,” meaning that through a merger of spiritual and scientific techniques “immortality” will be achieved. Conversely, the elite will receive “special Endowments and Spiritual Gifts” such as those the Apostle Peter had when he “perceived the perverse design of Ananias and Sapphira,” which resulted in their death.

We are told that all of these occurrences “will not be all at once,” but “by Degrees.” There will be “several Signs” that “fore-run it,” and “there will be some Bright Stars that will rise and go forth as Lightning upon the Earth.” This sounds more like the operations of those that the Esoteric World calls the “evolved” beings of the “Spiritual Hierarchy” who are to be gradually “externalized” and “take control” of “world affairs.” Lead continues by telling us that when these “Bright Stars” are “made manifest” by incarnating in our “Bodily Vehicles,” then “Immortality of Life” will “be completed fully.” This is the culminating point in history, when “that Sphere of Light,” the “New Jerusalem” which is the “corporate” Body of Christ in the “heavenlies,” will “descend into our own Essential Heavens” that “we may become Metamorphosed” into “the same Glory” and “repossess” “our lost Kingdom.”

The recovery of “dominion” over “our lost Kingdom” is expressed by Lead in typical Manifest sons of God terminology as “the Woman Cloathed with the Sun” which “brings forth the Man-Child” to “rule and reign” and who signifies “this great day of Dominion and Power over the Earth.” Putting in an interesting twist that is agreement with the 2nd century Gnostic Valentinus and Manifest sons of God teacher Royal Cronquist, who say that all “angelic” spirits are essentially

“masculine,” Lead says that “dominion” will be “restored” through the “Male strength of a Godhead-might,” even though she acknowledges that this will include “some Persons both Males and Females.” Reaching for the stars in an “alchemical” sort of way, Lead says that those “Qualified to bear rule and to manage the Rod of Power” will ultimately have “dominion” over “all the outward Constellations,” the “Planets,” and “all Sublunary things” which will be “put under their Feet” as these “High-born Spirits” are “robed” by “their Cloathing from that Sun.” There is much to unpack here, but suffice it to say that Lead’s conception of the “cosmic” breadth of “dominion” puts her in the same camp as her “alchemist” contemporaries and her spiritual descendants in the Latter Rain, like the “apostles” George Hawtin and Franklin Hall and the Latter Rain-influenced cult leader “Moses” David Berg. In addition, in pursuit of this Cosmic Conquest, she aligns herself to the teachings of the founder of Mormonism, Joseph Smith, the Satanic group known as the Order of the Nine Angles, and some Neo-Gnostic and “Esoteric” Neo-Nazi groups.

THE MULTI-FACETED GODDESS AND ANGELS?

Lead relays what she claims to have seen in a “vision,” apparently from the past, telling us that from out of “certain figurative Bodies” there “came several rays of Light” which “did enter into these Figures” producing a deifying “Transfiguration.” She refers to “these Saviours” as “others” from “succeeding Generations.” This sounds much like Manifest sons of God teacher David Ebaugh who taught extensively on the “great cloud of witnesses” who “without us” cannot be “made perfect” and the idea that both “we” and “they” can act in a symbiotic capacity as “saviors” to bring about the fulfillment of what he called a deifying “body salvation” at the symbolically phrased but experientially anticipated “Feast of Tabernacles.”

Lead says that in her “vision” an “Angel” was “commissioned to give a call to those who had a desire to be made skillful in the Theosophical Science” and would as a result become “exercised in the divine Magia.” Lead goes on to say that the “commission” of this “Theosophical Science” is to be overseen by “the divine Sophia” herself so that “the work” will be “perfectly consummated.” Through this, “her” “Magical Children” will be empowered to “recover the lost

Paradisiacal dominion” of our “pre-existent,” deified state as “sinless,” “angelic” “sons of God.”

We are told that we now “approach the blissful Day” of “the gathering” of “Saviours” for the “Knot of Perfect Love-Unity” in which “we” and “they” will be “tyed and knit together” as “they” “descend” into our “Bodily Vehicles.” In this way, we will become “Metamorphosed,” or “Transfigured,” as that which is mortal is “clothed” with the “immortality” of “Resurrection” life. Lead tells us that these “great Saints” on the other side of “the veil” are “also made Saviours” and therefore make “intercession” for “their fellow Members that have lagged behind.”

Anticipating questions that might arise concerning the Biblical basis for her teachings on deification through “union” with “angelic” beings, Lead asks rhetorically, “Where is it that this Mountain and Holy Paradise shall be found?” Her answer aligns with and confirms the consistency of her other teachings concerning the deifying “merger” of “God’s two armies,” one on earth and the other from the “angelic” realm. Lead says that “it is found,” referring to the symbolic “Mountain” that she calls “Mount Zion,” where those who are “fetched” to “descend” will stand in “Power and Spirit.” In other words, there at the metaphorical “Mount Zion,” “they” will be “gathered” to “unite” as they are “tyed and knit together” in a symbiotic deification with “worthy seekers” on earth “through” whom “they” will “Reign” together.

Using language similar to that of the Esoteric World when the relationship of humanity to the “Spiritual Hierarchy” is described, and following in the footsteps of her spiritual mentor Jacob Boehme, Lead says that “the Elders before the Throne” have “Power and Command given” to them so that they may “govern and manage the Affairs of the lower Regions.”

Lead describes an altered Godhead by saying that it is “Co-mingled with all variety of Glories” with “the Glorified Person on one side,” meaning Jesus, “the Princess Wisdom on the other,” meaning the one she refers to as the “Great Goddess Sophia,” and “the Court being all filled with Angelical Spirits,” meaning those “perfect spirits” in the “cloud of witnesses.”

Sounding like the 2nd century Gnostic Valentinus or the Kabbalah, Lead says that God “has in himself” the “Eternal Virgin-Womb.” She goes on to say that God will

put the “All-fullness of his Deity” in a “Habitual Place” when “all pure Spirits again return to their Dwelling place which is God, All in All.” This is like the Big Event of the Great Return to “union” with one’s “angel” in the Spiritual Hierarchy-like “Pleroma” at the “end of time” as spoken of by Valentinus. This sort of concept not only imbues much of the Esoteric World, it has also found its way into the “Christian” branch of the Converging Apostasy through Jane Lead’s teachings that have influenced the Latter Rain movement of 1948 and the Manifest sons of God ministries which it spawned.

THE SACRED PURGE

Lead says that “Perfection,” which will be “poured forth as a Flood of Flaming Love,” will “burn away” all “Transgression and Sin” of the “Earthly Image” so that “Christ will live” in and among “this selected number” upon whose “Shoulders the Government of his Kingdom is to rest.” She adds that although “the Heavens” have “been shut so long,” they “shall now open” in order that “ministering spirits” may “descend” upon “chosen vessels.” Like the “externalization of the Spiritual Hierarchy” spoken of in the Esoteric World they are, as she puts it, “brought down for the management of these lower Regions.” Revealing “their” tyrannical nature, and sounding like the teachings of the occult-inspired, white-supremacist, Christian Identity preacher Wesley A. Swift and God’s “angelic” “vengeful ones” as taught by Royal Cronquist, Lead tells us about the “return” of these “ministering spirits.” Acting like Spiritual Conquistadors, we are told that “all shall be forced to acknowledge that these are the Anointed Ones” upon whom the “Heavenly Power shall descend.”

In order to be empowered and to cooperate with this ministry of “enforcement,” the “Chosen” on earth will have “free recourse” to that “upper Kingdom” and have “great Freedom and Familiarity” with these “Saints in the higher” realms of the spirit world. Sounding like Plato and the occult axiom that states “As above, also below,” they will “run parallel with what is transacted among” those in the “upper regions” so that, by working together in a symbiotic relationship, “both the higher and lower” will “determine what high Miraculous Works shall be expedient to be wrought.” As has been stated elsewhere, according to typical Manifest sons of God doctrine, among the “Miraculous Works” to be accomplished in the “end-times” is not only the power to “save” others through

facilitating their “union” with the individual members of the “cloud of witnesses,” thereby “healing” them, but it is also the power to kill, thereby “releasing” the “creation” from its “bondage” to “sin.”

For example, Bill Britton taught that the “Great and Terrible Day of the Lord,” to be administered through the human agency of the “manifest sons of God,” will “take” the “wicked” in “death” through a “flood of judgment.” Similarly, according to Lead, the “Waters” of judgment that are “feared and expected,” whether they are applied to the “Spiritual” or the literal, physical, “Carnal” realm, will “gush forth” with the “Violence.” According to Lead, these “Waters” will bring “Destruction to all that springs out of the evil Ground of Nature” and will “overwhelm and drown” the “Thorns of the Wildernessed-Earth.” In other words, as is stated by Manifest sons of God teacher Kelley Varner and New Apostolic reformation “prophet” Bill Hamon, the inward “spiritual” purge is to precede the literal, outward, “carnal” purge of the physical realm. In this way, the theme of the Sacred Purge is presented with an elusive, “spiritualized” double-speak in order to hide the means of accomplishing the “physical” purge through a murderous “ministry of love.”

To borrow one of Lead’s rhetorical devices; One might still ask - is the locus of the “purge” to be “within” to cleanse the individual of sin, or “outward” to “cleanse” the world of those who produce sin and are therefore deemed to be the “ungodly”? According to many Manifest sons of God ministries who have taken their cues from Lead, the answer is “yes” to both “purges.” This two-edged “purge” not only “purifies” the “spirit,” it also brings about the “release” of all of creation, which “groans” to be set free from this “bondage” to sin and the “corruption” of “mortality,” which is the “last enemy” to be “destroyed.” In this sense, the “salvation” of the earth and its inhabitants is contingent upon the “destruction” and removal of those who through their “ungodliness” “subject” the creation to “corruption” and “decay.”

Speaking in the same duplicitous, devil-tongue language as her disciples, the Manifest sons of God teachers Bill Britton and Sam Fife, Lead says that “the Worldly Inhabitants shall be amazed and tremble for fear at the brightness of their Appearance.” As has been pointed out elsewhere in my letters to Britton and Fife, it is typical of Manifest sons of God doctrine to say that the “enemies of God” will

be “destroyed” by the “brightness of his coming,” or “appearance,” “in” and “through” the human agency of the “perfected” “manifest sons of God” who have become “one” with “God’s army” which is to be taken from the “cloud of witnesses” in the “heavenlies.” This places the agency for removing the “ungodly” in the hands of those who say they will become the “sinless,” “manifest sons of God.”

Again, sounding similar to Fife, Lead continues with this line of thought when she says that the “first Fruits” are those “counted worthy” for “this higher State.” She says that “none can come here,” meaning to this “higher state” of a “Christed Stature” where one is “left alive” to “inherit the kingdom,” unless they have been “clothed” with the “immortality” conferred through a “union” with those in “heaven” and those on earth, that Christ may “swallow up all into his own Deified Being.”

A more subtle version of the Sacred Purge can be seen, ironically, in Lead’s apparently all-encompassing ideas about the “love” and “grace” expressed by “universal reconciliation” and the “seven States or Regions which were allotted to the Dead.” To explain, the Kabbalah and many other Esoteric systems of religious thought make “salvation” a progression through successive lives, levels or phases. Similarly, Lead asserts that those who have “Lived and Died” in “Wicked and Diabolical” ways will nevertheless have “their places” in one of the seven “degrees of the Deceased and separated Souls” where “they are to be Punished till the decreed Ages of Ages are expired.” This “great Mystery and Secret” can function, like that of “reincarnation” in the Esoteric World, as an Open-Door Doctrine to the Sacred Purge by way of cheapening life.

In other words, if you are given the opportunity to live as “wickedly” as you wish but believe you will be given a “place” on your way toward eventual “absorption” into the “Deity” from whence you came, then the concepts of salvation and judgment mean nothing. In addition, if you believe that those who are to “taken” in death will either be placed on the elevator of progressive salvation, or given another chance through reincarnation, then killing others in a Sacred Purge can be done without compunction or any sense of worry for the destiny of their souls. In this sense, murder can become a virtual human sacrifice performed in the “service” of God.

The prerequisite of becoming deified, or “Christed,” will “go forward,” as Lead says, until “that which is perfect do so enter into every Member.” According to her, even Christ “does not account himself perfect till every Member be cojoined with him.” As has been seen through numerous accounts from Jane Lead and her disciples from the Latter Rain movement of 1948 and the Manifest sons of God ministries which it spawned, to be “cojoined” with Christ is redefined as “becoming” a “Christ,” what Lead also refers to as “personating” Christ that he might carry out all “end-time” judgments and “rule and reign” “in” and “through” his corporate Body which is his “Bride.” Lead continues this line of thinking by making an allusion to the “manifestation of the sons of God,” for which the “whole creation groans” in anticipation of, when she says that the “high Saints do Sympathize with the groaning Creation, because till all are brought in, their Joy cannot be full.”

This reference to the “high Saints” in the “great cloud of witnesses” is not unlike the stated desires of the “Watchers” of *The Book of Enoch*, the “evolved” beings of the “Spiritual Hierarchy” as taught in the Esoteric World, or the “over-weening” “concern” of the “fallen,” Lucifer-like “Sophia” for the deifying “liberation” of humanity as taught by the Gnostic Valentinus. It follows, according to Lead, that we are to “enter into the Covenant of Baptism for the Dead” by “helping them forward in their Process” through “Concurrence and Union of Spirits with them.” In other words, the prerequisites for carrying out the Sacred Purge include Deification Based on the Big Lie through coming into “union,” as the Gnostic Valentinus put it, with one’s “angel.” In this sense, we are elevated to “divinity” when those who “without us” cannot be are made “perfect” are invited to “tabernacle” within our “Bodily Vehicles.”

ON RACE

Apparently at least partially answering any questions as to her influence on the initial doctrines of the Anglo race-based British Israelism, and its later darker incarnation through the Christian Identity movement, Lead says that “This Nation” of England will act as a transforming “Light and Knowledge.” Accordingly, England and her colonies are “breaking forth” in order to “further increase and multiply” for the “opening of the Fountains” of “such Blessings” with which “the whole Earth should be covered.” Lead then mixes her apparent misplaced

patriotic fervor with more run-of-the-mill Manifest sons of God doctrine. She tells us that “Christ appearing in his Saints” will be able to “open the Heavens,” elsewhere referred to as “Wisdom’s Virgin Womb,” out of which may “descend Flying Angels” who will “proclaim to this Island, and to all Nations and Tribes of the Earth,” the “glory” and “dominion” of his “Christed” ones.

Further Relevant Quotations from Jane Lead

ONGOING REVELATION

In keeping with George Warnock and others of the Latter Rain movement and the Manifest sons of God ministries on the topic of Ongoing Revelation, Lead said that “the gradual opening of the mystery of redemption” is “continually revealing new and fresh things to the worthy seeker.” She claimed, in words similar to most of those influenced by her in the Latter Rain movement, that there was an “Ark of the Testimony” in heaven containing “new revelations” to be “opened” in the “latter days.”

SIGNS AND WONDERS

In *A Fountain of Gardens Vol. 2* Lead speaks in a way that Latter Rain and Manifest sons of God teachers later borrowed by stating that “becoming a member of the Royal Melchizedek Priesthood,” which implies the “immortality” of a “manifested son of God,” will bring about “the return of prophecy and miracles in greater measure than ever before.”

DEIFICATION BASED ON THE BIG LIE

Lead relays her first message from “God’s Virgen Wisdom Sophia” in *The Heavenly Cloud Now Breaking* which, according to Latter Rain participants Larry and Betty Hodges of Shofar Letters Ministries, lays out the plan for the deifying “accomplishment” of “the long-awaited Manifestation of the Sons of God.” In the context of those who were involved in the Latter Rain movement of 1948 and the Manifest sons of God ministries which it spawned, it is interesting to note that the Hodges’ not only make the writings of Jane Lead available at their website, but they also provide links to Lead’s spiritual mentor, the “alchemist” Jacob Boehme.

As is echoed by the Manifest sons of God teachers from the Latter Rain movement whom she directly influenced, such as Bill Britton, J. Preston Eby,

George Hawtin and Royal Cronquist, Lead said that some "will be fully redeemed," "being clothed" with the "immortal life" of a "garment after the Melchizedek order." This, she says, "will qualify them for governing Authority."

ANGELS?

Teaching what would later be picked up by Royal Cronquist, Bill Britton and others in the Manifest sons of God ministries, Lead said in *The Joining of Two Armies* (December 10, 1699), that you should "receive" your "Bridegroom" with "His holy Virgin Train." This notion of a "holy Virgin Train," "union" with which is seen as the means to "immortalization," is similar to an idea that the 2nd century Gnostic Valentinus taught. He said that the "fallen," Lucifer-like "Sophia" was the "consort," or "concubine," of Christ. She was "cast out" of heaven, the Spiritual Hierarchy-like "Pleroma" of ever-copulating spiritual pairs, in order to bring humanity the "gnosis" of their divine origin and destiny and "salvation" by "union" with one's "angel." Her only "crime" was said to have been looking upon the "angelic retinue" of Jesus with "longing," and desiring to be "reunited," thereby "restoring" her own status of "divinity."

The same basic idea of a "Spiritual Hierarchy" who were cast out of "heaven" for following Lucifer in his "rebellion" against God, is portrayed in a positive light through the Esoteric writings of Helena Blavatsky in the 19th century, and Alice Bailey in the 20th century. As Lead said, "they," the "angelic" "sons of God," "have prevailed for their descent" to "concur and operate with you in the united powers" of "their spirits for help and aid," as "you have great need for such assistance." This is very much like what is taught in Manifest sons of God circles concerning communication and cooperation with "angels" and, ultimately, coming together in a deifying "union" of God's "two armies," one being the "great cloud of witnesses" in the "heavenlies," and the other being the "corporate" Body of Christ on earth.

Speaking in terms consistent with the Kabbalah-influenced "Jacob's Ladder" concept of alignment, or "union," with angels who "ascend" and "descend" on the Body of Christ, Lead states that the "Bodily Vehicles" of those "chosen vessels" who are "called" will be actively "bringing heaven down upon the earth," as the "New Jerusalem state."

Lead further explains this idea in *The Heavenly Cloud Now Breaking; The Lord Christ's Ascension-Ladder sent down, to show the way to reach the Ascension, and Glorification through Death and Resurrection*, where she writes in terms and themes picked up later by Manifest sons of God teachers Bill Britton, J. Preston Eby and others. According to her, the "heavenly cloud" is the "cloud of witnesses," composed of actual individual, personal spirits. It is the personified "Shekinah" of the Lord, identified in the Kabbalah with the Lucifer-like "Sophia" of the "left-hand side," the intermediary "bridge" between humanity and the "angelic realm." The "heavenly cloud" is also referred to as the "Parousia," the coming of Lord through "angelic" "sons of God" who "descend and ascend" on the "son of man," which is the "Body of Christ," the "fullness" of his "expression" here on earth. This concept is a point of interest in common with the Esoteric World; it outlines the "manifestation of the sons of God" of the "Christian" world and the "externalization of the Spiritual Hierarchy" of the Esoteric World. This Big Event is to be brought about by the "channeling" or "union" of God's "two armies," symbolically revealed, as Lead and her disciple Bill Britton have done in Kabbalah-influenced, Latter Rain fashion, through teachings on "Jacob's Ladder."

In her *The Heavenly Watchers* (January 6, 1700), Lead, apparently drawing from *The Book of Enoch*, a favorite text of the Esoteric World, identifies "Watchers" as those "spirits" who "help," "aid" and eventually "return" to "unite" in a deifying "comingling" with the "Overcomers," aka the "manifest sons of God." She writes of a "vision" that she had in which she saw "numerous figures appearing in shining garments," who were "Holy Watchers sent down from the heavens." This view of benevolent "Watchers" who will "return" to bring deification and assist in carrying out the "judgment day" is picked up later by the racist, occult-inspired, white-supremacist Christian Identity teacher Wesley A. Swift. Lead continues by saying that "some persons" who are "found under this watchful sequestration" will "unite with and secretly assist and support" in the momentous event of deification. This "union," she tells us, must occur "before the mighty works" that will "usher in" the "dominion of Christ's Kingdom."

In other words, first comes a deifying "union" with the "angelic" "sons of God" who "descend" from the "great cloud of witnesses," and who "without us cannot be made perfect," then comes the ability to perform "miraculous" "signs and wonders." This will expedite the beginning of the "rule and reign" of Christ "in"

and “through” his “Christed” ones who “execute judgment” in order to “hand over” a “glorious kingdom” to an individual they suppose will be “Christ.” The “supernatural” work of Lead’s “Watchers” and the deification brought about by “comingling” with them finds a clear parallel in the Esoteric World through the writings of Alice Bailey in the early to mid-20th century. In Bailey’s presentation of the same basic idea, the undeniable “aid” of the “Holy Watchers” becomes the “fact” of the “Spiritual Hierarchy,” and “comingling” with “angelic” beings becomes “channeling” highly “evolved” entities.

Lead sheds further light on this “union” with the rhetorical question, “Who would not be willing to wait” until “this resurrection-marriage may be consummated?” According to her, it will be the “nuptial union” with the corporate “fullness of the Godhead.” Again, as with the Gnostic Valentinus and those in the Esoteric World whom he influenced, the idea of the “Godhead” is often understood as a near-infinite spiritual world of “emanations,” a plurality of divine, personal components that proceed from the unknowable “One,” which can be contacted and attained to through “mediators,” like the before mentioned “Watchers” of *The Book of Enoch*, the “Spiritual Hierarchy,” or “angelic” “sons of God” in the “great cloud of witnesses.”

Lead talks of “angels,” the “ladder” and the “manifestation of the sons of God” in the context of the overlapping scripturally-based metaphors that Manifest sons of God teachers from the Latter Rain movement used to introduce the concept of deification. According to typical Manifest sons of God party-line, this deification occurs when “angelic” spirits in “heaven” come into “union” with the “corporate body of Christ” on earth, “incarnated” in the symbiotic relationship of becoming jointly “deified,” and therefore made “perfect.” In Lead’s words, “Ye are come unto Mount Zion,” to an “innumerable company of angels,” to “the spirits of just men” who will be “made perfect.” She then adds to her snowballing, unfolding meaning by saying that “further progress may be had by those who died in the faith on the ladder.” This is “because without us they cannot be made perfect.”

In other words, the possibility of this spiritual “progression” is primarily due to the fact that, as Lead puts it, they no longer have “Bodily Vehicles.” However, “there is an appointed time” when those “sons” who are in the “heavens” “will be manifested outwardly.” In terms used by her disciples in the Latter Rain movement, she says that this is the “manifestation” for which “the whole creation

groans” while they are “waiting for the adoption as sons.” As has been said by Bill Britton, a Manifest sons of God teacher and one of Lead’s more influential disciples, it is at the “adoption” that the “Overcomers” will receive “full sonship,” having followed Jesus the “Pattern Son.” As a result, according to Lead, they will become “all deified” as the “corporate Christ.”

ONGOING REVELATION AND THE SACRED PURGE

Sounding like the “prophet” William Branham and many others whom she influenced in the Latter Rain movement, Lead claimed that she had obtained “special revelation” into the nature of the “Seven Seals of Revelation.” She also makes it clear that, having equated “angels” with “the sons of God,” that it is the elect who will “rule and reign” and “execute judgement.” She states this point with the emphasis of all caps and italics, saying “WE REMIND AND MAKE OBSERVATION THAT WHEN ANY GREAT AND MIGHTY CHANGE WAS EVER BROUGHT FORTH AND EFFECTED UPON THE EARTH IT WAS DONE BY *Angels that descended from heaven.*” This is a lightly-veiled, all-encompassing Open-Door Doctrine. In other words, according to Lead, the “mighty Changes” that are to be “brought forth” by “Angels that descend” from “heaven” include their deifying “union” with “worthy,” “chosen vessels.” Having “effected” this “mighty change,” the “angels” will empower those who they have deified to “rule and reign” and to perform “miraculous works.” “They,” through “us,” will then bring about the “execution” of a modified “judgment day” in which “all are saved,” with the caveat that some will be “saved” in “spirit,” even if their bodies are “destroyed” as by “fire.”

TAKING DOMINION AND THE SACRED PURGE

In her *Alarm to the Lamb's Holy Warriors*, Lead speaks of “executing judgment” using terms typical for those that she influenced in the Latter Rain movement and Manifest sons of God ministries. She said that the “Heavenly Armies” will “join their forces and powers with the Holy Warriors here upon earth” in order “to take vengeance on all those that have usurped the Dominion and Kingdom from Him, whose right it is in His Saints to reign.” After “taking dominion,” these “Holy Warriors” who have been “joined” by the “Heavenly Armies” will, according to Lead, “smite on this hand and on that hand.” As a reminder, in the context of Lead’s other teachings, it is clear that “taking dominion,” “ruling and reigning”

and executing “vengeance” are to be carried out *through* the human agency of those who have become “inChristed” after their “union” with the “perfect spirits” who are to be incarnated in the “Bodily Vehicles” of “prepared,” “chosen vessels.” This idea is consistently promulgated by those who I refer to as the “Big Four,” meaning those “apostles” and “prophets” of the Latter Rain movement who taught Manifest sons of God doctrine. Significantly, it is also consistently seen in the teachings of the influential Christian Identity preacher Wesley A. Swift, which brings together in one package the ideas of the Esoteric World, Manifest sons of God doctrines, and the white-supremacist racial theories and penchants for violence found in the KKK, Neo-Nazi, and Alt-Right blended versions of making America “great again” for the “Aryan race.”

The key to understanding the forked-tongued presentation of the Sacred Purge as taught by Lead and those in “present truth” or “sonship” ministries is that they often hold two apparently contradictory concepts together at the same time in a modified “ultimate” and “universal salvation.” This is done by conceding that the physical “purge” of the “ungodly” will indeed be carried out “through Christ in his saints,” but that the “spirits” of those who are “taken” in judgement will ultimately be “saved” as “by fire,” even though their bodies are “destroyed.” In addition, it is said that “judgment” begins “at the house of God” through the inward “purge” of a “cleansing fire” that is administered to those who are “moving” on to “perfection” in the “high calling” of “sonship.” However, after this “purifying” work is done, those who become “manifest sons of God” will be enabled to “execute” all of the “written judgments” recorded in the Bible, thus performing an outward, literal, physical “purge” of the earth by removing those that “offend” or “hinder” the “kingdom,” whether they are Christians or non-Christians.

Using language typical of those influenced by the Latter Rain movement, as can be seen in the teachings of the New Apostolic Reformation “prophet” Bill Hamon and Manifest sons of God teacher Kelley Varner, Lead says that “triumphant victory shall be given” to “the Holy Overcomers.” They “shall be as mighty Saviors and Deliverers” for the “infinite Divine Wisdom,” whom she refers to as the “Great Virgin Goddess,” “Sophia.” It is through the influence of the 2nd century Gnostic Valentinus, and later writers in the Esoteric World, that “Sophia” would become the “androgynous,” Lucifer-like, Multi-Faceted Goddess who “seduces”

humanity to embrace the knowledge of their “divine” origin and destiny through “union” with their personal “angels.” According to Lead, it is “Sophia” who “sees it is expedient” that “they,” the “Holy Warriors here upon earth,” become “joined” by the “Heavenly Armies,” so that they might be “invincibly empowered” to “take vengeance” on those who “believe not” the “gospel of the kingdom.” This “joining” of forces is in order that they will be able, as Manifest sons of God “prophets” Bill Hamon and Kelley Varner told me in phone conversations, to “come into perfect love” and therefore, as Lead said, “make infallible judgment” with a pure motive as “judgment” on the “ungodly” is “executed.”

Lead goes on to say that there will be “a council of war called in the heavens” to “fight the Lamb’s battles under CHRIST their great General.” According to her, “Dominion” of the “kingdoms of this world” will be taken back by those who “have overcome all within” so that “also outwardly and visibly” they will become “the Iron Rod” by which “the nations” will be “subdued.” This, again, is like what I was told by both Bill Hamon and Kelley Varner; after we are “perfected” on an individual basis, “inwardly,” we will be able to “execute judgment” with “pure” motive “outwardly.” In this way, according to Lead, “the Crown of Dominion,” which is “guarded by the Heavenly Host of Angels,” will “descend” and be “put upon the first Overcomers.” Of interest is that the “apostles” and “prophets” of the New Apostolic Reformation, such as Manifest sons of God-influenced Bill Hamon and Cindy Jacobs, refer to those in positions of leadership as “generals,” use similar language in regards to “war counsels,” and claim to have held “conferences” with the Arch-Angel Michael.

Lead reiterates the doctrinal fundamentals of the Sacred Purge by saying that the “inner” work of “union” is the precursor to the “outer” work of what Latter Rain/Manifest sons of God-influenced eschatology calls the rulership of “dominion” and the “execution of judgment.” According to her, “none will enter” into the “realm” of “perfection” “who have not” first “found union with Christ within.” He “will reign upon the thrones of our hearts,” Lead says, “until he has put all enemies under His feet.” But the crux of the matter is revealed when she says “then the accomplished work” will be “manifested outwardly.” The forked-tongue, double-speak provided by an “inward” and “outward” distinction of “executing judgment” overrules the notion that Lead’s “loving” message of “universal reconciliation” would somehow preclude “executing judgment”

through “perfected” saints. In other words, the plain and simple message is, to paraphrase the Gnostic Valentinus, along with Manifest sons of God teachers Sam Fife and Royal Cronquist, deify or die.

Furthermore, it must be remembered to place the “work” of “executing judgment,” in its “outwardly manifested” sense, in the context of Lead’s other teachings on “taking dominion.” In other words, the power afforded by realizing the “theocratic” urges of “taking dominion” only serves to facilitate the Sacred Purge. The ramifications of this sense of “power” are exacerbated in those who believe that they will achieve “glorified,” “immortal,” “spiritual flesh,” or “sinless” “perfection,” through “union” with the spirits of those who “without us cannot be made perfect.” Add to the list of doctrinal errors made by this ill-begotten eschatology the power to perform unprecedented “miracles” prior to the return of the literal, individual, personal Jesus Christ, who is said to be “held in the heavens” until he is “allowed” to return to a “Bride” that has achieved “perfection,” and you have a fair assessment of the nature of this “gospel of the Kingdom” which is, in fact, what the Apostle Paul contemptuously called “another gospel.”

All of this is to happen before the literal, personal, individual, return of Jesus Christ. Really? Who would come up with lies of this magnitude? If you are able to answer that question, then try a similar one; what is implied about the source of inspiration from which the roots and goals of this Converging Apostasy have grown and now prosper with many avowed Christians? And what about the sources of inspiration that propelled Jane Lead, the “prophets” and “apostles” of the Latter Rain movement of 1948, the “present truth” teachers in the Manifest sons of God ministries, and their offspring in the New Apostolic Reformation? Don’t simply trust me, hear the answers to these questions directly from the horses’ mouth.

Lead spells out the doctrine of “God’s two armies” by equating the “angels” of the Bible with those who have come together in “union” as the “manifest sons of God,” the “first-born of their kind.” She then quotes Revelation 12 which includes the reference to the “man-child” who is to “rule the nations with a rod of iron,” an often-used scripture found in the teachings of those influenced by the Latter Rain and Manifest sons of God ministries. Bill Britton sounds as if he “borrowed” freely from Lead’s teachings on this and many other subjects. Lead says that

“these ascending and descending angels are none other than the sons of God manifested on earth” who will be “caught up,” or “ascended,” to “the realm of the throne of God as depicted in Revelation 12:5.” She continues by saying that “they will have given” to them “ruling authority.” This means that “all things are theirs,” including “the rule, the throne” and “the kingdom.” In other words, Lead has taken the thematic concept of Deification Based on the Big Lie through “union” with “angels” who assist in “executing judgment” and equated these “angels” with the “sons of God” who will “take dominion” to “rule and reign.” By playing this sort of conceptual musical chairs, like all “good” teachers in the Esoteric World who follow the rules of the Land of Twisted Metaphors, she is able to say more than she actually says by way of overlapping, collapsed contexts. In other words, false doctrines and dangerous ideas can hide behind a series of truths and half-truths, until full-blown, toxic lies are produced without ever having been explicitly stated and, therefore, brought out into the light of day for the scrutiny and condemnation they warrant.

Lead interprets “Jacob’s Ladder” as a kind of portal, opening a connection with the “angels” who, as “glorified” “sons of God,” will “return” to “assist” those at lower “levels” so that they may also reach the “perfection” of bodily “glorification” and be made “manifest” as “sons of God” at the “end of the “age.” According to her, “when Jacob saw the ladder at Bethel,” he saw the “angels of God” who were “ascending and descending upon it,” and he “declared that this was the very” “gate of heaven.” As is similar to what is said by those in the Esoteric World who have been influenced by the Kabbalah, Lead says that “His Body is the ladder, a kind of Ascension Ladder upon which those who are ascending are, upon reaching the top, glorified in spirit, soul and body.”

Lead sounds similar to the founder of Mormonism, Joseph Smith, and those, like Esotericists Helena Blavatsky and Alice Bailey, who taught about “Ascended Masters” and the “Spiritual Hierarchy.” Lead says that “they,” those on “lower,” intermediary rungs of “the Ascension Ladder,” become an “angel of the resurrection” and are made able to “descend as ministering angels to minister that glory” of “immortality” to “those at lesser levels on the ladder in the Body.” In other words, the “glorification of the body” sought out by those who followed the 2nd century Gnostic Valentinus, the Neo-Platonists, the “Christian” Kabbalists, the “spiritual alchemists,” and by Jane Lead and those she influenced in the Latter

Rain movement and the Manifest sons of God ministries, is said to be brought about by the “return” of the “angels of the resurrection,” the “sons of God” who come into “union” with those at “lower levels” of spiritual growth on the road toward Deification Based on the Big Lie.

Lead continues to make it clear that those in the “heavenly” realm will be in close connection with the Body of Christ here on earth when she says, “Those who have Ascended and Glorified are then to descend” in order to show and declare to “their fellow Saints their inheritance” which will be made “manifest” in “this visible, tangible realm” of perfection while here on earth.

UNIVERSAL RECONCILIATION, THE MULTI-FACETED GODDESS AND THE DEVIL REBORN

Lead states her position on “universal reconciliation” in *Prophecy of 1679*, which greatly influenced the Latter Rain movement and the Manifest sons of God ministries. In the larger context of the Converging Apostasy on the topic of drawing all things “together in One,” she says that “total and full redemption” is a “hidden mystery not to be understood without the revelation of the Holy Spirit.”

According to Latter Rain participants Larry and Betty Hodges of Shofar Letters ministries, Lead states in *The Everlasting Gospel* that “this full restitution includes the fallen angels, yes, even Lucifer himself.” This is in keeping with the notion of many in the Esoteric World that have been inspired by the 2nd century Gnostic Valentinus, who say that Christ will be reunited to his “consort,” the Lucifer-like “Sophia,” in order to make all opposites “One.”

Did Jane Lead Influence the Early Shakers?

In a list of titles of books written by Jane Lead, Catherine Van Houten makes an implied introduction to their significance. In doing so, she paves the way for the Open-Door Doctrines of Angels, The Multi-Faceted Goddess, Ongoing Revelation and the Deification Based on the Big Lie. In Book # VII: B-203 Reel 61: 60 *Propositions "The Prophecy of Jane Leads"* (1676), copied by Van Houten, it is said that "excerpts" from "the works of Jane Lead were found among the Early Shaker papers," which are viewed as "direct communications from other realms inhabited" by the "Holy Mother Wisdom," or "Sophia," "Orders of Angels" and "many Sons and Daughters of God from former times." These writings "attest" to "the ongoing, progressively unfolding, work of the Kingdom of God – the heavenly ZION."

The works which are said to have been used by the Shaker Rebecca Jackson in her writings include the following texts of Jane Lead's:

Sixty Propositions to the Philadelphia Society, The Divine Sophia or Wisdom, Light in a Seven-Fold Degree, The Book of the Eight Worlds, A Call to the Holy Warriors and The New Jerusalem.

What do the Teachings of Jane Lead and those of Mormons Have in Common?

In an article posted in December of 2012 on his online blog called *Jane Lead and the Restoration; Or, In Praise Our Heavenly Mother*, the Mormon Steve Fleming lists "striking" "visions" that Lead had of "Sophia." He considers these "visions" to be "Treasures of God's deep Wisdom" that the "Heavenly Mother unsealed to Lead" in her *The Enochian Walks with God*. The points in common with Mormonism that are of particular interest to Fleming include Lead's references to "Enoch, Melchizedek priesthood, Urim and Thummim," a "garment to enter the holy of holies, humans becoming angels and gods, humans helping other humans in their post-mortal progression," "universal salvation" after a "post-mortal purgation," "Mary as the embodiment of Heavenly Mother on earth," "three heavens, and even Heavenly Mother giving birth to spirit children." Fleming continues with his recognition that Lead, as with her Latter Rain and Manifest sons of God disciples, hoped for "a Heaven-Born Society, which by coming

together” with those who await “transfiguration” on earth will “make up the holy Priestly Body” that God will use for “his Tabernacle-Presence.” Of importance to Fleming is the “role of this great prophetess in preparing the way for the Restoration” and the “special role that Heavenly Mother,” or “Sophia,” played in these “revelations.”

To unpack some of the pertinent assertions of the previous list in the context of their parallel ideas in the Manifest sons of God teachings, I will start with the references to “Enoch” and “Melchizedek.” In “present truth” and “sonship” ministries they both are used to introduce the concept of a deification to which the “manifest sons of God” will attain. As for Enoch in particular, he is generally given as an example of a “son of God” with the supernatural ability to “translate” his body or consciousness to another physical location or “realm in the spirit,” i.e., the “third heaven” where “mysteries” are “revealed.”

As has been discussed elsewhere, “putting on” a “garment” of the “resurrection body,” thus being “clothed” with “immortality” and allowed to live as a godlike “angelic” being, “left” alive rather than “taken” in death to “inherit” the “kingdom,” is a central tenet of most Manifest sons of God teachings. It is often coupled with the doctrine of the “great cloud of witnesses” who will “tabernacle” within the Body of Christ on earth, thereby “clothing” them with immortality. In addition, the outlines of an Open-Door Doctrine to the Sacred Purge with a two-faced caveat of “universal redemption” can be faintly seen, yet still recognizable, in the concept of a “post-mortal purgation.”

In other words, Jane Lead and her disciples in the Manifest sons of God ministries say that “all” will be “saved,” but that some will be saved “as by fire” with the “destruction of the body” so that the “spirit” may be “preserved unblemished.” Likewise, Mormon doctrine, according to Fleming, sees the possibility of a “post-mortal” “purification.” When presented within the context of the Manifest sons of God doctrines concerning “executing judgment,” this caveat of the “restitution of all things” affords one with another chance to be “saved,” even if they have been “swept away” in the “flood of judgment” administered by the “manifest sons of God.”

Fleming is also aware that the “notion of Wisdom,” or “Sophia,” as “Heavenly Mother comes from Jacob Boehme, of whom Lead was a follower.” It is of interest

to note, as has been stated elsewhere, that Boehme's ideas were also promoted by Latter Rain "apostle" George Hawtin. These Pieces of the Puzzle of Apostasy which Lead and Mormons have in common should come as no surprise given the fact that both share the ideas of the Kabbalah as a source for doctrinal inspiration. In *Taves's Revelatory Events, pt. 5: What Jane Lead Said* (2018), Fleming is perhaps shown to be at least partially aware of this common Kabbalistic source of inspiration shared by Lead and Smith, when he says that the "numerous similarities between Lead's visions and Mormonism" have "convinced me that Joseph Smith knew Lead's writings well" and, as a possible corollary, the Kabbalistic writings through Lead.

Did the Teachings of Jane Lead Influence Christian Identity?

ON RACE, CONNECTIONS AND INFLUENCES

According to the website titled "Christian Identity Church History," the Christian Identity Church developed from the "Joanna Southcott tradition." It was founded by John Wroe in 1822, and promotes the idea that the "true" identity of the "lost tribes" of Israel has been identified with the "white," Anglo-Saxon race. They cite Richard Brothers as one who the "Spirit of God began to enlighten" in this regard. In 1790, Brothers advocated the "British Israel identity" theory of the "return of the invisible Hebrews" meaning the identification and gathering together of "superior" Anglo-Saxon "diaspora."

Like many other groups that have denigrated the role of Israel and vilified the Jews as, at best, "impostors" and, at worst, "unrighteous" "Christ killers" who must be punished or exterminated, the Christian Identity Church developed these ideas within the broader context of "Western Esoteric" beliefs.

These recurring themes, as reflected in the Christian Identity Church, include a "return" of Christ "through" a "vicarious Church," and an "androgenous" Edenic state to which the "saved" will be returned. In addition, it is taught that a "useful" Devil assisted humanity's "progress" since the "fall was foreordained" so that "there could be a restoration." It therefore "takes Lucifer" to make the "Sons of God manifest" for "all of His Creation." This is likewise stated by Joseph Smith, some Manifest sons of God ministries and "Christian esotericist" Alice Bailey. In

addition, the same perspective has as an “older brother” of inspiration, the 2nd century Gnostic Valentinus, who saw the salvic role of the Lucifer-like “Sophia” as that which provides the “gnosis” of one’s “divine” origin and destiny minus the “fall” or the need for the forgiveness of sin. Likewise, taking his cues from Valentinus, the 20th century occultist and Satanist Aleister Crowley may be paraphrased as saying that humanity was “divided,” not due to sin, but for “love’s sake,” that it might be “brought back together.”

THE MULTI-FACETED GODDESS

According to the Christian Identity Church, the “final Testament at the latter day,” “the Revelation,” is referred to as “Mother's Book.” As was said of “Sophia” by Jane Lead, and similarly about “Sophia’s seed,” or “children,” by the Gnostic Valentinus, we are told that it is this goddess-like “Mother” who will give “birth to the Sons of God.” Echoing all participants in the Converging Apostasy on the theme of Deification Based on the Big Lie, these “first-fruits” are destined to “regain” the spiritual flesh of “eternal life to the body” which “Adam lost at the fall.”

Like Lead, Joseph Smith, the Kabbalah or others who were influenced by the Valentinian concept of pairs of “angelic” “syzygies” in the Spiritual Hierarchy-like “Pleroma” of the spirit realm, we are told that “God created mankind” in a “balance of male/female” in which “everything has its partner.”

For this reason, the “Trinity” includes “the Holy Ghost/Jerusalem” who is “the Mother,” a female “partner” of God. While “Jesus Christ represented the male aspect,” “Shiloh,” like the “Sophia” of the Gnostic Valentinus and the many whom he influenced in the Esoteric World, is “the female partner of the man Jesus Christ.” And like teachings of the Gnostic Valentinus and Manifest sons of God teacher Royal Cronquist, we are told that “When male and female are united, they are referred to as male.”

CHRIST AND THE ANOINTING

The Christian Identity Church denies the unique incarnation of Jesus Christ, positing his “two aspects,” separating the “man Jesus” and the “deifying” or “empowering” “Christ” that “descended upon him” and who, according to them, was a “pre-existent” spirit.

CONNECTIONS AND INFLUENCES

“Jane Lead, Richard Brothers, Joanna Southcott” and others are listed as “messengers” who were “sent in these latter days,” all of whom are said to have “contributed a theological aspect” now included in the “Christian Israelite Church teachings.” It is stated that “Jane Lead was before her time,” but that she “laid a foundation stone” upon which “John Wroe built on nearly 200 years later.”

INFLUENCES AND DEIFICATION BASED ON THE BIG LIE

As with Lead and the Manifest sons of God ministries, Richard Brothers’ ideas developed within the context of his “understanding” of a “pre-millennial message.” As has been stated previously, with the Manifest sons of God version of pre-millennialism comes the skewed eschatological timeline that is a starting point and the justification for the themes of Deification Based on the Big Lie, Taking Dominion and the Sacred Purge. In other words, if your eschatological timeline is “pushed forward” in the way that Manifest sons of God doctrine does, then “all things” that have been written in the Bible about the events of the “end-times” are to thought to occur “in” and “through” the “corporate” Body of Christ at the “manifestation of the sons of God” before the return of literal, a personal, individual Jesus Christ.

It is noted that Lead was “referred to by both John Wroe and Joanna Southcott” and that “her writings are still regarded as important by the Shakers in the US and the Israelite House of Mary.” We are also told that Lead’s *Sixty Propositions* presents “some amazing similarities to many of the Christian Israelite beliefs held today,” as it did for the Latter Rain “apostles” and “prophets” George Hawtin, Royal Cronquist, Bill Britton, and J. Preston Eby who studied it. By using the “numerous publications” of this “English Prophetess” as “Divine” sources of inspiration, and considering *Sixty Propositions* to “bear some amazing similarities to the beliefs” of John Wroe, the Christian Identity Church has arrived at a Latter Rain/Manifest son of God-like position on the deified “man-child” of Revelations 12 and the “preparation for the coming Kingdom of God on Earth” in which “Christ will reign” “within His people.”

They likewise promote Lead’s predictions that only “some” will “come to be fully and totally redeemed” by “having another body put on,” that of the “immortal”

“priestly order of Melchizedek,” a “manifestation” of the “absoluteness of power” which will “bring down heaven upon earth.” This is said to be the “New Jerusalem State” with “its transcendent glory” which “spirits” on earth will be “empowered to bring down to this world.” Through this “they may be the first fruits,” “members of the firstborn of Jerusalem above,” who is “our Mother.” As a reminder, Lead states that this “elite” group will be composed of those who have come into “union” with the “angelic hosts” and therefore become “inChristed.” This deifying “union” is what those influenced by the Latter Rain movement would think of as the “manifestation of the sons of God.”

Another way to look at the “transforming” event of “having another body put on” is to be “clothed” with “immortality” by personal, “angelic” “saints” who are to “descend” in order to, using Jane Lead’s words, inhabit the “Bodily Vehicles” of “prepared” “chosen vessels” in order to make them “all deified.” Similarly, those influenced by Alice Bailey and others in the world of “Western Esotericism” would call this experience “the externalization of the Spiritual Hierarchy,” or becoming a “channel” for more “evolved” beings in the spirit world, thereby getting “clothed” by the “spiritual flesh” of one’s “angel.”

Like many in the Esoteric World and their cousins in the Manifest sons of God and “present truth” ministries, the Christian Identity Church also holds *The Book of Enoch* in high regard as a reliable source of inspiration and doctrine.

As was taught by Jane Lead and many Manifest sons of God ministries, the Christian Identity Church states that “The Resurrection is secured for ALL,” who will be “redeemed in their order,” in a “universal salvation.” In this “resurrection,” it is the “body” which can be “destroyed” in judgment, but not the soul which lives on. Like the concept ubiquitous in the Esoteric World of “returning” to a “balanced” state of “androgyny” after the superior “spirits” in the “chain of beings” and the inferior “material” world of humanity are “united,” we are told that “those that are saved” while still possessing “their physical bodies” will be “returned to the pre-fall existence” of “male and female in a combined existence.”

Before the Latter Rain of 1948 Began to Fall

Having set the stage for an investigation of the doctrinal themes of the Latter Rain and Manifest sons of God doctrines which it spawned by examining the ideas which contributed to the development of its eschatological goals and aspirations, through Jane Lead and her predecessors, we can now turn to a thematic critique of three leaders that preceded the Latter Rain movement of 1948, but continued to be identified with it as it grew and spread; William Branham, Jim Jones and Franklin Hall. Through their use of “ongoing revelation” and their abuse of power as “restored” “apostles” and “prophets,” two of these leaders, William Branham and Jim Jones, gathered followers and developed destructive, thought-reforming cults.

With the inspiration of both Franklin Hall and William Branham the “revelations” of the Latter Rain quickly spread from Canada to the United States and then to the rest of the world. It spawned numerous “cults,” launched the ministries of many false “prophets” and “apostles,” and continues to influence the doctrine and practice of a significant portion of the Charismatic Christian community to this day, as is especially seen through the “megachurches” of the current-day New Apostolic Reformation. It was their work of prepping Pentecostal Christians for the Latter Rain “visitation” of the spirit that “restored” the current ministries of “apostles” and “prophets” and “birthed” the “present truth” of “sonship” teachings, which can be understood as a doctrinal bootcamp for “deification.”

The Latter Rain is also largely responsible for the “Kingdom Message,” which may be understood as Manifest sons of God-inspired ministries with a mandate to “take dominion” of the “kingdoms of this world.” Finally, many of those from the Latter Rain and Manifest sons of God ministries have promoted the “reconciliation of all things,” which means that everyone, including the fallen “angels,” all “apostatized” spirits and “Lucifer,” will be “saved.” As far as humans go, this “salvation” is granted to “all,” even if it requires that they first must be “taken” in physical “death” in order to “purge” the “kingdom” of all things that “hinder” and “offend.” Their spirits, however, are promised to be “saved as by fire.” Can it be said that this doctrinal legacy of the Latter Rain and the Manifest sons of God ministries is in any way possible the “work” of God?

William Branham, Jim Jones and Franklin Hall all demonstrate the results of following these Ongoing Revelations outside of the standards of Biblically-based, orthodox Christianity. This included the acceptance of Extra-Biblical Sources of Inspiration and the promotion of doctrines specifically related to the Manifest sons of God ministries. Just for the record of establishing the many rotten fruits that the Latter Rain movement and the Manifest sons of God doctrines produced, I have attached some of the ideas of William Branham's spiritual doppelganger, Jim Jones.

A Thematic Critique: William Branham and Jim Jones

BACKGROUND

Presenting William Branham and Jim Jones in the same critique may seem to be a bit of a stretch at first, but as you read on, it will become more apparent that they were birds of a feather. Branham is considered instrumental in starting the Latter Rain movement. He was reputed to be a “prophet” and “faith healer” by those who initiated the Latter Rain movement in 1948. By placing him on a pedestal, the many “anointed” leaders and fellow “prophets” who had been influenced by the Latter Rain showed that they had zero “spiritual discernment,” or else they would have denounced Branham for the deluded shyster that he was. Moreover, it is completely ironic to witness those who say that although Branham was a “prophet,” he made many “false prophecies” and eventually taught some “extreme,” “erroneous” ideas.

The irony is compounded when some of the very ones who are able to at least partially pull back the wool covering Branham teach identical or similar themes of the Converging Apostasy. Jim Jones is significant not only in that he was obviously a homicidal megalomaniac, but that he also exhibited the influence of the Latter Rain and the Manifest sons of God teachings and enjoyed a “healthy” competitive attitude toward Branham. Significantly, they shared a mutual admiration for each other. For example, in his *Father, The Hour has Come* (1956), Branham told his congregation “Happy to see” our “host pastor, brother Jamse Jones from Indianapolis.” How is it that the great “prophet” William Branham didn’t have enough “discernment” to know the true nature of Jim Jones?

Apart from his promotion of Manifest sons of God doctrines and his substantial connection with Jim Jones, Branham collected a smorgasbord of Extra-Biblical ideas, made numerous “prophecies” that didn’t come to pass, and gathered a following of believers who revered him as the prophet “Elijah,” thinking that he would “prepare the way” for the return of Christ. Some members of his cult-like group even went so far as to think that he was going to rise from the dead. Below, you will hopefully see enough evidence to determine that Branham, who was so influential for the “founding fathers” of the Latter Rain movement of 1948, promoted the false prophet Jim Jones, and is still held in high esteem by many Charismatic Christians, was a false teacher through and through.

For a thorough debunking of Branham's background, theology, and "supernatural" sleight of hand, visit John Andrew Collins' excellent analysis of the "prophet" at "William Branham Historical Research" at <https://william-branham.org/>



Branham's Grave Marker



Thousands of people supposedly saw this "halo" above Branham's head which was "revealed" in a photograph taken in Houston, Texas, in January of 1950.

WHAT PEOPLE ARE SAYING ABOUT THE "PROPHET" WILLIAM BRANHAM

Hazel Houston wrote about her husband Frank Houston in her book titled *Being Frank*. In it she tells how her husband was influenced by Latter Rain teachings through Gordon Lindsay and accounts of William Branham's "supernatural" gift of "healing." This is significant in that Hazel's husband Frank

was the pastor of Hillsong, an influential Charismatic “megachurch” in Sydney, Australia, until his death in 2004.

Hazel says that Lindsay passed on to Frank “amazing insights” into the “prophetic ministry of William Branham.” According to Frank, Branham could supernaturally “discern” secrets about people, such as where they lived and their phone number. “Isn’t that marvelous,” he told his wife. Still skeptical, Hazel said, “Sounds like fortune telling.” Frank reportedly said, “But he also healed the sick” and could give “scriptural references for what he did.” “Frank, don’t get carried away with such things,” his wife warned. Frank, however, persisted by saying, “You should read it for yourself.” With irony that should not be lost on the reader, Lindsey said, speaking of Branham and his legacy, that he had “never before witnessed” a “ministry that was” so far “beyond any” others.

Kris Vallotton is Bill Johnson’s associate pastor at Bethel Church, a “megachurch” in Redding, California. In a YouTube video, Vallotton said that he has prayed for God to give him “Branham’s mantel,” or “anointing,” meaning the same level of “supernatural” ability to heal and carry out demonstrations of apparent mind reading and clairvoyant-like insights.

MORE “PROPHETIC” COMMENDATIONS

“Prophet” Todd Bentley claimed that it was the same “angel” that “allowed” him to “perform miracles” that “empowered” Branham. Kenneth Copeland’s mentor, Kenneth Hagin, said that Branham was a “prophet.” The “prophet” Earl Paulk said that “Branham and many others” from the Latter Rain movement “were apostles.” Piggybacking on this assessment, Paulk went on to say “I believe there are other apostles and prophets God is raising up.” In the 50’s Latter Rain “prophet” and Manifest sons of God teacher Paul Cain travelled with and “ministered” alongside William Branham. Cain called him “the greatest prophet that ever lived.” According to “apostle” T.L. Osbourne, “The man we know as William Branham was sent to demonstrate God again in the flesh.” Pentecostal “faith healer” F. F. Bosworth claimed that Branham was “the most sensitive person to the Presence and working of the Holy Spirit and to spiritual realities of any person I have ever known.”

THE CONTINUING SAGA OF THE LATTER RAIN

Branham, in keeping with the Latter Rain position on the “restoration” of the current day ministries of “apostle” and “prophet,” quoted F. F. Bosworth as telling him to, “Move on, Brother Branham, go on with the Gospel that you got.” Bosworth further said, “I believe that you are an apostle, or a prophet of the Lord our God.”

ONGOING REVELATION

Branham, in a message entitled *Manifest Sons of God*, said that “end-time” “mysteries” that “have been hid” are now “being revealed in the last days to the sons of God.” To explain himself, Branham goes on to say that the world is “waiting for the manifestations of the sons of God,” which is that “great hidden mystery” which will be “revealed.”

It is common knowledge that Jim Jones held Latter Rain-style “healing revivals.” At one of these “revivals” he had “divine prophecies” pronounced “over him” by William Branham. In fact, Branham “prophetically” launched Jones into the ministry. In an eerily accurate prophecy, Branham said of Jones, “I believe that God’s going to pour out here...Something started. Something’s happening....do you feel it?” Jim Jones, in turn, would tell people who were considering leaving Branham and the “Message” that they should stay because “The Message,” meaning Branham’s undo persuasion and false teachings, “is God.” Like Branham and Manifest sons of God “apostle” and cult leader John Robert Stevens, Jones was able to wield considerable manipulative influence by referring to himself as the “Spoken Word,” aka the “Living Word.”

Branham claimed to have a vision inspired by the “Holy Ghost” describing an “exodus” from out of “Babylon,” which he considered the “cold, formal” mainline denominations. The call to “come out from among them” and to “move on” with the “spirit” was familiar to those in the Later Rain movement who had heard this line ad nauseum from their “apostle” George Hawtin and other “prophets.” Remaining consistent with this great “exodus” and falling away from the faith of the Church, Branham spoke “prophetically” for God by sending these disaffected and vulnerable Christians into Jones’ ministry. The results need not be explained.

EXTRA-BIBLICAL SOURCES OF INSPIRATION

Employing Extra-Biblical themes like those used by his ideological fellow traveler Franklin Hall, Branham preached that “God made three Bibles,” one of which was “in the sky, the Zodiac.” Before moving on to his other two “Bibles,” Branham asks, “What is the first figure in the Zodiac?” He answers his own question with “The Virgin.” This is considered by “present truth” ministries to be symbolic of those members of the Church who comprise the “overcoming Bride,” aka those who will become the “manifest sons of God.” Branham continues with his lesson in “Biblical” astrology by asking, “What's the last figure in the Zodiac? Leo the Lion.” This is considered by practitioners of “Christian” astrology to be symbolic of Christ. Branham mumbles some other “prophetic” nonsense and then returns to the topic at hand by telling us that “back in the days of Enoch” they “made the pyramid.” Connecting Enoch to the construction of the pyramids through the knowledge he gained by conferring with beneficent, “angelic,” Spiritual Hierarchy-like “Watchers” after being “translated” to heaven in an “out of body” experience is a favorite topic in the Esoteric World. A similar presentation of this idea can be seen in the writings of the occult-influenced writings of the white-supremacist, Christian Identity preacher, Wesley A. Swift. So, for Branham, God’s “three Bibles” include the “Gospel of the Stars,” the “Great Pyramid” of Giza and, for good measure, the Bible itself.

Branham taught the “Serpent Seed” doctrine that is popular with various Neo-Nazi and Alt-Right groups. According to Branham, Cain was produced through sexual union between Eve and the “Serpent” in the Garden of Eden. While on the topic of sex, Branham said that “the nation as a whole would be better off if it practiced polygamy.” Despite some of his strict, puritanical teachings, this raises questions about Branham’s sources of inspiration and creates a definite Open-Door Doctrine to the theme of Sacred Sex.

Branham, like all Esotericists, lays context upon context to convey meaning. For example, the following apparent jumble of words and ideas actually creates dog whistle-doctrines that those in the know can understand, and allows one to quickly convey a big “revelation” that would otherwise be time-consuming to produce. Branham says that in “the last days, the top of the pyramid, the crossed

fishes of the Cancer Age in the Zodiac, in the time of the coming of the Leo the lion, in the capping Stone, and in the days of the manifestation of the sons of God” and then trails off. Most of the uninitiated masses would give pause at this point and scratch their heads, amazed and confused. Speaking to those in the know, however, Branham continues by saying “See where we're at? We're right at the end time.” Without belaboring the point, he has essentially employed a combination of “Christian” astrology and Esoteric Pyramidology to “prove” that the deifying “manifestation of the sons of God” is soon to come.

As was mentioned previously, Branham claimed to have a vision inspired by the “Holy Ghost” describing an “exodus” from out of “Babylon,” the “cold, formal” mainline denominations, and into Jim Jones’ ministry. This admonishment came like a fatal blow to those who breathed the rarified air of the Latter Rain movement and the Manifest sons of God doctrines. Because of it, many believed Branham was speaking for God when he sent them into the open arms of Jim Jones.

AN EXTRA-BIBLICAL FAUX PAS

Brahman, perhaps feeling persecuted for his beliefs and actions, said in his own inimitable brand of “prophetic” grammar, “Now, they want to say I'm a mental telepathist, you know, a super-sensory perceptionist. 'Course them things has got to rise, the Bible said they would.” If we were to go one step further, it would not be difficult to agree that the Bible also warned that many, like Branham and Jones, would come in “God’s name,” but would stop far short of preaching God’s word.

TAKING DOMINION

Branham, as with other Manifest sons of God teachers prompting the need to “take dominion,” said that “He is trying to place His church, to get His church in order, place it in the promised land, so they can enter, so that all the enemies can be drove out.”

ANGELS?

When asked if it was the Holy spirit that purportedly performed healings through Branham, he said no, it was his “angel.” Speaking of the “supernatural powers”

that Branham claimed were given to him by this “angel,” Latter Rain “apostle” Ern Baxter said “He would give accurate details concerning the person’s ailments, and also details of their lives” such as “their hometown, activities, actions - even way back in their childhood.” Baxter naively, or deceptively, went on to say that Branham “never once made a mistake” with this sort of supernatural “word of knowledge.”

Branham became so convinced that Gordon Lindsay's theories about “UFOs” were correct that he began advancing his own version of UFO theology. If there were “bad guy” UFOs visiting earth, he reasoned, shouldn't there also be “good guy” UFOs? For example, in his *The Impact of William Branham’s UFO Theology on Peoples Temple*, ex-follower of Branham, John Andrew Collins, says that in *Christ is the Mystery of God Revealed* (1963) Branham’s “UFO theology” had “begun claiming that UFOs were angels.” Likewise, Jones claimed the he had received “information from an extraterrestrial being.” Collins tells us that more information about these “extraterrestrial beings” has been “found within the transcripts of recorded statements of Jones and Branham.”

In *The Deity of Christ* (1949) Branham, much like the 2nd century Gnostic Valentinus, claimed that humans had “lost [their] origin” in “the Garden of Eden” where they were originally “vessels containing other beings.” In 1955 leaders in Branham’s group, known as “The Message,” taught another concept remarkably similar to that of Valentinus and the founder of Mormonism, Joseph Smith. He said that although humans were “vessels” made of “cosmic light” in the “present dimension,” they would progress “after death” to the “seventh dimension” where God Himself. This line of thinking continued to develop. In 1964 Branham “began to claim that humans were made of “cosmic light” which would eventually be able to “transition to another dimension.”

Throughout his life, Jones “continued to instruct Peoples Temple members in their journey” to “higher dimensions of an extraterrestrial world.” Like Branham, in his *Taking God at His Word* (1953), Jones claimed that he had been “visited by beings” from “higher dimensions” that the Apostle Paul described as the “third heavens.” As the great “prophet,” Branham “frequently claimed” to have “out-of-body-experiences” in the “third heavens.”

He explains the nature of these experiences further, saying that “we have been visited from higher dimensions,” the “third heavens” of “extra planetary realms.” Again, sounding like Wesley A. Swift or others influenced by the Theosophy-inspired “Ancient Astronaut” theories, Branham claims that “We have been visited from time to time by saviors from outer space.” He continues by saying that based on a “great body of scientific study” the “the Ark of the Covenant was a monitoring device from some spaceship outside.” We should be able to accept this, apparently, due to the “fact” that “when people touched it, they died.” Then the “Ark” rose, and like Enoch or Elijah’s chariots, “it was lifted” off of the earth and “it disappeared.”

This “disappearance” is more fully understood in the context of the teachings of Branham’s compadres in the Converging Apostasy with the “great return.” As has been stated before, this “return” to “take dominion,” “purge” the earth of dissenters and usher in the theocratic rule of the one claiming to be “the Christ,” is the return of the individual the “angelic” spirits of the “great cloud of witnesses” of the “Christian” World at the deifying “manifestation of the sons of God” which is synonymous with the “externalization of the Spiritual Hierarchy” of the Esoteric World.

This same sort of preoccupation with UFOs can be seen in the writings of fellow Latter Rain “prophet” and teacher of Manifest sons of God doctrine Franklin Hall and, obviously, with those in the Esoteric World who seek to contact, communicate with, and “channel” the “evolved,” “angelic” beings in the spiritual realm inhabited by “extraterrestrials.”

DEIFICATION BASED ON THE BIG LIE

Jim Jones, sounding like Branham, Manifest sons of God “apostle” John Robert Stevens and many other teachers influenced by the Latter Rain, says that by “manifesting the will of the Father in the Spirit of Prophecy, the Word becomes incarnate anew.”

According to ex-Branhamite Collins, whose research is referenced above, William Branham’s Latter Rain-inspired “Manifest Sons of God” theology also stuck with Jim Jones, who taught his followers that the earth was waiting for them to be “manifested” as “gods” that they might “rule.” For example, in 1972, at The Open

Door, Jones affirms that “What the age needs now is a manifestation of the Sons of God.” According to him, as “the very Sons of Almighty God” you “must become” the “exact replica and image of the Almighty Christ.” He continues with a favorite scripture of Manifest sons of God ministries, saying “He shall bring many more sons into Glory.” Jones then reaches the apex of his doctrinal insanity, saying that since “it is written ye are gods,” and since “scripture cannot be broken,” there is only one ultimate goal to aim for, “to be God in the flesh.” In Collins’ *The Impact of William Branham’s UFO Theology on Peoples Temple, Branham’s Christ Revealed in His own Word* (1965) is quoted. Sounding similar to the 17th century “prophet” Jane Lead or the occult-influenced, white-supremacist, Christian Identity teacher Wesley A. Smith when he claims that that UFO’s are “mystic lights” that will cause “the terrestrial body” to “take on a celestial body.” In *Christ Revealed in His own Word* (1965), Branham says that UFOs are angelic, “mystic lights” that will cause “the terrestrial body” to “take on a celestial body.”

In a recorded sermon, Branham asks his followers if they believe the “sons of God” will be “manifested.” They respond in the affirmative, but to support this point, he directs them to “Romans the 8th chapter” where he reads from the King James version of the Bible, saying “for the earnest expectation of the creation waiteth for the manifestations of the sons of God.” Likewise, in 1966 Jones said “You are a chosen people called” to “come to,” or attain to, a “place of perfectibility,” which is the projected future of those who are made “manifest” as “sons of God.” By doing so, Jones promises, “mortality will be swallowed up by immortality, that the corruptible might put on the incorruptible.” After all, Jones continues, “Jesus said” that “ye are Gods and sons of the Most High.” And as all Manifest sons of God ministries who have been influenced by the 17th century “prophet” Jane Lead are quick to point out, Jones, expecting a return to the “age of miracles,” quotes Jesus who said “these things shall you do and greater.”

Branham, like Bill Britton, taught the concept of deified “sonship” as follows: “Your adoption is not your birth. Your adoption is your placing.” In other words, this “placing” is the deifying “manifestation of the sons of God” reserved for “these sons of the last day.” In a similar way to what Britton taught in his *Jesus the Pattern Son* and what has been stated in Mormon doctrine, Branham said “He become me that I might become Him.”

Making a clear distinction between the faith-based new birth as a believer and the elevated position of one made “manifest” as a son of God, what Bill Britton referred to as “full sonship,” Branham said that when Pentecostals get “borned again” they say “Praise the Lord.” “Fine,” continues Branham, “you're a child of God.” But “that ain't what I'm talking about.” It is upcoming deifying “adoption,” or being “placed” as a “god-like” “son,” that is, according to Branham, the more significant event in the life of a Christian.

Like George Warnock in *The Feast of Tabernacles*, Branham used the following scripture in a way familiar to Manifest sons of God teachers, in which they saw “types and shadows” of the “glorification” of the “manifest sons of God” and the return of God’s “heavenly army,” the “cloud of witnesses” which is the return of Christ in his Body. He says that on the “Mount of Transfiguration” Jesus was “glorified,” which “dressed Him in the robe of immortality,” and that “His raiment shined like the sun” as a “cloud overshadowed” him. As has been stating before, becoming “glorified” in a “robe of immortality” by an “overshadowing” “cloud” is loaded-language for the ears of the followers of Manifest sons of God doctrines. In other words, to be “glorified” is to be “deified,” and the “robe of immortality” which “overshadows” one like a “cloud” is the incarnation of those from the “great cloud of witnesses” who comprise the “corporate Christ” in the “heavenlies.” This is the unholy and unscriptural means to attaining Deification Based on the Big Lie.

TAKING DOMINION AND THE SACRED PURGE

Suggesting the Manifest sons of God theme of “executing judgement” through a Sacred Purge, Branham said “you're going to see the church of God begin to get its place” when it begins to exercise its “mighty power” as was exhibited to “Ananias and Sapphira.” It is important to note that Ananias and Sapphira were struck dead for lying to God and resisting “the work of the Spirit.” Placing this sort of thought in the broader context of teachings about Race and the Sacred Purge, it has also been well-documented that Branham’s KKK connections ran deep. In other words, when precedents for carrying out a “cleansing” Sacred Purge are presented in the context of white-supremacy the resulting recipe for violence is magnified in a dangerous way. Within this context Branham, as with other Manifest sons of God teachers prompting the need to “take dominion,” said that

God is getting “His church in order” so that “they can enter” “the promised land” after “all the enemies” have been “drove out.”

Branham promoted the Manifest sons of God idea that implies that a Sacred Purge is to be carried out by the human agency of the “corporate” Body of Christ prior to his literal, personal, individual return. According to Branham, “what He's coming for” is the perfected “sons of God.” In the context of typical Manifest sons of God doctrine and Branham’s other teachings, Christ is “coming for” a “perfect Bride” composed of “manifest sons of God” that have “taken dominion” and “executed judgement.” Based on the teachings of the 17th century “prophet” Jane Lead, until these things are accomplished, meaning the “works” of Jesus that must be “finished,” it is typically said that “Christ is held in the heavens.”

In 1972 Jones makes reference to “that which was spoken by the prophet Joel.” We must, he says, “understand the Godship degree” at which point you realize that “ye are gods.” In the context of Joel’s day of “darkness,” brought about by an “army” of “mighty men” from whom none can “escape,” rising to the “Godship degree” is a clear example of the theme of Deification Based on the Big Lie which acts to facilitate the Sacred Purge.

SACRED SEX?

In *Marriage and Divorce* (1965), Branham makes reference to “The Covenant of Polygamy” which was instituted for both “man and beast.” According to him, from the “beginning” this “sex law by polygamy” has applied to man. This “covenant” of “one male, many females” is the “reason you see polygamy.” It is based on “one man and a bunch of women” for each man since females are “designed to be a sex act.” America, he concludes, would be better off if it practiced polygamy because “in the nations where they have polygamy it’s a thousand times better.”

A CHRISTIAN NEW AGE?

Using language typical of Manifest sons of God “prophets” from the Latter Rain movement and their cousins in the Esoteric World, Jones said “God is preparing a people to lead the world into the New Age.”

A Thematic Critique: Franklin Hall

BACKGROUND

Franklin Hall, along with the “prophet” William Branham, was an instrumental influence on the Latter Rain movement of 1948. His book, *Atomic Power with God through Fasting and Prayer* (1946), was widely circulated and became a seminal writing for the Latter Rain “brethren.” It advocated prolonged fasting in order to “open up” “revelation,” “praise,” “revival” and “supernatural healings.” At the inception of the Latter Rain, these “fasts” were followed by “prophecies” and the “restoration” of the “Davidic” pattern of “praise and worship.” The movement emphasized the “visitations” of “angels” and the notion that God would “inhabit” the “praises” of “his people,” especially after extended periods of “fasting” as promoted by Hall and his writings. It is interesting, but not surprising, to note that similar prolonged fasts have become a signature part of the spiritual M.O. of the New Apostolic Reformation.

Without being an expert in the way the mind works, it is safe to say that the “restored” forms of “praise and worship” introduced and practiced by Latter Rain participants and those whom they have influenced should be given further examination. In other words, after prolonged fasting, heightened expectations and highly emotional singing, after lengthy periods of learned, repetitive “speaking in tongues” while swaying with eyes closed and hands held upward, it might be reasonable to question just what the psychological state of the participant in this form of “restored” worship might be, along with the validity of what are claimed to be “spiritual” experiences.

ONGOING REVELATION

As with Jane Lead and those in the Latter Rain movement and Manifest sons of God ministries who were influenced by her teachings, Hall says on p. 9 of *Atomic Power with God through Fasting and Prayer* that “Many forgotten Bible truths have been temporarily lost, only to be revived again” in these “latter days.” On p. 18 Hall reiterates the view that the Church must be “restored” through the “ongoing revelations” of current day “prophets” since “the power of the apostolic age was lost.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

In keeping with Jacob Boehme, Jane Lead and William Branham's interest in "Biblical" astrology, Hall said on p. 30 that "the zodiacal sign" of "Scorpio," which is the "eighth sign of the Zodiac," gives us "a picture of a scorpion with its stinger lifted ready to sting." This, says Hall in his own inscrutable way, "is a sign of death and is supposed to govern the sex area." Jesus, he continues, is represented by the astrological "sign" of the "Judge" who "pulls the STING OUT OF DEATH." In addition, Hall, being fond of reaching out for Extra-Biblical Sources which he apparently believes support his views, says on p. 9 that "Traces of ancient fasting are to be found in ancient Chinese and Hindu writings" and American "Indians also practiced it."

THE SACRED PURGE

Hall writes of the role of the "manifested sons of God" in the "judgement day" on p. 13 of *Miracle Word* where he says "Wickedness, including the unrighteous, have to be exterminated. This time of judgement is very close to the world now." Sounding like fellow Manifest sons of God teacher Bill Britton and his associates' teachings on "executing judgment," Hall says that "Those taken away will be killed. Taken away, mind you, with death."

On p. 13, Hall gives a clear indication of the role that "taking dominion" and establishing a "theocracy" would have in facilitating the Sacred Purge, when he says that "as a group from the church take up their authority and rulership of the planet that God gave them, they will be able to choose whom they will to occupy it." This is a reference to the well-trodden Manifest sons of God doctrine based on Revelation 12: 5. According to Hall's paraphrasing, it says that "The man-child group of the sons of God will be required" to "rule all nations with a rod of iron."

On p. 57 of his *Subdue the Earth, Rule the Nations* (1966), Hall continues this line of thinking by saying "To those not accepting this invitation into the Holy Ghost Light of Fire, there is but one alternative: the opposite to light is DARKNESS." The "Holy Ghost Light of Fire," in the context of the rest of Hall's teachings, is another way of saying the "immortalizing" "Body of Light" which the "sons of God" will "put on," or receive, when they are "deified" and "made manifest" to the world. The opposite, "darkness," equals extermination, being snuffed out by the "harbingers of light," the "manifest sons of God" who "choose" who will be left alive to "occupy" the earth.

Hall is in agreement with Sam Fife and other Manifest sons of God teachers who say that there will be only “one” “corporate man” who is “inChristed” and therefore “remains alive,” while all others will be “purged” from the earth, fulfilling the scripture that says God will be “all in all.” In Hall’s words, the “Fire of Yahweh,” also known as the “Light of Life,” will become, for those who have not come into the deifying “third experience” of “God” through “union” with the “army of God” in the “heavenlies,” a “blinding and consuming fire of destruction!” What must be understood at this point, is that Hall advocates the Manifest sons of God concept of a “Corporate Christ.” This means that whatever “God” is to have done in the “end-times,” including “taking” the “unrighteous” in “death,” will be done “in” and “through” the human agency of the “manifest sons of God.”

On p. 34 of *Atomic Power with God through Fasting and Prayer*, Hall says that “THE DEAD IN CHRIST SHALL RISE, AND WE WHICH ARE ALIVE AND REMAIN SHALL BE CAUGHT UP TOGETHER WITH THEM IN THE CLOUDS.” Why the use of all caps, one might wonder? This is, as is invariably the case with Esoteric teachers who have something up their sleeves, a surefire sign of a dog whistle for those in the know, and an enticement to “hear what the spirit is revealing” about a “deeper truth” for those “pressing on” in the “high calling” of “perfection.” In the context of other Manifest sons of God teachings, the “dead in Christ shall arise” implies the “return” of the disembodied members of “God’s army” who reside in the “heavenly realm.” The Body of Christ on earth is to “meet” them in “union,” it is said, in order to be made “manifest,” deified and thereby enabled to “do battle” with the “enemies of God.”

In other words, those who are “alive and remain” can be understood to mean those who are deified, and are therefore *not* “taken in judgment,” meaning they are not killed for the sake of the “kingdom.” As Hall puts it elsewhere, to be “caught up” to meet Christ “with them” in “the clouds” refers to the “return” of a “corporate” Christ, which is his “Shekinah glory” composed of the individual spirits in the “great cloud of witnesses.”

ANGELS?

Many in the Esoteric World perform a metaphorical merger of synonymous terms when they refer to “space brothers,” benevolent “aliens,” the “Watchers” spoken of in *The Book of Enoch*, “angels,” “pre-existent Sons of Light,” the “aeons” or “angelic pairs” in the Spiritual Hierarchy-like “Pleroma,” the “Great Chain of

Being," the "Spiritual Hierarchy of ascended Masters of Wisdom," "evolved beings" from the constellation of the "Pleiades," the "great the cloud of witnesses," the "saints who have gone before," the "the sons of God" in the "heavenlies" who will be "made manifest," "intermediating" spirits on "Jacob's Ladder," the "bridge" of "the eternal rainbow," and a "corporate," "heavenly" "Sophia" identified as "Lucifer."

For those who follow the symbolic language of these loaded terms, they speak of essentially the same sorts of "exalted beings" who foretell of the same sorts of "events," goals and processes, regardless of the variety of packaging through which they are presented. For example, in his *The Return of Immortality*, Hall states that Christians will learn how to become "immortal" and that this will involve "experiences" with "UFOs." According to him, "these ships and the people in these ships are in etheric matter, which is matter, but subtler than our physical matter." Besides those in the bizarre world of Ufology, which is highly influenced by the concepts of Helena Blavatsky's Theosophical Society and the writings of "Christian esotericist" Alice Bailey, similar comments about the nature of the "ships" and their occupants have been made repeatedly by the racist, white-supremacist, occult-laden teachings of the Christian Identity preacher Wesley A. Swift.

In both his *Flying Saucers: Space Travels* and his *Signs in Heaven and on Earth: Ether Ships*, Hall concurs with occultist N. Meade Layne's views that "UFOs" and "aliens" are synonymous with the "Watchers" of *The Book of Enoch*. As has been mentioned before, in the Neo-Gnosticism of the Esoteric World, the "Watchers" of *The Book of Enoch* are seen in a positive light. They are considered to be those "guardian angels" who fell to earth with the Lucifer-like "Sophia" in order to look over humanity and bring to it back to the "gnosis" of its divine origin and destiny. They have promised, according to this line of thought, to "return" at the "Consummation of all things," the time of a deifying "union" in the so-called "Bridal Chamber." This will be the "manifestation of the sons of God" of the "Christian" branch of the Converging Apostasy, also known in the Esoteric World as the "channeling" of "evolved beings" and the "externalization of the Spiritual Hierarchy," in order to make way for the "reappearance" of an individual that will supposedly be "Christ."

A CHRISTIAN NEW AGE?

On p. 7 of *Atomic Power with God through Fasting and Prayer*, Hall lets us know that it was “In 1848 A.D.” that “the Aquarian Age was introduced to the world.” Did he mean to say 1948, or is he privy to some “secret” source of knowledge that he is unwilling to share? Was he thinking of the Fox sisters and the birth of the spiritualist movement 1848? Regardless, Hall uses the same kind of language that has been used in the Esoteric World and by Manifest sons of God teachers to express the “end-time” expectations of a “new world” and a “new order.” On p. 8 he says “It will be the beginning of a new age.”

DEIFICATION BASED ON THE BIG LIE

On p. 8 of *Atomic Power with God through Fasting and Prayer* Hall makes another apparently Esoteric-based, cryptic reference, stating that “SPACE AND TIME TO GOD WILL SHRINK AND DISTANCE WILL CEASE TO BE, when one receives the light.” The idea of “receiving the light,” in the context the theme of Deification Based on the Big Lie, has a long history. Receiving one’s “angel,” or the “light,” in order to be deified and “sinless” through the “sacrament” of the “Bridal Chamber” was one of the key teachings of the 2nd century Gnostic Valentinus. The same basic idea has been passed down through many streams of the Esoteric World. In addition, it found another avenue of expression through the writings of 17th century “prophet” Jane Lead and her disciples in the Manifest sons of God ministries.

On p. 35, Hall is perhaps making a reference to the influence of the Esoteric World on Ufologists and the “present truth” “revelation” that the “center” of divinity and the source of all “evolved beings” is the constellation of the “Pleiades.” He asks the question, “How could your natural body live in Heaven, as Heaven lies far beyond our solar system?” Hall tells us that “a glorified body” “IS THE ANSWER.” In other words, since only those who have come into “immortalizing” “union” with the spirits of “light” in the “heavenly” realm will be “left alive” to “inherit the kingdom,” they will have attained the “immortalizing” “union” with their “bodies of light,” what Hall’s “alchemical” predecessors called “spiritual flesh.”

On p. 54 Hall says that “there is only one remedy” to the problems of the world, the “manifestation of the sons of God.” According to him, our “complete manifestation,” what other Manifest sons of God teachers refer to as deifying “full sonship” and the “third experience” of “resurrection life,” is to be “put on” at the immortalizing “redemption of our body.”

On p. 59 of *Atomic Power with God through Fasting and Prayer*, Hall speaks in terms that confirm his propensity to draw from Extra-Biblical Sources and his readiness to think like someone from the Esoteric World. He says that there will be a “bringing into visibility” of the “real tangible material” of a spiritual “substance” that “heretofore may not have been seen by the eyes of the ordinary believer.” Hall explains the nature of this mysterious “substance” further by saying that “as we begin” to “do the greater works” of “end-time miracles,” there will be “tremendous manifestations of tangibility,” along with “great and mighty signs and wonders—sometimes called phenomena.”

Why, one might ask, does Hall feel the need to use the word “phenomena” at this point? Normally, in the context of “supernatural” occurrences, this word choice would flow more naturally by saying “psychic phenomena.” This begs the question; what are his sources? Hall’s reference to a mysterious spiritual “substance” that will become progressively more and more “tangible” and “visible” sounds much like the concept of the “etheric plane” which was promoted by 19th century occultist Helena Blavatsky’s Theosophical Society and later by 20th century Esotericists Alice Bailey and Rudolph Steiner. It was said to be the next “plane” of existence above the “physical plane,” a sort of “intermediary” level through which contact with “higher beings” may be established. Hall continues to say, in keeping with the predictions of the 17th century “prophet” Jane Lead and all of those whom she influenced in the Latter Rain movement, the Manifest sons of God ministries, and the current-day New Apostolic Reformation, that these events “will be more and more apparent” and on a “scale of intensity never before seen.”

It is also interesting to note that elsewhere Hall makes reference to this same glorified “substance” in terms that sound similar to the Alchemy-influenced teachings of Jane Lead and her spiritual mentor Jacob Boehme. For them, the goal of “spiritual alchemy” was, like those in the Esoteric World and the Manifest sons of God ministries, physical “transformation,” the deifying “co-mingling” of humanity with divinity, rather than gaining the power to “transmute” other “base” substances into gold. In the context of the Manifest sons of God doctrines, this understanding of “transmutation” aligns with the idea of “body salvation,” “full sonship” or, as Jane Lead and her fellow “prophet” Ann Bathurst would put it, a “glorification” of the body through the infusion of “spiritual flesh.” As has been stated elsewhere, and as can be seen in the writings of Lead and her followers in the Manifest sons of God ministries, “infusion” is synonymous with

the idea of a “union” with the spirits who inhabit the “great cloud of witnesses,” those who cannot be “made perfect” without “us.” This also runs parallel with the teachings of the 2nd century Gnostic Valentinus on the notion of becoming virtually “possessed” by one’s “angel” in order to become “sinless” and “redeemed” from the overarching control of the intrusive "impostor," the creator Jehovah of the Jews. By standing in the line of his historical predecessors in the Esoteric World, Hall falls and has become completely derailed from “sound doctrine.”

CONCLUDING REMARKS

To sum up, it should be clear from the above thematic critique that Hall, as one of the guiding lights of the Latter Rain movement of 1948, was himself deluded, engulfed by every possible "wind of doctrine" and completely disqualified to be followed anywhere except to the shipwrecking of one's faith.

The Big Four: Jane Lead’s Influence on the Latter Rain Movement and the Manifest Sons of God Ministries

Recorded Interviews with Teachers Inspired by the Latter Rain Movement and the Manifest Sons of God Doctrines

In the mid 1980’s, after much reading and the transcribing of many hours’ worth of Latter Rain and Manifest sons of God-inspired literature and taped preaching, I decided to make phone calls to a random selection of those in the movement in order to clarify and confirm much of what their teachings seemed to imply. I recorded 20 phone calls that I made to leaders, assistant pastors, and church secretaries, from small gatherings to “megachurches” which I knew, or assumed, had been influenced by the Latter Rain movement and the Manifest sons of God message. Through the use of selective terminology and a focus on what I knew to be their misguided “scriptural” preoccupations, I pretended to be one of “them,” asking specifically if the “literal, physical removal” of the “ungodly” was to be carried out by the “human agency” of the “sons of God,” the “overcomers” of the “corporate body of Christ” who are to “take dominion” politically. I made sure to communicate this point clearly and repeatedly, and pressed for my need to know if an “elite” group of the Church would itself carry out this literal, physical “removal” of the “ungodly” or if, on the other hand, God or his angels would accomplish it supernaturally, or if scriptures referring to the “removal” of the “ungodly” were to be interpreted symbolically. As a result of my inquiries, I got 18 clear confirmations out of the 20 calls that I made, one “be careful what you're talking about, brother” because if we’re going to “talk judgement” we’re going to need to come into “perfect love” first, and one “no...what are you talking about?”

Included in the list of those I’ve interviewed are the Latter Rain “apostle” and “founding father” George Hawtin, the New Apostolic Reformation “prophet” Bill Hamon and the Manifest sons of God teacher Kelley Varner. I also interviewed important associate pastors of the ministries of Manifest sons of God teachers Bill Britton and Royal Cronquist, and Kingdom message teachers Earl Paulk and John and Anne Gimenez. A thematic critique of the teachings of all of these individuals is included in this writing, with the addition of J. Preston Eby and others who I did not interview. Of those whom I have critiqued, I consider George Hawtin, Royal Cronquist, and Bill Britton to be in the category of the Big Four. My reason for selecting them to occupy a more prominent place in this examination is due to the fact that they each “borrowed” from the teachings of the 17th century

“prophet” Jane Lead and, as a result, formed skewed eschatological views regarding what the “corporate” Body of Christ is to accomplish in the “end-times” before the individual, literal, personal return of Jesus Christ is “allowed.”

A Thematic Critique of the Teachings George Hawtin

BACKGROUND

George Hawtin, one of the biggest of the Big Four, has played an important role in the introduction of the Converging Apostasy into Pentecostal and Charismatic Christianity. As the chief “apostle” of the Latter Rain movement of 1948 at its inception, and as a vocal conduit for the transmission of its “new” beliefs and practices, he was able to weld a considerable amount of influence with those seeking “more of God.” Like the others critiqued in the Big Four, he was influenced by the writings of Jane Lead. As a result, he adhered to all of the typical Manifest sons of God doctrines with their skewed order of eschatological events. This eschatological train wreck can be summed up with the following phrase; “everything” written in the Bible concerning “end-time” prophecy will be accomplished “in and through” the “corporate Body of Christ,” his “sonship company.”

This, of course, means that all apocryphal scriptures that refer to Christ returning to “take dominion” of the “kingdoms” of “this world,” “executing judgment,” which includes the physical removal of those deemed unfit for the “kingdom,” and “ruling and reigning” in a “theocratic order,” will be realized through the human agency of a group of “elite” Christians, the “manifest sons of God.” But Hawtin also reaches further into the “deep revelations” of “present truth” to gather and regurgitate teachings on the “pre-existence” of the spirit, along with an inflated importance on the role of “angels” in achieving the “completion” or “perfection” of the “Body of Christ.” He introduces concepts about the “restoration” of the world that sound strangely similar to those found in the Esoteric World of “spiritual alchemy” as taught by Jacob Boehme. In addition, he makes baby-steps toward “Christian” astrology. In addition, he lays the foundational doctrinal groundwork for what I call the theme of the Devil Reborn. He also provides Open-Door Doctrines to the dangerous concepts found in Christian Identity through the racist content of his writings.

Apart from talking to Hawtin on the phone several times, I corresponded with him by letter, attempting to get specific answers from him about his views on Manifest sons of God eschatology and the “deep things of God.” He often preferred to speak in generalities and platitudes, however, and sent me long typed letters and copies of his Jane Lead-infused series of booklets titled *Treasures of Truth*. One of his favorite topics in our conversations and

correspondence by letter was the need for "true" believers on the path to "sonship" to leave the "harlot" churches of the "Babylonian" denominational system, and to "come out from among" them before "judgment" was to "fall." He also, to my surprise, sent highly racist materials, such as the *Living Creature: Origin of the Negro*, which claimed that black people were actually sub-human "beasts of the fields" who had been created for a life of servitude to white people. He cited the well-known racist Howard Rand's "Destiny Publishing" as a source for some of these "insights."

Fittingly, after "complaints" from the Saskatoon-based AFRO-Caribbean Cultural Association, Hawtin agreed to stop distributing the 40-page *Living Creature: Origin of the Negro*. His supposed "recanting" of its racist views by "apologizing" for the contents of the booklet ring hollow, however. According to a May 11, 1989 article by Mark Wyatt in the Regina, Saskatchewan periodical *The Leader-Post*, when asked to clarify his position, Hawtin let it be known that he could "substantiate his beliefs with biblical passages." Fearing litigation from the Saskatchewan Human Rights Commission he said, in his half-baked written apology, that it was "his understanding" that the organization was "deeply offended" by what he had written because they were "of the opinion" that it "exposes" black people to "hatred" and "otherwise affronts their dignity." He then went on to doggedly affirm that he "had a right to express his views."

This is, of course, ironic coming from someone who had excoriated his fellow Christians for decades, telling them to leave the "whore" of denominational Christianity before it was "too late." In the context of his teachings, he was in reality asking them to leave their faith in the Gospel "once delivered," which he equated with a "prostitute," and to instead turn their allegiance to "another" gospel which he proudly provided. I would hope not to follow Hawtin's example by unfairly judging him, but it seems that his unmitigated condemnations of people whom God has forgiven and made clean may have placed him in the company of those who "blaspheme the Holy Spirit."

From George Hawtin's *Treasures of Truth*

THE CONTINUING SAGA OF THE LATTER RAIN

On p. 3 of *TREASURES OF TRUTH, VOLUME 5*, Hawtin aligns himself with the Latter Rain movement, saying that "God thundered" by "prophetic voice" in 1948. In p. 28 of Vol. 30 he says that the "message of the body of Christ came into prominence after 1948." This means, in essence, as you will see, that "the Body of Christ" *is* Christ.

ONGOING REVELATION

Hawtin shows a typical Latter Rain approach to the "unfolding" nature of "revelation" through the "restored" offices of "prophets" and "apostles" and their elevated positions of authority in relation to the Church. On p. 38 *TREASURES OF TRUTH, VOLUME 4* he says that "the church system with all its divisions" is "the harlot," the "Mystery Babylon" spoken of in the Book of Revelation. Page 18 of *Treasures of Truth 6* makes the break with orthodox Christian teaching clear by saying that we need "to cast aside the shoddy garments of our church theology." On p. 9 of *Treasures of Truth 7* we learn that we are to instead rely on the things "written in this book," meaning his own, which contains what he and a multitude of others of his persuasions refer to as "present truths." He, like his 17th century "prophetic" predecessor Jane Lead, says that these "deeper truths" can only be discerned by way of "unfolding revelation."

On p. 12 of *Vol. 19, SEVEN BASKETS FULL*, Hawtin defines a "mistic" as someone who is able to tap into "present truth," someone "who has been initiated into a mystery," which contains doctrines that "can never possibly be understood apart from divine revelation." Hawtin then concludes, in language more often heard in the Esoteric World, that it is a "wonderful thing" to be "initiated into a mystery." In *GLORY TO GLORY* Hawtin notes that "many of the writings of the distant past" were considered "present truth" in their time, but they are "established truth today." He gives Madame Guyon and the "notable English mystic" William Law as examples of this irrelevant and misguided distinction.

On p. 29 of Vol. 27 in *TREASURES OF TRUTH*, Hawtin says that the "uncounted stars of the heavens represent the sons of God, who are being prepared for the manifestation for which all creation groans." On p. 13 of Vol. 28 he states, in similar fashion to that of the "Christian" Kabbalists of the Renaissance, that these "Sons of God are the morning stars." He goes on to say that Jesus said, "I am the

bright and morning star," what the Esoteric World refers to as "Venus" or "Lucifer." According to Hawtin, this means that "you and I were also there" as "pre-existent" "angelic" spirits. In other words, we were "sons of God" waiting for our time to be "incarnated" so that, through following Jesus the "Pattern Son," as Manifest sons of God teacher Bill Britton put it, we would bring "spirit" and "flesh" together to be "glorified" on earth, elevating us to the position of members of the one "corporate Christ."

On p. 34 of *GLORY TO GLORY*, hinting at the tendency of "present truth" ministries to advocate some form of "astrology" through their "Gospel in the Stars" concept, Hawtin says that David was "beginning to wonder about the heavenly realms," the "sun and the moon and the stars and what is man's connection with them." The following question is undoubtedly intended to lead us down the path toward astrological speculation and closer to the teachings of the Esoteric World, as exemplified by Mormon teachings; what does God have in mind, Hawtin asks, "for man in this exalted heavenly realm?"

On p. 16 of *TREASURES OF TRUTH, VOLUME 3 THE MYSTERY OF CHRIST AND OUR UNION WITH HIM*, Hawtin says that all "natural things have spiritual counterparts and spiritual meanings" and "every natural pattern has a corresponding spiritual one." This sounds very much like Plato's distinction between the "real" and the "perceived," and Bill Britton in the way that he paraphrases the occult axiom "as above, also below," also known in the Esoteric World as the "Law of Correspondences." By following Plato's lead, both Hawtin and Britton have reframed the words "on earth as is in heaven" through the distorted lens of Manifest sons of God doctrine.

On p. 36 of *THE CHRIST BODY: SUPREME MYSTERY OF THE AGES*, Hawtin, like many influenced by Jane Lead and the Latter Rain movement, strips Jesus of his unique position as the one and only Son of God incarnate in the flesh and opens the door for the individual and "corporate" deification of the "Body of Christ." He says that "Christ means the anointed. Christ is not a name, but a title." As can be seen in what I've written elsewhere, this is among the most pervasive perversions of the Truth that can be found in the Esoteric World, with those who have been influenced by the Latter Rain movement of 1948 and the Manifest sons of God ministries which it spawned, with those who continue to carry the torch of Jane Lead and her misshapen eschatology in the New Apostolic Reformation, and through whatever related doctrinal positions are currently trending by tickling the ears of the vulnerable.

THE RETURN TO THE GARDEN OF INNOCENCE AND SACRED SEX?

On p. 6 of Vol. 6, Hawtin shows the apparent influence of Kabbalistic and Alchemistic themes present in the writings of Jacob Boehme and Jane Lead when he says “our universe” will be a “garden of Eden” where “all things everywhere” will be “restored and inhabited and governed by the hosts of the redeemed.” On p. 3 and 4 of Vol. 1 we learn that “neither male nor female is known in that realm,” but that we will live, like Adam and Eve, in a “realm of transfiguration” with “no more in need of earthly garments than an angel.” On p. 23 of Vol. 16 Hawtin says, like the Kabbalah and other sources of Esoteric thought, that the “angels in heaven neither marry nor are given in marriage, because they are male and female in one as was Adam before Eve was taken from him.” These ideas echo those of the 2nd century Gnostic Valentinus, who said that upon “union” with one’s “angel” all spirits would be restored to a masculine spiritual status and that sin would become an impossibility. So where did Hawtin get these “revelations”? Is it that he is so “spiritual” and so “in tune” with God that they are scripturally-condemned “private revelations”?

These scriptures about achieved a transcendent, “angelic” nature have also been used in the past more than once to justify licentious behavior. Hawtin has provided Pieces of the Puzzle of a Converging Apostasy, which may conceivably culminate, as both of the Esotericists Helena Blavatsky and Alice Bailey have predicted, in a worldwide “return” to the “Mystery Religions,” some of which reportedly practiced wanton sexual rites and celebrations. Hawtin's notion sort of a “return” to the “Garden of Innocence” may provide fuel for unholy fires to come.

In other words, the idea of “returning” to a state of “incorruptible” “innocence” as “manifest sons of God” who are like “angels,” or like Adam and Eve before the “fall,” in that they had neither a knowledge of their nakedness nor of sin, may turn out to be a “glorious liberty” beyond that indicated by a faithful reading of Biblical scripture. This may include something more akin to the Esoteric World’s views about “liberated” sexual relationships, or to the practice of the “spiritually dynamic” rituals of what is known as “sex magick,” as promoted by 20th century occultist and Satanist Aleister Crowley and those he has influenced.

Hawtin makes the startling yet predictably repeated error of the Esoteric World, saying that it was good that “male and female united were one son of God.” This idea that primordial “male and female” were “united” permeates virtually the entire Esoteric World, and is an idea which Hawtin and others influenced by

Manifest sons of God doctrines have advocated. It also seems to parrot the concept of our primordial “androgynous” union of both genders going back as far as Plato, or to what the 2nd century Gnostic Valentinus said about the ever-copulating heavenly “pair” Christ and his “consort,” the Lucifer-like "Sophia."

On p. 11 of Vol. 2 Hawtin says, sounding again like his “alchemist” predecessors, that the “restoration” to the “Garden” will also include the renewal of the “once bright minds” of the “animal kingdom” who were “forced downward by the fall of man.” He asserts that it will be “the sons of God who will restore them to their original glory.” On p. 34 of Vol. 2 he tells us of the “the glories” of this “long-awaited union” of spirit and matter which will be the consummation of “the marriage to the bride of the bridegroom,” the “reuniting” of what others in the Esoteric World have called the “restoration” of “the divine androgynous nature.”

PRE-EXISTENT SPIRITS

In *TREASURES OF TRUTH*, Hawtin sets the same precedent for the doctrine of "pre-existent spirits" that is used in the Esoteric World by saying that since the "spirit returns to God," then “certainly it must have come from God in the first place.” On p. 31 and 32 of *Treasures of Truth 9*, Hawtin cites his book *The Adoption of Sons*, where he says that “our beginning was not” when we “came into this world,” it was with “Him before the ages began,” when “we saw the plan for the perfection of the sons of God.” Hawtin then goes on to sound like the 2nd century Gnostic Valentinus, the occult-inspired racist and Christian Identity preacher Wesley A. Swift, the Kabbalah-inspired founder of the Mormons Joseph Smith, Manifest sons of God teacher Royal Cronquist, and those in the Esoteric World inspired by Plato’s assertion that we lost much of our remembrances of our “divinity” or “angelic sonship” when our spirits “agreed” to become “incarnate.” He says that what he deeply desires is that “inspiration” might “awaken our memories” to the “day when the morning stars sang together and the sons of God shouted for joy.” This scripture has been used by the Esoteric World and Manifest sons of God ministries alike to promote the idea that there is a spiritual repository of the "secrets" of the universe which can be tapped into.

This “repository” is variously known as "revelations" from "past lives," the knowledge that "angels" taught to "Enoch" which will soon be "restored," the compendium of all human memories in the "akashic record," what Kabbalah-influenced, Manifest sons of God teacher David Ebaugh calls the "Volume of the Book." Each of these versions of the same old story are said to be accessed through some form of teachings about the "pre-existence" of our divine, "angelic"

spirits as "sons of God." It is added that "they," the "angelic" spirits, will be made "complete" when they "return" at the "manifestation of the sons of God," bringing with them the "keys" to all "heavenly" knowledge about "immortalization" and the working of "miracles" that have been "forgotten." This "return" to be made "manifest" through the "Bodily Vehicles" of "prepared," "chosen vessels" represents the "Christian" equivalent of the Esoteric World's "channeling," or "externalization" of the "Spiritual Hierarchy" of highly "evolved beings."

ANGELS?

Like the 17th century "prophetess" Jane Lead and Royal Cronquist, one of her disciples from the Latter Rain movement of 1948, Hawtin outlines the means by which one is made a "perfect," or "complete," "manifesting" "son of God." He states that there is a "great cloud of witnesses" who "wait for that glorious resurrection when both they and us" will be "made perfect together." This will be a symbiotic relationship, the "resurrection of those sons who" wait in the "spirit" world to "join those who still walk the earth" because "they without us" can "not be made perfect."

On p. 15 of Vol. 1, Hawtin states that, rather than the finished, saving work of redemption brought about by Jesus Christ's death and resurrection, "sonship is God's masterpiece" in that it encompasses "the manifestation of the sons of God," the time at which the "eternal purposes of God find their complete fulfillment." On p. 20 of Vol. 4 it is made clear that "Christ's kingdom will be ushered in by the sons of God," who are, according to p. 3 and 4 of Vol. 1, a "great company," a "vast family of sons" "born of God through the centuries" who, like the "angels," will be "incapable of sin."

On p. 31 of *TREASURES OF TRUTH, VOLUME 6: THE BODY OF CHRIST-THE HOUSE NOT MADE WITH HANDS*, Hawtin uses the same scriptures that "initiates" of the "secrets" of "Christian" Kabbalah, Jane Lead, and many Manifest sons of God teachers, like Bill Britton, use to promote the idea of "going beyond the veil." Spoken of with language similar to that used by "spiritual alchemists" and those devoted to the "great work" of creating "spiritual flesh" by "uniting," or becoming "clothed," with their "angelic" "body of light," the deification of "going beyond the veil" is to be accomplished by creating a "bridge," or a "portal," in order to find "communication" and "union" with those in the spirit world. For example, Hawtin introduces this topic by saying that just as when a "ladder appeared before" Jacob's eyes with "angels ascending and descending upon it," likewise,

when the “great family of God's elect sons” is made “complete,” the “angels of God” will be seen “ascending and descending upon the Son of man,” which is God’s corporate “Christ” on earth. Like a true Esotericist, Hawtin says this will be “the Christ of God,” “one celestial ladder, joining heaven to earth” as a “ladder” in which “heaven will have access to earth and earth will have access to heaven.” On p. 3 of Vol. 30, Hawtin again sounds as if he has had plenty of access to the concepts of the Kabbalah, or at the very least that he has been exposed to it in a secondary way, when he reiterates his definition of the “corporate Christ” who will gain access to the realm of spirits. He says that there will arise a “ladder,” a “stairway of mediation between God and man” whereupon “ministering angels” will “ascend and descend upon the sons of God.”

DEIFICATION BASED ON THE BIG LIE

On p. 46 and 47 of *TREASURES OF TRUTH, VOLUME 9*, Hawtin describes *60 Proposals*, written in the 17th century by Jane Lead, as a “remarkable prophecy” which “forcefully confirms the truths” given in his writings. By doing so he places himself in the elite group of Latter Rain leaders who consumed and regurgitated the rotten fruit of false doctrine served-up by Jane Lead. Unfortunately, Hawtin then spewed it out to poison the vulnerable.

Lead’s “prophecy” refers to a future “total and full redemption,” above and beyond that of “regular” Christians, which is as of yet a “hidden mystery.” Lead says that the spirit will “continually reveal new and fresh things to the worthy seeker.” She says that “authority shall be given” to the “true church that is born of the New Jerusalem mother,” which will be “caught up to the throne of God,” meaning it will be “identified with the authority of God.” This will cause “fear to fall on all nations,” for “Christ will appear in some chosen vessels” who will “make way for the ransomed to return to Mt. Zion.”

In other words, the “fully redeemed” will have “resurrection bodies,” being “clothed upon with a priestly garment” like those of the “immortal,” “transfigured” “Melchizedek,” which will qualify them for “governing authority.” So, for those previously “ransomed” saints in the heavenly “cloud of witnesses,” who “without us cannot be made perfect,” the “way” to be made “manifest sons of God” will be through coming into “union” with those who “bring heaven down upon earth” when they “return” to “Mt. Zion.” In this way, the members of the Body of Christ on earth will be “clothed” with the “spiritual flesh” of the heavenly “bodies of light,” and become the corporate “New Jerusalem,” which is composed of those “spirits” who will “receive His glory.” According to Lead, Hawtin's

spiritual Mother, this “glorification” will then allow “miracles” and “wonders” to “flow.” So, concludes Hawtin, the symbiotic-based “perfection” of the “saints of all ages depends upon those who are coming to perfection and sonship.” This is what makes their “return” to “Mt. Zion” a symbiotic, jointly-deifying event.

On p. 23 of *TREASURES OF TRUTH FROM GLORY TO GLORY*, Hawtin again sounds something like a modified version of the Gnostic idea that all of the feminine souls of “Sophia’s children” on earth will be made “male” by “uniting” with the masculine spirits of their “angels.” One interpretation of this could be that a sort of “corporate heavenly Sophia” composed of “angels” becoming “one” with the “corporate Body of Christ” on earth, will create what is sometimes referred to as God’s one “New Man.” Interestingly, in agreement with Valentinus, Hawtin says that “We are not the bride of Christ. We are the sons of God,” also known as the masculine “Bridegroom,” the “man child,” the “in Christ” company. According to him, the “heavenly company,” which is the feminine “bride of Christ,” will “descend” from “heaven as a bride adorned for her husband,” the “corporate Christ” composed of those waiting to become the “manifested sons of God” on earth.

The “sons of God,” then, are the human “tabernacle” or “Temple of the Lord,” while “the bride of Christ” is the “corporate” spiritual “New Jerusalem.” This culminating Big Event of coming together will be the “union” of “male” and “female,” the infusion of “spirit” into “flesh” in the so-called “Bridal Chamber” that brings “perfection” and “restores” the “pre-existent” state of “immortality” to the “heavenly” and “earthly” “manifest sons of God.”

Of further consideration is the longstanding tradition in the Esoteric World, which can primarily be traced to the teachings of the 2nd century Gnostic Valentinus, of the Lucifer-like qualities and origin of the “fallen,” Multi-Faceted Goddess, “Sophia.” In other words, in the context of Valentinus’ teachings about “her” “reunification” and “restoration” to Christ, who’s “consort” she is, the “union” of a “corporate heavenly Sophia” composed of “angels” with the “corporate Body of Christ” on earth, composed of what Lead refers to as “chosen vessels,” reads more like the willful invitation and infusion of “fallen” spirits who, having become “incarnate,” constitute the means of the culminating Big Event of the Converging Apostasy and the completion of the “great falling away.”

On p. 29, 30, 34 and 42, Hawtin echoes the long-held tradition of the Esoteric World of the deifying “final work” of “union” with the “Great Chain of Beings.” Like the Alchemists’ attempts to birth “spiritual flesh” by “uniting” those “above”

with those "below" in the "great work" of becoming "like God"; like becoming "reunited" in the "Consummation" of the so-called "Bridal Chamber" with one's "angels" who comprise the Spiritual Hierarchy-like "Pleroma" of spirits as taught by the Gnostic Valentinus; like Jane Lead, who said that every "major change," such as the Big Event of becoming "all deified," is initiated by the "angelic" spirits who are in the "great cloud of witnesses"; like the later continuance of this tradition by the 19th century occultist Helena Blavatsky in the form of "Ascended Masters" who "watch over" and "assist" us in our "evolutionary progress" and seek to be "channeled"; and likewise with the "Spiritual Hierarchy" of 20th century "Christian esotericist" Alice Bailey, Hawtin echoes the thought of the Kabbalah and Jacob Boehme, both having exerted a major influence on his spiritual Mother, Jane Lead. When he asserts that "ALL THINGS MUST BE BORN FROM ABOVE" by employing the old all-caps-routine, he lets you know that he, like all of those listed above, is in the know about the Esoteric World's "secret doctrine," the concept of the deifying "final work" of "union" with the "Great Chain of Beings."

Sounding similar to Jacob Boehme, the mystic and "alchemist" spiritual Father of Jane Lead, Hawtin refers to being "born from above" as a "divine law that is at work in creation." He seems to paraphrase Boehme and Lead when he states that "in all cases this transformation" of "being born from above" is brought about when "the kingdom above reaches down and lifts the kingdom below up into itself." That would mean, in this context, the "angelic" realm "reaching down" to bring about our deification through their "incarnation." Therefore, according to Hawtin, the "the whole creation waits for the sons of God to put on their house," their "spiritual flesh," which is collectively made up of those who have gone before. This means that "they as well as us may be delivered from the bondage of corruption" in an "ultimate," "universal reconciliation" and "restoration" of "all things." This will happen "when the dead in Christ rise first to join the living in Christ" at which time "we shall all" together become "this resurrection" of the "in Christ" saints, a "great host of resurrected sons of God."

THE SACRED PURGE

On p. 20, 26, 27, 34 and 35 of *CHAPTER THREE: THE PREPARATION OF THE SONS OF GOD*, we are given a composite overview of the "sons of God" and their role in "executing the judgments of God." We are told that the "sons of God" will function as the "feet" of the "body of Christ," an allusion to the scriptures that talk about all "enemies" of God being put "under his feet." This suggests that it is they, not the literal, personal, individual Jesus Christ, who will "rule all nations

with a rod of iron." When the "sons of God throughout the ages" are made "complete" they "will form one body, a sonship body" in the "likeness of that first Son." Then the ministry of "judgment shall be given to the saints," and they will go "through the city and smite." Hawtin continues by saying that they will be instructed to neither "spare" nor to have "pity." Instead, they are to "slay utterly old and young, both maids and little children and women," for through "the sons of God" he shall "smite the earth" and "slay the wicked." On p. 46 of Vol. 2, we again see that "Christ must include" all of the "sons of God." It is with "this Christ" that God "will smite" the "dark kingdoms of this world."

On p. 45 of *TREASURES OF TRUTH, VOLUME 4*, Hawtin says that "not all Christians will reign with Christ." Making a distinction between those "elite" Christians who are deified and "remain alive" and those who are "removed" in death is important to understanding Jane Lead and many of her Latter Rain disciples who attempt to reconcile the concept of a harsh physical judgment with the "grace" of "universal spiritual salvation." To "reign" with Christ is reserved for the "in Christ" company who, by any plain reading of Hawtin's other-than plain texts, means that the "in Christ" company and Christ are one and the same. In agreement with fellow Manifest sons of God teachers Royal Cronquist and Bill Britton, it is said that the "vast majority of Christians," on the other hand, will only be saved spiritually, "as by fire," while their physical bodies are destroyed in death.

On p. 38 of *Treasures of Truth 34*, Hawtin says that "the sons of God become the Son of God," and on p. 34 that "the Word of God will someday condemn and kill." On p. 60 of Vol. 8 he again makes it clear that "His inChristed saints will reign" and that it is they who will be the ones to "slay the wicked." The harshness of this edict against those whom the "sons of God" deem as "unworthy" is apparently justified in that, according to Hawtin's appropriation of Esoteric language, the "new age" must be "born" at the time of the downfall of the current "Church age," which is the age of "Pisces" represented "astrologically" by the fish.

This "Great and Terrible Day of the Lord," foreseen in the 2nd chapter of the book of the prophet Joel, is the "turmoil" and "destruction" of what many who have been influenced by the Esoteric World call the "Kali Yuga," a time of "judgment" and "destruction" which proceeds the inauguration of the "golden era," the "age of Aquarius," the "New Age." Hawtin puts it in a more generalized way, saying that the world is now "in travail as the death pains of the former age become the birth pangs of the new." The general becomes more specific on p. 38 of Vol. 18, however, where Hawtin paraphrases a scripture often used by those influenced

by the Latter Rain movement and Manifest sons of God doctrines as they attempt to justify their position on the upcoming “purge”: “As it was in the days of Noah, so shall it be in the days of the Son of man,” the “wicked were taken away and Noah was left to enter into the new age.” The statement that “the wicked shall be taken away” but “the righteous will enter into the new age,” when seen in the context of Hawtin’s other statements about the “inChristed” who are to “become the Son of God,” makes it completely apparent concerning what the agency will be through which the “wicked” are “taken.” It is the “manifest sons of God” who will “execute judgment” and thereby “cleanse” the earth, “releasing” the creation from its “bondage” to “sin and corruption.”

ON RACE

On p. 31 of *VOLUME 8: PORTRAIT OF THINGS TO COME*, Hawtin shares the “deeper truth” that “all forms of intermarriage” with “other races are strictly forbidden.” According to Hawtin, no “Christian should ever consent to such a union” or accept the “mongrel children” that it produces. In Christopher J. Richmann’s *Prophecy and Politics: British-Israelism in American Pentecostalism*, we learn that “the racial theories Hawtin espoused were more vicious than those of earlier British-Israelists.” Hawtin bears witness to this assessment on p. 35 of *GLORY TO GLORY* by saying that we are “beginning to discover at long last that there” is a “definite difference between the flesh and blood of a white man and the flesh and blood of a black man.” He also asserts, as do occult-inspired, white-supremacist, Christian Identity preacher Wesley A. Swift and those with KKK, Alt-Right and Neo-Nazi affiliations, that “Anglo-Saxons” are the only “kind of people who could build Stonehenge.” It is worth noting that for Swift and those in the Esoteric World, Stonehenge is often given significance in that it is often said to have been constructed with the help of “highly evolved” entities from the Spiritual Hierarchy-like “Watchers” of *The Book of Enoch* and is associated with the Druids.

On p. 60 of Vol. 27, Hawtin goes on to say that any “thinking person” knows that “the Saxon nations” are the “recipients of all the blessings of heaven and earth.” He then quotes Henry Ford, Sr. as having written the following “remarkable words”; the “fathers of our nation were men of the Anglo-Saxon-Celtic race.” Ford, as many have noted, was himself an anti-Semite who said such things as the Jews are the source of “all evil.” Ford is therefore considered a darling of the white-supremacist Alt-Right. Notably, he republished the anti-

Semitic *The Protocols of the Elders of Zion*, which was used to incite violence toward Jews by the propagandists of the Third Reich. Ford also received commendations from Hitler himself for alerting people of the “threat” posed by the “international Jewish conspiracy.” Would you guess that Hawtin was aware of these connections when he praised Ford’s racist comments? The answer is that, once having plunged his hands deep into the doctrinal muck of false doctrines, it doesn’t matter one way or another; Hawtin is soiled and the damage is done.

Hawtin again tips his hat to this sort of racist perspective when, on p. 39 of Vol. 16, he quotes William Law as saying that “the carnal Jew” crucified their “dear Redeemer and Savior” because “their only desire was the success of Judaism.” This is nearly a verbatim quotation of the same source that was used by fellow Latter Rain “prophet” and Manifest sons of God teacher, J. Preston Eby. To put this comment in the context of Hawtin’s views about Judaism, in his *Prophecy and Politics: British-Israelism in American Pentecostalism* Christopher, J. Richmann quotes Hawtin as saying “it is clearly evident that” the word “*Israel* does not refer to the anti-Christ Jew.”

On p. 28, 30 of 32 *TREASURES OF TRUTH VOLUME 4*, Hawtin, like New Apostolic Reformation “prophet” Gwen Shaw, seems to think that “light and blood are one and the same thing, manifest on different levels.” To support this idea Hawtin cites Dr. Langmuir, who states that “Blood plasma is congealed light.” Hawtin says that the “blood that flowed in His veins,” meaning Jesus’, was the “life blood of God.” This is an idea easily amplified and transformed into the full-blown racist theories promoted by Neo-Nazis, Christian Identity and Esoteric-based proponents of the Aryan “blood purity,” and of the Third Reich, and carries the same connotations of “superiority” as found in the concept of “ichor,” defined as the “blood of the gods” in Hindu mythology. In other words, regardless of his level of awareness, and therefore culpability, Hawtin is on the same path that led to Auschwitz.

As a “sonship” teacher, Hawtin has “followed the cloud” of “revelation” outside the “camp” of sound doctrine and into the land of Christian Identity. He penned the following words which were made available in *New Beginnings* newsletter by racist Holocaust denier and Manifest sons of God teacher Eldon Purvis: “When the Sons of God are manifested” they will “take the kingdom.” They are the “Sons of Yahweh,” “not the lonely Yahshua of Nazareth alone,” but the “complete body of sons,” “Yahweh's masterpiece of the ages,” which both “individually” and “collectively” will be a “habitation of Yahweh through the Spirit.” As has been

noted elsewhere, many in the Alt-Right world of white-supremacists, Neo-Nazis and Christian Identity use the word “Yahweh” in place of God and “Yahshua” instead of Jesus. Beyond the fact that this revamping of traditional Christian language helps to identify teachers and writings that are affiliated with racist messages of hate, they also tend toward a subtle loosing and restructuring of the nature and identity of God the Father and Jesus Christ the Son. In other words, by way of changing the names of the Godhead, an Open-Door Doctrine to the Devil Reborn is chiseled out of traditional, Biblically-based Christianity.

THE DEVIL REBORN AND THE RETURN OF THE CHRIST

On p. 1 and 2 of *VOLUME 13: ESCHATOLOGY*, Hawtin sounds like he is teaching Mormon theology, or that he has borrowed from Manifest sons of God teacher Ray Prinzing, by tilting toward the sort of approval given to the “Serpent of the Garden” in the writings of 2nd century Gnostics like Valentinus and later by “Theosophists.” These “Theosophists” that Hawtin draws nigh to are prominently represented by Helena Blavatsky in the 19th century and Alice Bailey in the 20th century. To further explain his position, Hawtin says that “many theologians see in Eden a failure,” but the “serpent” was “merely a tool in the hand of God” whose “eternal plan” will be “consummated” at the “manifestation of the sons of God.” On p. 42 and 43, again sounding like Mormon teachings, those of “Moses” David Berg, and the Aleister Crowley-influenced ideas of Scientology, Hawtin says that “there are enough galaxies” in “the universe” to give “one galaxy to every man and woman who has ever been born.” This, in addition, is similar to some of the outlandish teachings of Latter Rain “prophet” Franklin Hall about the “supernatural” abilities of the “sons of God” to transcend the limits of “space and time.”

On p. 11 and 12 of Vol. 15 we learn that there will be a “year of jubilee when all debts are cancelled.” According to Hawtin, this is a reference to the “glorious hope of universal reconciliation” when “the fires of God have devoured the adversary” in “every man” in a “final restoration of all things.” This final “restoration” of “all things,” whether on “earth” or in “heaven” or “hell,” constitutes baby-steps toward the fulfillment of the theme of the Converging Apostasy that I call the Devil Reborn.

Whether through the Esoteric World’s promotion of a whitewashed Devil by stating that Lucifer, like the Phoenix, will “rise” out of the ashes of defeat to ascend to final victory; or by giving him a euphemistic makeover by changing his name from “Satan” or the “Devil,” to “Lucifer,” the “light bearer,” or to “Sophia,”

the Multi-Faceted Goddess sometimes equated with the “Shekinah,” “Mary,” or the “Mother of God”; or by seeking a “union” of all “opposites,” including Christ and Lucifer; or by granting Lucifer “another chance” through his ultimate “salvation” so that “God may be all in all,” all of these interchangeable Pieces of the Puzzle of Apostasy have the same end; they demote Jesus Christ and elevate the Devil.

As always, the mixture of light and darkness ultimately results in more darkness and leads one step closer to a possible worldwide resurrection of the “Mystery Religions,” spoken of by both the Esotericists Helena Blavatsky and Alice Bailey. It allows for a “world religion” headed by the Devil wearing a new, more presentable “face.” But a reinstatement of sacrament-like sexual rituals, along with the “cleansing” “purge” of virtual human sacrifices, primarily of those refusing to take part in the “new order,” no doubt, would be no “mystery” if it were headed by one claiming to be “the Christ.” Did Hawtin teach the above ideas about the Devil Reborn? I would say no. I would say, however, that considering the ultimate source of his many “revelations,” and the Gravitational Pull of false doctrine to false doctrine in a scripturally-define, unidirectional trajectory, the ideas of Hawtin function as Open-Door Doctrines that point the way, which happens to be down.

Another dangerous aspect that often follows the doctrine of “complete restitution” is that it can, in apparent self-contradictory terms, still be inclusive of an initial Sacred Purge, removing those unfit for the “Kingdom of God/New age.” This is like what is implied by Jane Lead and later said by many of those influenced by the Latter Rain movement and the Sons of God doctrines, such as Franklin Hall, Kelley Varner and Bill Hamon. They all say that the “fires” of “judgment” will occur on an “internal” spiritual level first, “purifying” those who are then made “qualified” to carry out “executing judgment” on an “outward,” literal, physical level to those “who are perishing.”

On p. 28 of Vol. 9, Hawtin explains further, in typical Latter Rain fashion, by saying that “the Christ” will only “appear” in and “through” his “corporate, many-membered body” to the ones who are “looking for Him,” to those who are first “brought to perfection and fullness.” This, of course, destroys the idea the timing of the second coming of Christ is in God's Providence and puts the establishment of the Kingdom of God in the hands of those who experience becoming “inChristed.”

On p. 18 of Vol. 15 Hawtin lets loose on the grandiose scale typical of Manifest sons of God teachers and their predecessors in the Esoteric World, when he says that “even now He is only waiting” until the “sonship company” is made “complete.” It is then, he says, that we will be ready to “begin our reign,” first “over all the earth” and then “over every planet and star in the universe until all has been redeemed, all reconciled, and restored.” This, as I have pointed out previously, and as was taught by Hawtin's spiritual Mother, Jane Lead, includes the "reconciliation" of Lucifer, his fallen "angels," and all “apostatized” spirits.

CONCLUDING REMARKS

George Hawtin has clearly joined the ranks of those who have found a multitude of lies to explain the goals of Christians and their future position in the world. Instead, he has let go of the simple yet complete Gospel which alone is able to save those who place their faith in Jesus Christ, the only Savior and forgiver of sins.

A Thematic Critique of the Teachings of Royal Cronquist

BACKGROUND

Royal Cronquist, another infamous member of the Big Four, is significant in understanding the doctrines that circulate in “present truth” ministries that have a base in Manifest sons of God doctrine and a history in the Esoteric World. He was associated with the Latter Rain movement, was influenced by Jane Lead’s writings, and was a former “apostle” in John Robert Stevens’ Manifest sons of God-based, occult-influenced “Church of the Living Word,” also known as “The Walk.” On p. 103 and 106 of Woodrow Nichols’ *Experiment in End Time Apostasy: The Walk of John Robert Stevens - The History, Beliefs, and Spiritual Dynamics of a Christian Cult* (1980), we learn that “Royal D. Cronquist” was John Robert’s “greatest disciple.” Perhaps of incidental interest, Nichols told me in 2020 that interviewing Cronquist was like being in the presence of someone who was “possessed.” He said that Cronquist’s demeanor and the eerie focus of his eyes gave him a “headache.” This is interesting in that ex-member of The Walk, Georgie Szendrey of “We Care Ministries” in Chico, California, thinks that it is likely that Cronquist underwent “deep probe” hypnosis administered by John Robert Stevens while he was under the sway of the cult and its leader, and that he probably learned how to use the same sort of technique by Stevens. Cronquist’s stay in The Walk is also significant in that John Robert Stevens taught a “healthy” dose of a Manifest sons of God version of the Sacred Purge and that his leadership was formative in the development of Cronquist’s ideas.

Regardless of the source of his ideas, however, it is clear that he says that many will be “killed” by the “manifest sons of God” and that those “sons of God” will be essentially deified through union with the “spirits/angels” in the “cloud of witnesses” when “they” take up their “abode,” or “incarnate,” within the individual members of the “corporate Body” of Christ. He states that “dominion” must be taken politically, and uses Extra-Biblical Sources of Inspiration, like *The Book of Enoch*, racial theories, and the Plato-inspired “pre-existence” of “spirits/angels,” which are all made available through the Open-Door Doctrine to all Apostasy, the “progressive,” “unfolding” of “present truth” that comes by embracing Ongoing Revelation.

This case study begins with a phone call I made to Cronquist’s church in Spokane, Oregon. After asking if the “manifest sons of God” would “physically remove” the

“ungodly” after “taking dominion,” I was told by an associate pastor at Royal Cronquist’s church, with nervous laughter, that “yes,” that was the message on which Cronquist had just recently preached. She then went on to quote him, saying that we should “be prepared to live, or be prepared to die,” and that I should order a copy of the taped sermon.

From Royal Cronquist's *Epistles of the Kingdom*

TAKING DOMINION AND THE SACRED PURGE

Cronquist showed in his EPISTLE 245 – 1996 that he wasn't one to shy away from the practical matters entailed in "taking dominion" politically in order to "usher in" the "kingdom." He spoke for "Jesus" saying, "in 1988 I gave My people a godly candidate," i.e., Pat Robertson, and again in 1996 "My people" could "have had a Christian President." That would undoubtedly be a reference to Pat Buchanan. In the context of the implications of the violent attack on the Capitol on January 6th of 2021, the following doctrines on killing others to "cleanse" the earth by "executing judgment" through the human agency of the Manifest sons of God become more profoundly ominous. It is vital to understand and confront this worldview as we heed the lessons of history that we might not repeat them.

In particular, Hitler's failed coup, the so-called "Beerhall Putsch" of 1923, has much to say to us today. Even though Hitler was unsuccessful at taking control of Germany at that time, it served to set his resolve and that of his followers. After his short stay in prison, where he wrote his racist diatribe *Mein Kampf*, meaning "my struggle," Hitler gradually rose to power through a perfect storm of events and circumstances. All that was needed then, and now, is the "right" Pieces of the Puzzle converging along with the "right" kinds of vulnerabilities. For example, the melting away of the moral standards of the "many," the apathetic complicity of the "good," and the fanatical zeal of the children of deception, all facilitate the progress of the Converging Apostasy. Add to this a fear of change, financial difficulties, disease, or natural disasters, and the desperation that these challenges bring, and a further distancing from the Truth is facilitated. To cap off this concern, it should be noted that Hitler only required around 33% of the German population to be "true believers," devotees of his agenda and "sold-out" followers, in order for the Nazi party and its Fuhrer to "succeed" in their delusional goal of making Germany "great again" after the humiliation of losing World War I.

In the same way that various Esoteric and "New Age" writers have said that millions of people will die because of their "separative" ways that hold back the "progress" of the many, Cronquist, like fellow Manifest sons of God teacher Sam Fife, says in his EPISTLE 2 – 1982, that "Everyone who does not...qualify for the

Manchild” company will be “removed from the face of the earth.” Later in EPISTLE 179 – 1988 we see that the deified “Manchild brethren” will be God’s “army.” “Jesus,” apparently speaking through Cronquist, says that this “army” will be given the responsibility of “preparing the earth for My return” which, in the context of Cronquist’s other statements, includes removing those who do not “qualify.” As we see in EPISTLE 206 – 1990, the “removal” of the “chaff” will begin with fellow believers in the “present Church,” which we learn through Cronquist’s divine ventriloquist act, “shall be reduced by two-thirds before My final coming.”

This “vengeance and wrath of God incarnate” in his people will be carried out “through His corporate Manchild/Brethren/Bride people” who will be, as Manifest sons of God teacher Bill Britton agrees, “My battle axes” and “My weapons of warfare.” These sorts of Manifest sons of God, Latter Rain-inspired teachings align with those of “Christian esotericist” Alice Bailey, who says that the “separation of religion and politics” must come to an end for the “New Age” to be ushered in and that physical death is illusory and of little consequence to the “Spiritual Hierarchy.” Cronquist’s take on the theme of Taking Dominion is plainly stated when he says that the “Manchild company” will “establish the Theocratic Order and Government of the Kingdom.” Speaking for Christ and stating the key to the problems of his misguided eschatology, Cronquist says “I shall come in My Corporate Man,” in the “Sons,” who are the “Angels of God,” to “initiate and execute My vengeance and wrath.” He again makes this point perfectly clear in EPISTLE 25 – 1982 when “Christ” says “My angel-prophets” are “now being prepared to go forth in My anger” which “will begin at the House of God.” In EPISTLE 61 – 1982 we see that “If you are not set,” as he puts it, in “My theocratic government” then “you will not remain alive.”

In EPISTLE 146 – 1984 Cronquist speaks of “pre-existent” “angels,” or “sons of God,” in a way reminiscent of what Bill Britton referred to as mysterious “guests” who will be present at the consummating “Feast of the Lord,” what 17th century “prophetess” Jane Lead and her disciples in the Manifest sons of God ministries call the “great cloud of witnesses” in the “heavens,” what some Esotericists call the “return” of the “Watchers” spoken of in *The Book of Enoch*, or what Alice Bailey might refer to as the “externalization of the Spiritual Hierarchy.” Cronquist says that there are strange, unheard of “offices in the Spirit which are not a part of the Church.” According to him, these “Others” “who walked with Me...before the earth was conceived...are My spokesmen.” “They are unknown” by “all including yourself.” Speaking of the power of these “Others,” Cronquist says that

“the earth and all its inhabitants shall be subject to their voices” and “no man shall stand against them.”

This is presented in the context of “executing judgment” in a way similar to that of occult-inspired, white-supremacist, Christian Identity preacher Wesley A. Swift. “Jesus” through Cronquist admonishes, “I shall have My vengeance,” for they “shall set” the “inhabitants of this earth to do as I please.” “Watch for them,” he says, for “I send them to prepare the way.” Again, this is remarkably similar to the role that “Christian esotericist” Alice Bailey attributes to the “angelic” “Spiritual Hierarchy” at their “externalization” to “take control” of “world affairs” in order to “prepare the way” for the “reappearance” of “the Christ.” Cronquist adds an air of mystery to what is already aligned with Esoteric thinking. He provides no logical or Biblical justification for this position, and instead brushes the topic to the side by saying, through his mouthpiece “Jesus,” that we should “not become weary in attempting to understand now.” This is the exact opposite of what needs to be done “now,” if we are to avoid having our minds and souls darkened by the shadow which false “prophets” like Cronquist cast.

In a series of “Epistles,” Cronquist puts the final nails in the coffin, making us sure it’s understood that the “wrath of God” will be carried out *through* the “manifest sons of God” prior to the final, personal, individual “return” of whomever will supposedly be “the Christ.” Spelling out that this “judgment” will entail the literal killing of people, Cronquist says in EPISTLE 164 – 1986 that “My vengeful ones, My Israel ones,” “shall remove the disobedient and ungodly from the face of the earth.” This will include, according to EPISTLE 171 – 1987, unfit Christians who will be among the “many” who, as Cronquist says, “will be killed along with the ungodly.” For Cronquist, this is supported by prophecy in “Chapters 1 and 2 of the book of Joel,” which he references in EPISTLE 176 – 1988.

According to Cronquist, and the majority of those with their ideological roots in the Latter Rain movement of 1948 and the Manifest sons of God doctrines who were influenced by the 17th century “prophet” Jane Lead, Joel’s prophecy “will now begin to be fulfilled.” This entails “millions of improperly informed Christians,” along with those deemed “ungodly,” who “will be killed.” In the Esoteric World, through the influence of Alice Bailey and others, the death of the “physical form” is considered of no great import, since the spirit will live on in its next “incarnation.” In the Latter Rain movement and the Manifest sons of God ministries influenced by Jane Lead, this concept is presented, in a modified Sacred

Purge simultaneously working with the caveat of a twisted “love” in an ostensibly “universal reconciliation,” which states that even if the body is physically “destroyed” in judgement, the spirit will be “saved as by fire.” Cronquist concurs by saying “they will be saved only through death.” Cronquist thereby warns the people of the world in EPISTLE 240 – 1995, by saying “Now is the time for correct preparation,” for “if they will not, they will be physically killed by the coming judgments” by God’s “vengeful ones.”

DEIFICATION BASED ON THE BIG LIE

Jane Lead, and the “alchemists” who inspired her, spoke of deification as “putting on” “spiritual flesh” through becoming “joined together” with the “ministering spirits” who “without us cannot” come into the culminating Big Event of bodily “glorification.” Similarly, Cronquist says in EPISTLE 111 – 1983 that “When the body is regenerated, it too becomes divine, spiritualized life.” What he is implying becomes completely clear and in full agreement with the 2nd century Gnostic Valentinus. Valentinus inspired many in the Esoteric World with his ideas about “union” with one’s “angel” in order to attain a deified, “sinless” state of “perfection.” This event was to unite all “opposites,” thus bringing about a “restoration” to the spirit’s original divine mode of existence in the “heavenly” realm of spiritual beings in the “Pleroma,” what 20th century “Christian esotericist” Alice Bailey would later refer to as the “Spiritual Hierarchy.”

Likewise, Cronquist teaches the same doctrines inspired by Jane Lead regarding the coming together of “God’s two armies” so that “they,” in the “heavenlies,” may come into a “full” and “complete” salvation and “glorification of the body” with “us,” the “corporate Body of Christ” on earth. The way Cronquist puts this “revelation” is stated in EPISTLE 236 – 1995, when he says, basically quoting Jane Lead, that “You have kept on asking whereby you might be made perfect.” The answer is plain; “We,” “they” tell us, “Will take up Our abode and tabernacle within you.” Cronquist’s “Jesus” assures us that “only then will We be glorified.” This is the “angelic” “them” in “us” version of Deification Based on the Big Lie which makes Cronquist a true child of the 2nd century Gnostic Valentinus.

It should come as no surprise, given his other teachings that have ramifications on just what the nature of deity is, that Cronquist fulfills the scriptural test for the “spirit of antichrist,” when he speaks for “Jesus” in EPISTLE 242 – 1996, by saying,

“I, Jesus, was divested of deity,” but “after My resurrection I, Jesus, became Deity again.”

In EPISTLE 155 – 1985 Cronquist shares a “prophecy” that “was found in the papers of Brother Charles S. Price.” He says it was given by the 17th century “Scribe-Prophetess named Jane Lead.” He claims that “this prophecy speaks” about the “generation” now alive. Cronquist then quotes the portions of the “prophecy” that pertain to an upcoming “full redemption of Christ,” which he says will be through the deified, “anointed Corporate Son.” According to his reading of Lead’s “prophecy,” this “hidden mystery” will be “revealed” through a “gradual opening” of “progressive mysteries.” The “living,” those who will become the “InChristed,” “perfected Bride/Sons,” will be “manifested” as the “Virgin Church” to whom “Authority will be given.” They will be joined by the spirits in the “true Jerusalem” who “descend” so that “God will be All in All.” They are the “Man-child” who will be, symbolically speaking, “caught up to God and His throne” to enable the literal “rule and reign” of the “manifest sons of God.”

Cronquist seems to break stride a bit at this point by making some obscure, “veiled” references for those who, like him, “walk deep” in the “spirit.” He says that “they,” meaning the “manifest sons of God,” will become the “Tabernacle of Wisdom,” generally thought of in feminine terms as the Lucifer-like, Multi-Faceted Goddess “Sophia.” This differs from typical Latter Rain teachings on becoming the “tabernacle of God” on earth which will be inhabited by the “Shekinah” composed of his people in the “cloud of witnesses.” Those influenced by the Latter Rain movement or the Manifest sons of God doctrines have generally seen this “Shekinah,” or the “clouds” of his “appearing,” as the masculine “coming of the Lord in and through” his “Overcomers.”

This may seem like straining multiple camels through the eye of a needle, but it begs the question; has Cronquist’s decidedly “masculine” interpretation of the “coming,” or “Parousia,” of the Lord given way to the Esoteric leanings of Jane Lead by following her feminine-based “revelations”? In effect, her “revelations” concerning the “coming of the Lord” say that those who “remain alive” by putting on the “clothing,” or “garment” of “immortality,” and thereby become deified as “manifest sons of God,” will be infused and “possessed” by their “heavenly,” “angelic” spiritual counterparts, making them the “tabernacle of Sophia,” or “Wisdom,” and her disembodied “children” beyond the “veil.” In the context of a Valentinus-inspired Esoteric interpretation, which often equates the Multi-

Faceted Goddess “Sophia” with “Lucifer,” this notion of becoming a “tabernacle” for “Sophia” would in essence be the same thing as saying that the “final” and “full” salvation, typified by the “Feast of Tabernacles,” will be realized by becoming the “Tabernacle of Lucifer” and his fallen “angels.” The result would constitute the complete and ultimate “reconciliation of all things,” whether “good” or “evil.”

This would seem to comport with the “initiation” into the Valentinian “sacrament” of “redemption,” which was the “renunciation” of the hold that the Creator Jehovah and his supposedly repressive laws had on the soul. The “redemption” would represent a moving on toward “perfection” through “union” with one’s “angel” in the “sacramental” experience of what was known as the “Bridal Chamber.” Lead’s prophecy is quoted by Cronquist as saying that those who are “fully redeemed,” or “clothed,” are those which scholars of Valentinus have sometimes called being “possessed” by one’s “angel.” The celebrants of the deifying “Bridal Chamber,” acting as a conduit for those who have “gone on before,” become the ones who are the “channels” through which the “way” is made “for all the ransomed to return to Zion,” meaning “perfection” or the status of “completion.”

Cronquist again quotes Lead’s “prophecy,” saying that this opening of a conduit-like portal for the “descent” of “angels,” who are to take up their “abode” in the “Bodily Vehicles” of “chosen vessels,” is what “will bring heaven down.” “Heaven,” in this context, is defined as the corporate collection of individual “angelic” spirits in the “the New Jerusalem,” a concept which can also be found in the writings of Bill Britton. According to Cronquist’s version of Lead’s “prophecy,” no one will “stand,” or remain alive, “but those who have become” this “third temple.” The “third temple,” comprised of those who have allowed “these who will be incarnate within them” to together form the “New Jerusalem Mother,” is to be the consummating “union” of those in “heaven” with those on “earth.” As with Manifest sons of God teacher Sam Fife’s *A Man and a Maid*, “angels” equated with the “sons of God” become the “instruments” of the “purge” of everyone who has not come into this “making One of all Twos” that “God may be All in All.”

ANGELS?

As with all of the other interconnected Pieces of the Puzzle of the Converging Apostasy, what is believed about the role of “angels” affects what is believed about the theme of the Sacred Purge. EPISTLE 51 – 1982 says that these “angels” have taken on the role of the Holy Spirit as our “guides,” not into “all truth,” as Jesus said, but into the many lies made available through the Ongoing Revelations of false “prophets” like Cronquist. Cronquist, speaking for Jesus, says “I will guide you into all truth through My coming Perfect Ones.” This, again, is in near perfect alignment with ideas in the Esoteric World about the work of “spirit guides” and the “externalization” of the “Spiritual Hierarchy.” And, similarly to New Apostolic Reformation “prophet” Bill Hamon, and occult-inspired, white-supremacist, Christian Identity teacher Wesley A. Swift, Cronquist says, in EPISTLE 71 – 1982, “You shall call for Michael and his holy angels” to “come and war victoriously with you.”

In EPISTLE 200 – 1989, Cronquist speaks of Deity in a way reminiscent of the Gnostic Valentinus, the Kabbalah, and many in the Esoteric World. He levels the playing field by calling the “pre-existent” “One,” the “Source” of a plurality of “angelic” “emanations,” including Jesus and the “sons of God,” are a collective “Us.” Like Plato, the 2nd century Gnostic Valentinus, Wesley A. Swift and Mormon founder Joseph Smith, “Jesus” tells us that “before time” began “I created the world of spirits” in “the masculine gender like unto Us” and gave a “commission for them to descend” into “their physical bodies” in the form of “their spirit, which are the angels.” For, according to Cronquist, “all spirits are pre-created angelic beings” whose “angelic spirit descends from above,” “over shadowing” the “womb of the physical mother.” We are told that the “same principle is applied to the Church” in its relation to “angels,” who will become “incarnate” as they “overshadow” those who are to become “clothed” with “immortality.” These are “deep mysteries of creation, of angelic hosts and how” they “correlate with God’s overall plan.” For that reason, Cronquist says that a “separate study of angels is vital.”

Remaining consistent with this concept of Deification Based on the Big Lie and the “manifestation of the Sons of God” through “union” with “angels,” and shamelessly paraphrasing/stealing what Jane Lead said before him, Cronquist “prophetically” speaks for Jesus in EPISTLE 217 – 1992. He/they says that

“Presently, there are not enough...saints pressing for perfection” on “the earth” who “I can qualify for being My Bride/Overcomers/Brethren/Sons.” Therefore, “I will have to take out of My Cloud of Witnesses those spirits” of “Just men made perfect,” “causing them to descend” and “receive their glorified bodies, whereby I can complete My Bride/Sons number.” To be clear, what Cronquist is speaking of here is not driven by the desire of the “Sons” to be made “complete.” Instead, he speaks of the “desire” of those in his Spiritual Hierarchy-like version of the “great cloud of witnesses” who wish to “descend” from “heaven” in order that they might “receive their glorified bodies” by, as Cronquist says, “taking up” their “abode” in, as Lead says, the “Bodily Vehicles” of “prepared,” “chosen vessels” on earth.

In EPISTLE 235 – 1995, allowing these “angels” to speak for themselves through a “vision,” Cronquist writes of their goal in relation to those “pressing on” to “full sonship”; “We will fully incarnate ourselves within their spirits, hearts, souls, minds and bodies.” Again, to be clear, the speakers here, identified as “we,” state that “they” will become “fully incarnate” within those who, “with them,” are to be made “perfect.” For this reason, in EPISTLE 226 – 1994 Cronquist lets us know that “It is beneficial for you to get the study manual *Angels*.” In EPISTLE 242 – 1996 we are told that the manual called “*Made Like Unto the Son of God*” will also include topics such as “who, when and why God created the angels.” It would not be surprising, based on the “nuggets” of “truth” which Cronquist has passed on to us so far, if *Made Like Unto the Son of God* contains a “wealth” of second-hand, trickle-down doctrines inspired by the 2nd century Gnostic Valentinus, the Neo-Platonists, “spiritual alchemists,” the Kabbalah or other literature from the Esoteric World.

In EPISTLE 243 – 1996 Cronquist assures you that his message is “divinely inspired” by telling us that “the cloud of witnesses” appeared to him, revealing “myriads and myriads of angels” which jointly comprise the “Shekinah glory.” This corporate, “angelic,” “Shekinah” composed of individual spirits in the “cloud of witnesses” are those which we are to have “tabernacled” inside of us in order to become deified “manifest sons of God.” In this “vision” “Jesus” implies that these “angelic” beings have gained equality with himself, saying, “We, the cloud of witnesses and Myself,” have “come to give approval of the work you have done” on the coming of our “union.” In EPISTLE 226 – 1994 we are told that the coming of the “heavenly Jerusalem” consists of the “spirits of just men made perfect”

from the “cloud of witnesses” and that “they” will be the “saviors” that jointly come out of “Mount Zion” as the symbiotically-fused “manifest sons of God.”

In the context of his statements about the means of achieving the “immortal” status of bodily “glorification,” the lines between the teachings about “manifestation of the Sons of God” and those from the Esoteric World on the “externalization of the Spiritual Hierarchy” become blurred. They essentially speak of the same culminating “consummation,” a return to “union” with “angelic” beings in the Spiritual Hierarchy-like “Pleroma” and a deifying “union of opposites” in the so-called “Bridal Chamber” as taught by the Gnostic Valentinus. Therefore, we are told in EPISTLE 206 – 1990 and EPISTLE 225 – 1994, the “birth” of “God’s Man-child” and the “marriage supper of the Lamb will take place at the same time,” occurring when the “Feast of Tabernacles” has “fully come” and the “Manifested Sons” “appear” in order to “deliver all of creation.” According to a consistent reading of Jane Lead, this event is inclusive of “all,” whether they be “sons of God,” “fallen angels,” or “apostatized” spirits who wait to be “incarnated” and made “perfect” or “complete.”

PRE-EXISTENT SPIRITS

Cronquist, in EPISTLE 103 – 1983, is presumably referring to the “pre-existent” “sons of God” who are the “angels,” or perhaps a collective “Elohim,” who will “return” to be made “manifest.” They are to do this by becoming “incarnate” “in and through” the individual members of the “corporate Body of Christ” on earth, and we will, “with them,” be made “perfect.” He goes on to say that “in the beginning We were, you and Us,” together in the heavens, where “You were created by Us before the earth was.” This is reminiscent of what the Gnostic Valentinus said about the Lucifer-like “Sophia” being the “Mother” of all “angels” and, again, sounds like the Esoteric World’s ideas about Deity as a “collection” of “angelic” “emanations.” Continuing in the same vein, Cronquist sounds much like the Valentinian conception of the “All,” which is the “Spiritual Hierarchy” of the “Pleroma” from where all came and to where all will “return.”

He also sounds similar to some of the Neoplatonist, Kabbalistic and Alchemist traditions that were passed down through Jane Lead to many of those influenced by the Latter Rain movement of 1948 and the Son of God doctrines which it spawned. For example, Cronquist says in EPISTLE 116 – 1983, speaking for

“Jesus,” that “I will bring to your remembrance things that I have said when We created man in our image.” “We” created man in “our image”? Fittingly, there is, according to Cronquist, “BIBLICAL TESTIMONY OF OUR SPIRITS BEING PRE-CREATED BEFORE GENESIS 1:1.” He explains by saying that “all spirit beings (angels) were created” and were “originally” “infused,” “co-mingled and blended together as One.” This “co-mingled” “blending” of all things “pre-existent” and “divine” continues to consistently sound much like the spiritual “emanations” of the “All” as taught by Valentinus and perhaps Plato before him. It would also, of course, include those “angels” said in the Biblical record to have been, similarly to the Lucifer-like “Sophia,” “cast out” of heaven,” and who now await the “universal reconciliation” of “all” when they are to be “restored” to their former “glory” along with their chief rebel, Lucifer.

ON RACE

Cronquist turns to the Open-Door Doctrines of “deeper revelations” that hold implications on the subject of race and Jews in EPISTLE 223 – 1994, where he states that the word “Israel” refers exclusively to the “Sons of God.” He continues by saying that it is this “Israel” that will “execute the judgments of God - first to the Church,” and “then to the nations.” Like George Hawtin, the “founding father” and “apostle” of the Latter Rain movement of 1948, Cronquist claims that “there is much in the Scriptures” that speaks “about Pre-Adamic races of men.” Here, Cronquist is referring to a typical racist trope for making a distinction between “white” and all other “inferior” races. He lets “Jesus” elucidate this precursor to white-supremacist theories on race in EPISTLE 242 – 1996, saying that, the “blood in My body was different from that of the fallen race of the first Adam.”

Elsewhere, Cronquist also makes opaque references to literal celebrations of the “Feast of Tabernacles” in a small town “in Texas,” something that other anti-Semitic Manifest sons of God groups have been known to do in their endeavors to usurp the position of Israel and the Jews.

ONGOING REVELATION

Cronquist sets out on the road to multiple false doctrines in EPISTLE 81 – 1983 and EPISTLE 125 – 1983 by stating that “the rhema Word,” over and above the written word of Biblical scripture, is “Present truth” spoken by, as we learn in EPISTLE 146 – 1984, “spiritually advanced” people, like Cronquist. We know that

Cronquist is in this “elite” group due to the fact that his personal “Jesus” told him “You are a prophet.”

Cronquist lets it be known that he approves of fellow Latter Rain/Manifest sons of God and New Apostolic Reformation “prophet” Bill Hamon when, in 1994, under the subheading “THE CYCLES OF GOD’S TIME,” he tells us that we will better “understand the operations of prophesying” after reading Hamon’s book *Prophets and Personal Prophecy*. Further circumstantial evidence of Cronquist’s theological mindset comes from the words of his mentor, the Latter Rain “apostle” and Manifest sons of God teacher, John Robert Stevens. On p. 121 and 122 of his *Experiment in End Time Apostasy: The Walk of John Robert Stevens: The History, Beliefs, and Spiritual Dynamics of a Christian Cult*, (1980), Woodrow Nichols tells us that Stevens sympathized with the “babes in Christ” who have “misgivings about reincarnation.” Stevens said “Forget them. Because whether you believe in reincarnation or not” the “book of Revelation talks about the ones that come back.” Stevens continues by saying “you’re going to find visitations from the Cloud of Witnesses. Does that bother you?”

Maybe it should but, regardless, Stevens reassures us with “there will be some that God even sends back in the flesh again to fulfill a ministry.” Nichols has also pointed out that Stevens had a well-stocked library filled with literature by “occult” authors such as Aleister Crowley, who was, notably, a student of the Gnostic Valentinus, and Emanuel Swedenborg, the so-called “father” of modern “spiritism.” Nichols also says that Cronquist was impressed by Stevens’ knowledge of “witchcraft.” Could it be that Cronquist picked up some of his love for painting outside the lines of Biblical authority from his long stay with the false prophet John Robert Stevens?

EXTRA-BIBLICAL SOURCES OF INSPIRATION

Making sure to keep up with every “wind” of false doctrine that can be made available via “ongoing,” “unfolding,” “progressive” revelation, Cronquist has “Jesus” say in EPISTLE 66 – 1982, “If I tell you the Secrets of Enoch will you believe Me?” As it is for Latter Rain “prophet” William Branham, Mormon founder Joseph Smith, the occult-influenced, white-supremacist Christian Identity preacher Wesley A. Swift, and a host of teachers in the Esoteric World, *The Book of Enoch* is a staple source of “ongoing revelation” from which most of the information about

the Spiritual Hierarchy-like “Watchers” is gleaned. According to “Luciferian tradition,” the “Watchers” were “fallen” “angelic beings” who were sent to guide and “watch over” the “emerging human species” and that, like the Manifest sons of God’s version of the “cloud of witnesses,” they harbor a desire to “become incarnate in human bodies.” Their leader, of course, was said to be “Lucifer,” or “Lumiel,” the “Lord of Light,” the “Lightbringer” and “first-born of creation” whom Manifest sons of God teacher Bill Britton refers to as the “shining one.”

Further “insights” about Enoch are provided by the apocryphal *Book of Jubilee*, which says that Enoch was “the first among men” to acquire “knowledge and wisdom” about “the signs of Heaven,” meaning the signs of the Zodiac, and that he received this information from the “Watchers.” The so-called “Gospel in the Stars” is another Extra-Biblical Source of Inspiration that many “sonship” ministries use to extract additional “Esoteric” interpretations from *The Book of Enoch*.

As with the Lucifer-like “Sophia” of the Gnostic Valentinus, “Lumiel,” or “Lucifer” of the Luciferian “tradition” is “promised” a “redemption and the restoration” of the “former status” which he lost by his “fall” from “heaven.” But this “restoration” for Lucifer can only come about once the human race “evolves” spiritually and returns to its “forgotten” former “glory” of “deity.” So, it is to the “benefit” of Lumiel and the “Watchers,” his “teaching angels,” that they “help humanity” reach their destiny. The “relationship between humanity” and “the leader of the Fallen Ones” is therefore a symbiotic one, since “they have need of each other.” It also brings to light that a major component of humanity’s spiritual “evolution” is recognizing the need for a symbiotic, deifying “union” with the “angels” that await their “perfecting” “incarnation” in the “Bodily Vehicles” of “prepared,” “chosen vessels.”

This is almost identical to the wording used by Manifest sons of God-based “present truth” ministries, like that of Cronquist’s, which says that “they” cannot be made “perfect,” or “complete,” without “us.” Even though in “orthodox Judeo-Christian religious texts” the “Watchers” of *The Book of Enoch* are “misrepresented as evil corrupters of humanity,” in this more “Esoteric” interpretation of their role, it is said that the only “crime” they committed was that of the Promethean “sacrifice” of “wanting to help us” in our “progress.” In light of the Manifest sons of God teachings as presented by Cronquist and others,

this is the same “symbiotic” relationship that exists between those “angels” who wish to “incarnate” within us in order to be made “manifest” as “sons of God,” and those “overcomers” who desire to “put on” the “clothing” of immortality.” In other words, according to those influenced by Jane Lead who await the “ultimate reconciliation” of “all,” this Big Event of the “restoration” of deity implies that making “One” of all “opposites” is the “manifestation of the sons of God,” also known in the Esoteric World as the “externalization of the Spiritual Hierarchy” and the “return” of the “Watchers” of *The Book of Enoch*.

Like the white-supremacist, Christian Identity preacher Wesley A. Swift and others influenced by themes more commonly found in the Esoteric World, Cronquist says in EPISTLE 117 – 1983 that he had a “vision” in which he saw a “huge penetrating, piercing blue eye” and that “a voice” told him that it was the “Eye of the Lord watching over all the earth.”

In EPISTLE 226 – 1994, under the subtitle of “THE VISION,” Cronquist says that he “heard a clear voice” telling him that “THE VISION IS YET FOR THE APPOINTED ROUNDS OF THE ETERNAL CYCLES AND MAGNITUDES OF YOUR GOD.” He then shows a chart explaining what he means by the terms “ROUNDS, CYCLES AND MAGNITUDES.” He says they refer to the “chronological” ordering and duration of events that follow a spiritual timetable. Of interest is the fact that these same terms, first formulated by the 19th century occultist Helena Blavatsky, but later further developed by the Esotericists Alice Bailey and Rudolf Steiner in the 20th century, are widely used by those in the Esoteric World. For them, a “round” in a “cycle” refers to how a “reincarnating being” progresses toward perfection “through various stages of existence,” the “periods of manifestation” through which the “evolving spirit becomes first human” and then, ultimately, a “God.” That Cronquist may have picked up this idea through his association with John Robert Stevens is not entirely unlikely. This is due to the fact that Stevens, like some other Manifest sons of God teachers influenced by the doctrinal trickle-down effect of ideas from Plato, or carried away by their application of Ongoing Revelation, avowed that “reincarnation” is a reality.

Further similarities between the teachings of the Esoteric World and those of Cronquist can be seen by furthering an understanding of the “evolutionary progress” made through these successive “rounds” of “incarnation.” It is like what was taught about the development of the “angelic” “pairs” in the Spiritual

Hierarchy-like “Pleroma,” as presented by the Gnostic Valentinus, and the “Spiritual Hierarchy” found in Alice Bailey’s writings. It is also found in Rosicrucian writings about a “collective Being” who “limits Himself” to the “hosts” of emanation-like “Hierarchies” who, nevertheless, eventually “fold back” into the unity of the “One.”

In basic agreement with the teachings of the Gnostic Valentinus, and sounding strangely like some of Wesley A. Swift’s occult-inspired ideas, some “present truth” ministries that teach the Manifest sons of God doctrines, like Cronquist, also say that this “collective being” is to “descend into matter,” then “reascend” through “perfected humanhood” back to the “original,” “pre-existent” “collective” state of “Godhood,” thereby cycling back to the status of “paradise” in the primordial “Garden.” This portion of the idea is well-aligned with Cronquist’s teachings. To return to the more open and honest presentations of false doctrine by self-identifying Esotericists, these sentient “beings” are said to be on the “evolutionary ladder,” becoming “incarnated,” or made “manifest,” with each “round” in a continual upward spiral back to “the forgotten truth” of their “divine birthright” which “unites all.”

Mormon founder Joseph Smith and several Manifest sons of God teachers say that the “fall” was beneficial, with Lucifer acting as a helpful “tool” in God’s hands to fulfill “the Plan” of bringing forth “divine sonship.” In the 19th century, occultist Helena Blavatsky, disregarding any notions of the “fall” of humanity or of a malevolent “tempter,” states on p. 154 of *The Secret Doctrine* Vol. 1 that the “ancient teachings regarding the evolution of humanity” assert that “Earth is only the footstool of man in his ascension to higher regions.” Again, this is not far from the teachings of Cronquist’s fellow Manifest sons of God advocates Bill Britton and J. Preston Eby who say that the temptation of Lucifer, the “shining one,” was a needed ingredient in the overall plan of “bring many sons to Glory,” to the “measure of the stature of the fulness” of Christ as “joint heirs” through whom he will “execute judgment” then “rule and reign.”

It is also thought in Blavatsky’s version of Theosophy that we will reach a “moment of choice” and have to decide whether or not to “go on and complete” a “round” of “incarnation” or be “swept away” by the “broom” of the “Father of all.” Jane Lead, Royal Cronquist, Sam Fife, and their doctrinal cousins in the Esoteric World believe that there will come a great “purge” to “cleanse” the

“kingdom,” “releasing the creation” from its “bondage to sin” that is holding back the return of “the Christ.” Likewise, Theosophical teachings state that those “who are unprepared to keep up” will “fall behind.” Or, as has been put more bluntly in Manifest sons of God teachings “saved as by fire” though the “body is destroyed.”

Likewise, in Esoteric teachings, this moment of “choice,” if failed, promises that you will be “stepped up” to a different “plane of existence,” a higher level of “vibration” other than that of the “physical plane” where you can “progress,” working off “bad karma” in hopes of a more spiritually “successful” “incarnation” on your next “round.” Cronquist has truly stepped outside of the box with his venture into the topic of “rounds” and “cycles.” The above leads us to conclude that from what we have seen of Cronquist’s ideas up to this point, it is a fair estimation to say that they are not entirely “his” ideas and that they are without a doubt not the thoughts of Jesus Christ.

In 1994, under the subtitle of “THE CYCLES OF GOD’S TIME,” Cronquist makes reference to “gematria,” a form of numerology taught in the Kabbalah. He is in “good” company in that his contemporaries from the Latter Rain movement and the Manifest sons of God ministries, David Ebaugh and Bill Britton, also taught on this subject. Cronquist puts his own personal touch on the topic, saying that “gematria” means “the way God measures His Word in lunar time, numerically.” Elsewhere he applies the concept to determine, unimpressively, that “seven” is “the number of spiritual perfection.” Of more importance, however, is the fact that he is introducing this Extra-Biblical Source of Inspiration at all. Harkening back to the “pre-existent” time of the “angelic” “sons of God” and, again, sounding strangely similar to the “rounds and cycles” of “reincarnation” spoken of by Helena Blavatsky, Alice Bailey and Rudolph Steiner, Cronquist says that “prophetic generations, days, weeks, jubilees, rounds, cycles and magnitudes have existed since before Genesis 1:1, backward to infinity, and will continue into infinity.”

THE RETURN OF THE CHRIST

As can consistently be observed through the skewed eschatology of those influenced by the Latter Rain movement and the Esoteric-infused Manifest sons of God doctrines which it spawned, if any individual comes to “receive” or become head of “the kingdom” described through these Pieces of the Puzzle of Apostasy, he will not be Jesus Christ.

An Introduction to the Teachings of Bill Britton

As one of the most influential of the Big Four, Bill Britton's place in advancing the Converging Apostasy is secure. As an "apostle" and "prophet" of the Latter Rain movement of 1948 and a teacher of the Manifest sons of God doctrines, his influence is still being felt in the Pentecostal and Charismatic branches of Christianity. A one-time associate of Sam Fife, who led the child-abusing "cult" known as "The Body of Christ," aka "The Move," Britton was one of several participants in the Latter Rain movement who approved of and borrowed substantially from the writings of the 17th century "prophet" Jane Lead.

According to chapter 4 of *The Emerging World Church* by Georgie Szendrey and Bob K. Wright Ph.D., under the subheading of "The Lineage of the New Order of the Latter Rain," we learn that after Britton became associated with the controversial "Revival" of 1948 he was "excommunicated from the Assemblies of God." He remained aligned with Latter Rain principles and practices, however, and later, in 1951, republished *The Feast of Tabernacles*, George Warnock's seminal book of Manifest sons of God Doctrine. According to Mrs. Szendrey, it was Britton who led Rios Montt, the notorious general and dictator of Guatemala, to profess faith in Christ. Montt apparently had trouble living up to an even nominal level of the good works prescribed by Christianity, however, and was instead convicted in 2013 of genocide and crimes against humanity. When you read of Bill Britton's legacy and his impact on the doctrinal health of the "Christian" branch of the Converging Apostasy, you may find the charges brought against his spiritual child Montt somewhat ironic.

Working for the most part quietly behind the scenes as God's "Prophet on Wheels," Britton's sermons, tapes and books have been influential in spreading the "end-time" message of "sonship" and the "deep things of God." He makes a clear presentation of the usual doctrines associated with Manifest sons of God teachers, such as the need to "take dominion" and "execute judgment" on the "ungodly" prior to the literal, individual, personal return of Jesus Christ. And as many times as he has hedged by stating that he has "by no means" devised teachings to "elevate" or "deify" humans, or to "lower" the status of Christ, or to count on "union" with the "armies of God" in the "heavenlies" as the means through which the "sons of God" will be made "perfect" in order to inaugurate the dawning of a "new age," this is in fact exactly what he does teach. But Britton

was able to frequently fly under the radar and remain relatively undetected, leaving outsiders scratching their heads and wondering just what he was getting at with his “prophetic” pronouncements.

He did this by presenting the Manifest sons of God doctrines “line upon line, precept upon precept, here a little, there a little” through symbolic “types” and “shadows” found in the Old Testament. This allowed him to “reveal” the “strong meat” of the Word in overlapping themes, metaphors and collapsing contexts without needing to state their implications explicitly. He was often able to hide his meaning in language loaded with obscure Biblical allusions and veiled references to be understood by those who, like all followers of Esoteric or “occultic” teachings, are left to fathom the “deeper” “revelations” through “the spirit.”

As with the 2nd century Gnostic Valentinus and the entire Esoteric World, this modus operandi helps to prevent the scrutiny of critics and adds an air of mystique and the supernatural to what is taught. For those who prefer a closed system of darkness to the openness of Truth and light, this sort of equivocation came ready-made as a part of the Latter Rain movement which birthed Britton’s theology. This can be seen by the fact that one of the participating “prophets” who spoke for God at the inception of the 1948 “outpouring” advised those present not to tell anyone else what was transpiring. “God’s” reasoning through this “prophet” was that other Christians wouldn’t “understand” the “move of the spirit.” They wouldn’t be unable to accept that “God” was “doing something new” and as a result it would be ridiculed. Does this sound like something God would say, or the camouflage that a liar and a deceiver would want to hide behind?

Brother Tobias’ Correspondence with Bill Britton

In a letter dated February 2, 1981, Britton shows his true colors when he warns “Brother Tobias,” one of his critics, by quoting the often repeated and out of context scripture which says “touch not my anointed,” meaning “how dare you disagree” with God’s “prophet.” Britton says “I don’t think you realize what a dangerous thing it is to attack members of the Body of Jesus Christ.” Britton then “justifies” himself by sharing a list of “solid men of God” that he “fellowships with.” He names Bob Weiner, leader of the “cult” known as “Maranatha Ministries,” Charles Schmitt and Larry Tomczak, both of whom were leaders in the authoritarian and cult-like “Shepherding Discipleship” movement, sometimes

referred to as the “Fort Lauderdale Five,” and John Gimenez. Gimenez, a teacher of the Manifest sons of God-inspired “Kingdom Message” is of special interest in that he, like Bill Britton, was commended by Ernest Ramsey, a “new age” follower of Alice Bailey who noted and admired the similarity between the Manifest sons of God teachings and those of Alice Bailey’s “new age,” “Christian esotericism.” In addition, Gimenez, doctrinally-driven by the Latter Rain/Manifest sons of God mandate to “take dominion” politically, was instrumental in bringing Evangelicals into the political arena by helping to organize the 1980 “Washington for Jesus” demonstrations. Britton also mentions Wade Taylor in his threatening letter to Tobias. Taylor and Britton were the co-founders of “Pinecrest,” a Manifest sons of God “teaching center” that also received the praise of Ernest Ramsey. Elsewhere in this thematic investigation I have critiqued the teachings of Roland Pletts, Wade Taylor’s successor at Pinecrest. Pletts has remained “faithful” to the cause, even making some “advances” along the road of Apostasy. Britton closes his letter with the condescending yet cryptic remark, “I really think you are worth saving.”

A Phone Call to Bill Britton

Early in 1984, I decided to make a phone call Britton to get clarification on his ideas about Manifest sons of God eschatology. When I called his “House of Prayer” in Springfield, Missouri, I received an answer through one of his right-hand men, associate pastor David Tice. The heavy-handedness of Britton’s perspective in the letter to Mr. Tobias took a turn for the out-and-out dangerous. I was told that the scripture stating that “one will be taken, the other left” means that on the “Great and Terrible day of the Lord,” one would be “taken in death,” while the other would be “left to inherit the Kingdom.” According to Mr. Tice, this “taking in death” is to be carried out by the human agency of the “manifest sons of God,” the “corporate Body of Christ,” referring to an “elite” group “called out” to attain “perfection” and to “execute judgment” on the “ungodly” before the literal, individual, personal return of Jesus Christ.

A Letter to Bill Britton

Later, on February 22, 1985, I wrote a letter to Britton to see if I would get the same answer that Tice had given to me. I asked if the “one taken” in death during the judgment and “the other left” alive to “inherit the kingdom” was to occur during the “coming of the Lord” “in and through his saints,” meaning would the

task of killing the “ungodly” be carried out through human agency of those who considered themselves to be “sinless” and morally “perfected.” I asked if it was “true that his enemies will be destroyed by the brightness or shining forth of His appearing.” In other words, I wanted to know if Britton was advocating a literal, physical removal of unwanted people through the “cleansing” actions of a “purge” to be carried out through the human agency of the members of the “corporate” Body of Christ. I also asked whether or not “Christ is held in the heavens till all His enemies are put under his Body’s feet,” and I wanted to know “how can the Sons of God have such an awesome task and responsibility.” The response I got came through Roy Ralph, who was “asked to assist” in “answering his mail” due to Britton’s “busy schedule.” This, to me, implies that Ralph was acting as a representative of Britton’s ideas whose answers would be consistent with his teachings.

Ralph confirmed what I suspected to be true when he told me “I believe that the enemies of God will be destroyed by the brightness, the shining forth of His appearing first and foremost through his saints.” The operative word here is “through.” He added that “Jesus Christ is going to come in His saints. He is going to come with the clouds of heaven, or in other words, with his people and they are going to restore this earth back to what it was and even could have been had Adam never sinned.” The operative word here is “in.” He concluded with “as for how the sons of God will have such an awesome task and responsibility, I will remind you that they do this under the anointing and headship of Jesus Christ” since we are “the Body and all that we do is follow the directions of the Head.” This militaristic tone of acting under a strict set of orders from a chain of command comes as no surprise given Britton’s experience as a World War II paratrooper.

A Phone Call to Bill Britton’s Daughter

Much more recently, on August 9, 2020, I revisited this theme of “executing judgment” through human agency by calling Britton’s daughter, Becky Britton-Voltz, who carries on with her father’s ministry by making his books and tape-recorded teachings available. She acknowledged that some folks considered her dad to be a “heretic,” while others said that he was a “great prophet.” She simply characterizes him as someone who taught a “deeper walk” with God, emphasizing the message of “sonship.”

When I asked about the specifics of certain doctrines that her dad may or may not have taught, she said she was sorry, but she wasn't a "great theologian" and it had been so long since when she had heard her dad preach. She offered, however, to send me a copy of Britton's *Hebrews: The Book of Better Things*, along with some other tracts and booklets that her dad had written.

CONNECTIONS ACCORDING TO BILL BRITTON'S DAUGHTER

When I asked Mrs. Britton-Voltz if her dad had known Wade Taylor she said yes. Taylor was a close associate of her father. As a reminder, both Britton and Taylor were noted by "new age" minister Ernest Ramsey for their efforts in teaching the "deeper truths" of "sonship." In his *The Neo-Pentecostals and Their Amazing New Age Teachings* Ramsey, a disciple of "Christian esotericist" Alice Bailey, pointed out the similarities in what "new age" and "manifest sons of God" teachings. In particular, Ramsey took note of their shared concept of the Big Event of an imminent deifying experience, a "third" salvation in which "perfection" is achieved. Mrs. Britton-Voltz was also aware that her dad had worked closely with fellow Manifest sons of God teacher Kelley Varner and that he had also known David Ebaugh, a Manifest sons of God teacher and reputed promoter of "Christian Identity" racist theories. Such connections do not establish a cause and effect-based guilt by association. However, as with Britton's list of the "solid men of God" with whom he said he had "fellowship" with in his letter to Mr. Tobias, circumstantial evidence of the similarities of their teachings and the likelihood of mutual influences are relatively safe conjectures to make.

I asked what was the deciding factor that caused her dad to discontinue "fellowship" and a working relationship with Manifest sons of God cult-leader Sam Fife. She didn't mention any doctrinal reasons, but instead said it was because Fife had removed his "flock" from society and into "communal farms," whereas her dad felt a more social impulse and the need to reach out to people rather than to become isolated. She added that another point he disagreed with was the amount of control and authority that Fife gave to elders over the day-to-day decision making of members of the group.

I asked if she remembered hearing her dad talk about the 17th century "prophet" Jane Lead. She said that the name "sounded familiar." She checked in her

computer archives and said yes, her dad had produced a tract about one of Lead's writings which he called *A Prophecy out of the Past*, incorrectly dated 1619. Along the same lines, I asked if she was aware of Larry and Betty Hodges' "Shofar Ministries," telling her that they came from a Latter Rain perspective and that they also made Jane Lead's writings available.

Hodge states that "Lead speaks wisdom among those who are perfect (mature)." It is "meat," the "hidden word," which she proclaims concerning the "complete redemption" that God "has purchased for mankind." As with other Manifest sons of God, Kingdom Message and New Apostolic Reformation teachers, Hodge says that "His unveiling *in His saints* shall constitute the means by which this great overturn takes place." The operative words here are "in His saints," denoting an "elite" human agency to carry out all of the "end-time" "written judgements" of God in a Sacred Purge, and the "great overturn," denoting "taking dominion" politically. Mrs. Britton-Voltz also seemed to be aware of Hodge and Shofar.

When I talked about Jane Lead's "prophecy" as an inspiration for Manifest sons of God doctrines that became prominent through the ministries of George Hawtin, Royal Cronquist, Preston Eby, George Warnock and her dad, she affirmed that God could not be limited to "just the Latter Rain" folks in "end-time revelations," meaning that in God's "providence," Lead may have acted as a predecessor to the "revelations" of the Latter Rain movement of 1948. As we have seen, this is a very pronounced understatement.

EXTRA-BIBLICAL SOURCES OF INSPIRATION ACCORDING TO BILL BRITTON'S DAUGHTER

I asked Mrs. Britton-Voltz if she was aware that her dad mentioned "gematria," from the Kabbalah, in one of his writings. She said no. I told her that the Kabbalah was often considered a source for occultists and that gematria was a form of "numerology" used to discover "deeper meanings" from numerical equivalents to Hebrew letters and words. This seemed to jog her memory. She then said that it was true that her dad was "always fascinated" with "numerology" and that he used a "little book" about "Biblical numerology."

THE SACRED PURGE ACCORDING TO BILL BRITTON'S DAUGHTER

I asked if she knew if her dad was acquainted with the New Apostolic Reformation “prophet” Bill Hamon. I said that his eschatology teaches that “taking dominion” and “executing judgment” will be carried out by the Manifest sons of God before Jesus returns. Perhaps naively, she didn’t seem to think that her dad taught anything like that, or that he ever implied that people would have the “responsibility to kill” others to prepare for “the kingdom.”

I mentioned that her dad’s associate pastor, David Tice, had told me this same idea about the physical removal of the “ungodly” by saying that “one shall be taken, the other left alive to inherit the kingdom,” a doctrine also promoted by her dad’s other associate pastor Roy Ralph, one-time associate Sam Fife, Fife’s successor Buddy Cobb, Britton’s friend Kelly Varner, fellow Manifest sons of God teachers and acquaintances Royal Cronquist, J. Preston Eby, George Hawtin, and many others. I let her know that it was a teaching which Tice attributed to Britton.

She said that the idea of “killing” others “would be horrible.” I said that the Latter Rain-inspired New Apostolic Reformation “prophet” Bill Hamon also promoted this eschatological position of what would amount to a “sacred purge” carried out by those who had “taken dominion” politically, and that he had discussed his ideas at length with me by phone. She rightly said that you would have to be like a “dictator” to carry out “such things” and that preachers who advocate these sorts of actions are “motivated by ego” and just “want to be in charge.” Although I agree with the basic sentiment, her apparent tone of scolding “naughty” boys up to no good on the playground seemed to fall far short of the indictments warranted.

AN EMAIL TO BILL BRITTON'S DAUGHTER

In an email on August 19, 2020, I asked Mrs. Britton-Voltz if she could think of “anyone that I could talk to” about a “deeper understanding” of what some call “present truth.” She mentioned Lynn Hiles, who had worked in the bookstore at her dad’s “House of Prayer” and had known him well.

A PHONE CALL TO MR. HILES, A CLOSE ASSOCIATE OF BILL BRITTON

On August 22, 2020 I called Lynn Hiles and asked him about the eschatology of the Latter Rain and Manifest sons of God doctrines concerning “taking dominion” and “executing judgment.” I let him know that from having come into contact with lots of this sort of teaching, I wanted to get clarification about the role of “God’s two armies” and those “spirits of just men” in the “heavenlies” who “without us cannot be made perfect.” I asked him about the “coming of the Lord” through the “many-membered corporate Body of Christ” that would fulfill and carry out all “end-time” scriptures concerning the “judgment.” To me, he came across as a bit disingenuous when he told me that even though he had been a part of Bill Britton’s ministry, and had met so many different ministers, and been exposed to so many different ideas, he couldn’t recall many particulars about what he’d heard concerning the things I was interested in.

CONNECTIONS ACCORDING TO MR. HILES

I asked Mr. Hiles about different teachers to see who he and Britton might have known and associated with or supported. I listed Wade Taylor, George Hawtin, J. Preston Eby, George Warnock, Royal Cronquist, David Ebaugh, Earl Paulk, Bill Hamon, Cindy Jacobs, John and Anne Gimenez, Mike Bickle, Paul Cain, Bob Jones, David Ebaugh, Sam Fife, and Kelley Varner. He said that he and Britton had either known of them, met them, or read the books of all of them at one time or another. If this is true, then his apparent pleading of the 5th in regards to Britton’s teachings on “taking dominion” and “executing judgment” through the human agency, or “ministry,” of the “manifest sons of God” rang even more hollow, since each of those in this doctrinally criminal line-up have been identified as advocates of the teachings in question.

THE SACRED PURGE ACCORDING TO MR. HILES

When I mentioned the taped phone calls that I had made with leaders of those influenced by Latter Rain eschatology and Manifest sons of God doctrines, and quoted them on the need for the “corporate Body of Christ” to physically remove the “ungodly” before the literal, personal, individual Jesus could return, he said he did not really follow those that went into “wild” beliefs about the “end-time.” When I pointed out that Bill Britton’s associate pastor David Tice, who Mr. Hiles knew personally, told me that “as in the days of Noah, one shall be taken in

death, the other left alive” to “inherit the kingdom,” and that both Tice and Roy Ralph, who Hiles also knew personally, had affirmed that this would be a physical removal of the “ungodly” in death through the human agency of the “manifest sons of God,” Hiles balked, again apparently feeling a need to avoid self-incrimination through association. What I got from him instead was a pregnant pause and no response. I let him know that Kelley Varner, a close associate and friend of Britton’s, who Hiles had confirmed he had been acquainted with, fully understood the implications of my questions about “executing judgment” in a literal, sacred “purge” by responding “you mean to kill ‘em?” I told Hiles that Varner then “counseled” me that before we “talk judgment” we would “first” have to come into “perfect love.” Hiles later asked me to repeat this, perhaps in fear or disbelief, but he made no further comment.

ONGOING REVELATION ACCORDING TO MR. HILES

In speaking of the nature of “prophetic revelation” as a source for “new doctrines,” Mr. Hiles said that Britton worked at such a “high spiritual level,” that sometimes even he himself “didn’t understand” his own teachings. Knowing the Extra-Biblical Sources of some of Britton’s teachings, and the multi-layered “line upon line,” metaphorical method he used to “unveil” the “deeper things of God” through “types and shadows” with which he found much fodder for interpretations far beyond the plain, the literal, and the obvious, I found this statement to be a thin smokescreen and completely unconvincing.

A CONCLUSION TO MY EXCHANGES WITH MR. HILES AND BILL BRITTON’S DAUGHTER

To answer some of my questions that Mr. Hiles was unable or unwilling to respond to about the “union” of “God’s two armies,” the “cloud of witnesses” who will be the “coming of the Lord” in “judgment” prior to an individual “Christ,” Mrs. Britton-Voltz sent me a copy of the previously mentioned *Hebrews: The Book of Better Things*, which Britton started in 1969 and finished in 1977. In the introduction she wrote that her father had “joined the great cloud of witnesses” in 1985, meaning that he had passed away and is, presumably, according to the typical Manifest sons of God teachings that he espoused, scheduled to “return” in order to “tabernacle” within the “Bodily Vehicle” of some lucky “Overcomer.” She, as a loving and devoted daughter, however, wrote that the book is

“timeless” and that it contains “revelations” of “what the Father is saying to His Sons in this hour.”

A Thematic Critique of Bill Britton's Published Works

THE CONTINUING SAGA OF THE LATTER RAIN

On p. 98 of *Hebrews: The Book of Better*, Britton says that the Latter Rain “revival of 1948-49 and the early 50’s” brought “people like George and Ernie Hawtin” into the “national limelight.” Britton says that it was in 1950 that he was told through “prophecy” that God wanted him to write and teach others about the “truths” of “Sonship” and the true nature and role of the “Body of Christ” as the deified “many-membered corporate Christ.”

In *The Garden of God*, Britton warns that “for those who rejected the Truth of God” as revealed by the “latter rain outpouring of 1948-49” and “the message of Sonship,” there “waits the judgments of God” for “resisting the work of the Spirit.” Echoing the words of Jane Lead and fellow Manifest sons of God teacher David Ebaugh, he tells us that we are “on our way back to the Garden of God, Paradise, the third heaven,” he says, where “all enemies” will be put “under our feet forever.”

ONGOING REVELATION

The “end-time” “revelations” that are defined and dispensed by current-day “prophets,” like Bill Britton, are open doors to Extra-Biblical Sources of doctrine. Like the teachings of other “present truth” ministries, they are propelled by the personal whims and flights of fancy of each “prophet.” Where are the checks and balances to curtail and prevent the “prophets” from following the pathways that lead to the themes of the Converging Apostasy? The answer is in the “Church,” which they claim is “Babylon,” destined for destruction, the “Harlot” from which all of those “pressing on” to the “high calling” of “perfection” must “come out.” The appeal to “ongoing revelation” is a clear and present danger that ultimately aligns with the Road to Renunciation of God in Jesus Christ and, by default, functions as an Open-Door Doctrine to the Devil Reborn. Logically speaking, where else would Ongoing Revelation send those on the path of the Converging Apostasy? Unfortunately, in two locations; first, if not in the Church, then out of the Church where current-day “apostles” and “prophets” have led many vulnerable Christians and second, into the Land of Deception in the Esoteric

World where their misplaced “faith” becomes a millstone around their necks and a one-way ticket to the bottom of the abyss.

For example, on p. 185 of *Hebrews: The Book of Better Things* Britton attempts to get his audience to lower their guard by sarcastically parroting preachers who say “we cannot go any further” for fear that “we might get into false doctrine” and “go off the deep end.” Reassuringly, on p. 223 he says that the “eternal purposes” of God must be “revealed by the Spirit” and that, as is stated on p. 224, “God has always been faithful” to provide us with “new and exciting revelations.” In similar fashion, Britton lets us know in his *Jesus the Pattern Son*, that “new truths are being seen by the light of God’s divine revelation.” According to Britton, in the Old Testament, timid leaders who refused to “go on with God” were condemned and “died,” while those willing to “press on” were allowed to “live.” These comments should be taken in the context of Britton’s other teachings on the Sacred Purge, the idea that “judgment begins at the house of the Lord,” and the confirmation he is provided in the mouth of two or more witnesses, such as those provided by his fellow Manifest sons of God teachers Royal Cronquist, Kelley Varner and Bill Hamon who have warned that “lukewarm” Christians and pastors who are out of step with what the “Spirit is saying” in these “end-times” through His “prophets” will be “removed.”

On the back cover of *Sons of God Awake!*, we are told that Britton teaches the “unfolding revelation of Christ on earth” and the soon to come “ministry” of “the Sons of God” who will break through “the veil” of the “Holy of Holies into the full experience of Sonship.” Sounding like his spiritual predecessor Jane Lead, Britton says that we are privy to this sort of gnosis, or “secret,” “higher knowledge,” because we are being “introduced to deeper truths” since the “Holy Spirit has not stopped opening up the scriptures.” Presenting his version of the Big Lie of Deification, Britton says that our willingness to follow will help us to become “fully mature Sons of God” who will go “beyond” the initial Christian spiritual experiences of “justification and Holy Spirit baptism,” to a greater “third” event of “perfection,” which is symbolically typified by the culminating “Feast of Tabernacles.” And, as is stated elsewhere, in the context of typical Manifest sons of God doctrine, when the “army of God” in the “heavenlies” “descends” to “tabernacle” within the “chosen vessels” of the “army of God” on earth, the deifying “manifestation of the sons of God” will occur.

On p. 18 of his 1978 *Treasures of the Snow*, Britton sounds like the 17th century “prophet” Jane Lead, fellow Manifest sons of God teacher Royal Cronquist, and the leaders of most “cults” and cult-like groups. He tells us that “there are mysteries that cannot be revealed to you at this time,” “great concepts of God” that will only be revealed when “new light will break upon you.”

Britton makes available the books of George Warnock, a fellow participant of the Latter Rain movement of 1948 and Manifest sons of God propagandist who was instrumental in establishing much of its doctrinal features. In agreement with Britton and Jane Lead, Warnock says that “one glorious thing about the realm of the spirit is that there is nothing stagnant or monotonous.” It is a “glorious realm” where “there is ceaseless progression and activity.” Warnock’s *Feast of Tabernacles* provides the doctrinal “justification” for a kind of deification through a “third experience,” “complete salvation,” along with the need to “take dominion” and “execute judgment” through the human agency of the “manifest sons of God.” Sounding like someone in the Esoteric World and his Latter Rain associate George Hawtin, Warnock said that the time has come “to remove the veil from God’s secrets and initiate His people into the mysteries of God.” Once the door of “ongoing revelation” has been opened, who’s to say where it stops?

TAKING DOMINION

The doctrine of “taking dominion” has been passed on to those influenced by the Latter Rain movement and the Manifest sons of God doctrines. Terms like “take dominion” to usher in a “new order,” a “theocracy” in the “kingdom” of the “new age” are common catchwords used to express the end of their efforts. On p. 20 and of 21, sounding basically identical to Jane Lead, Britton writes in *Sons of God Awake!* (1954), under the subheading “Unlimited Authority,” that “God made man to have dominion” and we are to “regain this place of rulership,” but “not all saved people” will “attain to this high calling.” On p. 87 an urgent call for action is made to the “true” “Body of Christ,” for “It is time now” to “take the Kingdom.”

DEIFICATION BASED ON THE BIG LIE

When the push for “taking dominion” is coupled with the Big Lie of Deification and the Sacred Purge, the possibilities for a horrific outcome become immense. First, it is important to establish that Britton taught a form of the deification of a

select group of what he calls “overcomers.” On p. 121 of *Hebrews: The Book of Better Things*, Britton writes that “There must be a people on earth just like Jesus. He is the Pattern Son.” And, as it is stated on p. 177, rather than being an individual with the unique position of deity as the Son of God, according to Britton, “Christ is a many-membered body.”

On p. 14 of *Sons of God Awake!*, Britton states the often-repeated line of false prophets who separate Jesus “the man” from “Christ the anointing.” He says that the “same anointing” which “came upon Jesus” will “come upon every member of His Body” since, as we learn on p. 48, “Christ” simply means “anointed” and “it speaks” of “another experience” that his elite will have “in God.” On p. 83 we are told, using the same wording as fellow Manifest sons of God teacher J. Preston Eby, that through this “experience,” “His divine life will again be reproduced.” In other words, this “simple” surgical extraction of “Christ” from “Jesus” implies that, when it comes to deification, he did it and so can you.

On p. 105 and 106, Britton again separates Jesus from Christ to justify elevating the “Body of Christ” to the realm of deity when he says “Jesus is now both Lord and Christ.” According to Britton, it is “as Lord” that he “is one with the Father,” but “as Christ” he “is one with us.” On page 107, Britton spells out the implications of this teaching more directly when he says that “All authority that once belonged only to the invisible God now is available to mankind.” We find further “support” of his version of Deification Based on the Big Lie on p. 108 where he sounds like he is teaching a modified version of the Esoteric axiom, “As above, also below.” This idea was also present in the teachings of Jane Lead and was also picked up by the founder of Mormonism, Joseph Smith, and others in the Manifest sons of God ministries. Britton says “As He is, so are we,” “sons of god.” As deified “sons of God,” we become the vehicle “through which He can manifest Himself to all the world.”

On p. 4 of *What is It?* Britton teasingly hints at a “deep truth” that he clearly already knows about and has repeatedly taught. He lures his readers to follow along to a “hidden” meaning when he says that “God’s Kingdom is coming to earth” but it is “the method of the Kingdom coming down from God out of Heaven” that “is the part most don’t understand.” Then, on page 128 of *Sons of God Awake!*, he quotes Revelation 1: 7 – 8, which includes “He cometh with clouds.” Fully aware of where he is headed, on page 129 he goes on to say that

you can't "divide Him from His Body, the Body of Christ." Then on page 130, he references John 17: 6 – 26, a scripture often used to support the notion of a deifying, culminating coming together in "One" of the "earthly" and "heavenly" in the paradisiacal "Bridal Chamber." This scripture includes the phrase "I in them, and thou in me, that they may be made perfect in one." This is the reason he continues on p. 133 by asking "who is this Christ?" He finally gets to the "real" point when he answers his own question by saying that it is a "Company of people," for "His Body is Christ!" Capping things off, on p. 146 he says that "This is the people who" will "ascend to the very throne and dominion of God Himself."

Stacking the over-lapping metaphors and symbolic language high, he goes on to say, "They are known as a corporate Body," the "Son of man, Son of God, Christ, Body of Christ, Manchild, Overcomer, God's Army, Stars, Sons of God, Zion," and the "Temple" or "House of God." Sounding like fellow Manifest sons of God teacher Sam Fife, and as if he was influenced by the Kabbalistic concept of Adam Kadmon, they are a "plural Body of saints, making up a singular Man with Jesus as the Head," and "it is with them He will share His throne, His authority, power and dominion."

According to p. 4 of Britton's *What is It?*, the "sons of God" will "restore creation in the year of Jubilee." Jane Lead and the Manifest sons of God teachers on whom she exerted her influence with a modified doctrine of a "ultimate salvation," which will be the complete "reconciliation" of "all things," interpret "the year of Jubilee" as the time when everyone, including the "fallen angels," all "apostatized" spirits, and "Lucifer," will be "saved," "restored" to their former "glory." Although Britton's associate Mr. Hiles claims that Bill never taught this doctrine of "ultimate reconciliation," it is interesting that he seems to allude to it, albeit in a vague way, leaving just what it means to "restore creation" only partially defined and open to further development.

As far as my use of the phrase "modified" doctrine of a "ultimate salvation" goes, Jane Lead and those who have followed in her footsteps often say "complete" and "ultimate salvation" from one side of their doctrinal mouths, while they simultaneously spit out the harsh nails of mercilessly "executing judgment" through human agency from the other side. The manner in which they are able to hold to these two outwardly contradictory positions at the same time, comes with the use of a scripture stating that "some" will be "turned over" to Satan for the

“destruction of the flesh” in order that their “spirits” might be “preserved.” In other words, there is a “cleansing,” a literal, physical “purge” to be carried out, but this is not something to lament over as if those “removed,” or “taken” in death, as Britton has often said, are completely lost. Not only can you find all of the components of this doctrine in the writings of Jane Lead and the Manifest Sons of God ministries of the Latter Rain movement which she influenced, but it is also present in the occult-inspired racist and white-supremacist Christian Identity teacher Wesley A. Swift and, as one might guess, in more “purely” Esoteric writings, such as those of Alice Bailey.

On p. 49 and 50 of *Sons of God Awake!*, under the subheading “The Three Feasts,” Britton writes about “all the glorious truths that unfold” and are expressed through “types and shadows” in the Old Testament. He then references “the Feast of Passover,” “the Feast of Pentecost” and “the Feast of Tabernacles” as Biblical examples of this. As a reminder, in this model of God’s “progressive” plan, the “Feast of Passover” symbolizes salvation which is for the forgiveness of sin, and “the Feast of Pentecost” which represents the “baptism of the Holy Spirit” with the “evidence of speaking in tongues,” i.e., the Pentecostal or Charismatic experience. Britton then asks, as George Warnock and others in the Latter Rain did, “why not” go ahead and “accept the third thing that God is about to do” in the “closing days of this age?” This is a good question. Unfortunately, those in the “Christian” and the “Esoteric” branches of the Converging Apostasy are unable to provide an answer that is in any way acceptable.

On p. 55 and 56 of *Sons of God Awake!*, under the subheading of “The Three Veils,” Britton gives another “type” similar to that of the “Three Feasts.” His idea sounds much like that of the three classifications of humans taught by the 2nd century Gnostic Valentinus. Valentinus established the doctrinal framework for an “elite” group who are “saved” through a deifying “union” with their “angels,” another middle group who would exist in a kind of purgatorial limbo awaiting “perfection,” and a third group of essentially irredeemables who would be extricated and destroyed at the inauguration of the “kingdom,” what Valentinus called being “reunited” with the spirits of the Spiritual Hierarchy-like “Pleroma,” since un-deified, “earthly flesh” cannot “inherit,” or survive, in this new state of Paradise Restored. In his way of making similar distinctions, Britton says that the “three veils” are the “Outer Gate,” the “Door to the Tent,” and the “Inner Veil” into the “Holy of Holies.” On p. 67 he defines the “third experience” in the “holy

of holies” as a deifying “full salvation,” the time when the “sons of God” are made “manifest.” In agreement with fellow Manifest sons of God teacher Sam Fife, he assures us that this event, “will bring us into conflict” along with the “utter destruction” of “every power of evil under the feet of the Body of Christ.”

On pages 124 and 125 of *Sons of God Awake!*, Britton gives a list of the terms for those who will be deified when they are “conformed to His image” as defined through his Jane Lead/Latter Rain inspired eschatology. Among them are “Jerusalem,” “Zion,” the “sons of God,” “the elect,” “the Overcomers,” “the man-child,” and “the Christ.”

A CHRISTIAN NEW AGE?

The liberal use of the terms “new age” and “new order” do not prove that Britton and his fellow Manifest sons of God teachers are a product of the Esoteric-based “New Age” movement. However, the fact that their central doctrines and eschatology are in basic agreement with their cousins on the “other side,” along with their commonly held base of influences, through primary and secondary conduits like Jane Lead, the “spiritual alchemists,” and the Kabbalah, demands further inquiry. The interest they have aroused in avowed “new age” disciples of Alice Bailey, such as Ernest Ramsey, should also raise legitimate questions about the origins, influences and the trajectory of their teachings. An example of this sort of word choice more often associated with the Esoteric World is used on p. 24 of *Hebrews: The Book of Better Things*, where Britton refers to the beginning of the “kingdom” as the “new age.” As is stated on p. 29, this will be the time when we see the deifying “fullness of God in operation through His Sons.” This sort of terminology is again used on p. 222 when Britton lets us know that the “new age is upon us” and what the Esoteric World sometimes refers to as the time of great conflict, the Kali Yuga-like “age of darkness,” is “about over.”

On p. 34 and 35 of *Hebrews: The Book of Better Things*, Britton proclaims that it is “the hour for the new age to begin!” This will be the time when every “enemy shall be put under the feet of the Body of Christ.” This only makes “sense” when it is remembered that for Britton, the “Body of Christ” is “Christ.” They will be “destroyed from off of the face of the earth,” and the “Sons of God” will “rule and reign.” Sounding like his friend and fellow Manifest sons of God teacher Kelley Varner and the New Apostolic Reformation “prophet” Bill Hamon, Britton says on

p. 99 that once the “many-membered Son” has “died out to self” they will be able to “properly and righteously” be “used” by God in the “eternal judgment of this present age.”

On p. 17 of *Treasures of the Snow* (1978), Britton again sounds similar to the predictions made by “new age” “channelers” concerning an impending time of death and destruction, or a “Kali Yuga” as a necessary precursor to “vital change,” which will come prior to the “birthing” of the “Age of Aquarius.” He does this by making reference to the 1982 “Jupiter effect” in which the planets “lined up,” putting “stress” on the world with the “possible shifting of the earth on its axis.”

THE SACRED PURGE

The Sacred Purge has its “Christian” version with those influenced by the Latter Rain movement of 1948 and the Manifest Sons of God doctrines which it spawned, and a parallel concept which can be found with their spiritual cousins in the Esoteric World. The basic notion is that of an extreme version of “us” versus “them” in which the “us” believes that the world is made less-than whole as long as “them” are allowed to exist. This position is followed by “us” hearing the call of the “divine mandate” to act as the human agency through which the world is “liberated” from the presence of “them.” A typical Manifest son of God teaching on this “executing the written judgments of God” includes interpreting 2 Thessalonians 2: 8 to mean that the enemies of God will be “destroyed” through the agency of the “unified” and empowered “heavenly” and “earthly” “armies of God,” which are referred to as His “Shekinah glory,” his “coming in clouds” or the “brightness of His appearing” “in” and “through” his “elite,” “chosen” people. On p. 135 of *Sons of God Awake!*, in the context of Britton’s teaching on the “corporate manchild” who is to “rule all the nations with a rod of iron,” we are told that just as “Jesus was the brightness of the Father’s glory,” so “we are to be the brightness of His glory!” As we put two and two together, we see that Britton’s answer smacks of a Final Solution.

On p. 77 of *Sons of God Awake!*, Britton speaks of the great “responsibility” given to the “Body of Christ” and then goes on to write, “this makes me think of Joel’s army, as well as Ezekiel’s great army.” It must be understood that, in the context of Britton’s other teachings, the “Body of Christ” is reframed as a deified “corporate Christ.” He explains by telling us that “Jeremiah saw them as God’s

battle ax and weapons of war that would break in pieces the nations and tear down Babylon.” To be fully understood, p. 147 of *Sons of God Awake!* must be taken in the context of overlapping teachings on “taking dominion” and the removal of the “ungodly” through “executing judgment” by an “elite” group of believers who have been “perfected” and therefore act out of pure motive as they “deliver,” or “purge,” the world of all “corruption.” The “revelation” “unfolds” and becomes clear when Britton writes, “The entire creation awaits with groaning the unveiling of these Sons. For with the manifestation or unveiling of His Sons comes a deliverance for all of creation from the bondage of death and sorrow and sin when every enemy has been put under the feet of the Body of Christ.” He recaps this idea by saying that this “Company of Sons shall bring this about,” meaning the fulfillment of the “written judgments” alluded to in the books of Joel and Ezekiel and the “deliverance” of “creation” from its “bondage” to sin and “sinners” through the human agency of the “manifest sons of God.”

Britton identifies the central target of the “purge” which will “deliver” “all of creation” on p. 64 of *Hebrews: The Book of Better Things*. With the given understanding that “judgment will begin” in the “house of the Lord,” meaning Christendom, he makes the usual Latter Rain/Manifest sons of God comparison of the “man-made” system of “denominational” Christianity to the “harlot” of “Babylon,” which will be “destroyed” through the “ministry” of the “manifest sons of God.” In keeping with this same theme, in *Jesus the Pattern Son* (1956), he warns that “God is perfecting” his “firstfruits” who “will be the instruments” of “God’s judgment and wrath upon the world.”

In *The Garden of God*, Britton reminds us that “much has already been said about the great army in Joel Chapter two.” This, for those influenced by the Latter Rain movement and the Manifest sons of God doctrines, is a clear reference to the ministry of the “overcomers,” the “sons of God” in their “work” of “executing judgment” on the world. As Britton ominously puts it, “the land is as the garden of Eden before them, and behind them a desolate wilderness.”

On p. 20, 21, 28 and 31 of *A Closer Look at the Rapture*, we get a cumulative view of Britton’s perspective on the Sacred Purge. He says that “great destruction” is “coming upon the world” in which “from 50 to 100 million civilians will die within minutes after it begins,” for the “wicked shall be judged and taken away” while the “righteous shall inherit the earth.” For Britton, “taken” means to be

“destroyed by the judgments that are coming upon the earth.” As with J. Preston Eby and others in the Latter Rain movement and the Manifest sons of God ministries influenced by Jane Lead, Britton speaks of Christ “appearing” in “clouds” in the context of the “overcomers,” the “manchild company” who will be “caught up” to “His throne” of “authority” and will therefore *be* these “clouds” which remove the “ungodly” from off of the “face of the earth” by the “brightness” of *their* “coming.” This is a symbolic reference to a literal occurrence, when “the manifestation of the Sons of God,” the “Armies of heaven” will “destroy His enemies.”

Britton sees the arrival of the “armies of God” and their work as “the door,” the “opening to a new age” of the “Kingdom” “getting ready to come to earth!” As with Britton and others influenced by the 17th century “prophet” Jane Lead, the participants of the Latter Rain movement and the advocates of Manifest Sons of God doctrines often state that “heaven” is composed of the individuals in the “cloud of witnesses.” This “cloud of witnesses” is then defined as the “spirits” of “just men” who are eagerly waiting to come into “perfection” *in* and *through* the “corporate Body of Christ” on earth, bringing about the “manifestation of the sons of God” and the fulfillment of “all the written judgments” in the here and now.

It would not be uncommon to hear similar language in the Esoteric World about opening a “portal” to allow entities to “breakthrough” the “veil” that separates the spiritual realm from that of the physical. This would bring about the “externalization of the Spiritual Hierarchy” by “channeling” highly “evolved” beings who, through the bodies of their “hosts,” help to “inaugurate” the beginning of the “new age” and “prepare the way” for the “reappearance” of “the Christ” as the leader of a “worldwide” religion. As Alice Bailey put it, these members of the “Spiritual Hierarchy” who have been “externalized” on the physical “plane” will “take control” of the work of world governance and will not tolerate the “divisive,” “separatist” ways of “dogmatic” religion. At this point, by reading between the lines, this warning should easily be seen to apply primarily to the practitioners of “orthodox,” monotheistic religions, meaning Christianity, Judaism and Islam.

Likewise, on p. 1 of *The Harness of the Lord* (1961), Britton tells us that God is “preparing the channel,” which is “His Body in the earth.” This is His “battle axe

and weapons of war,” his “great army” with which “He shall subdue kingdoms and overcome all His enemies” and do “the work of judging this world.” Just as with Manifest sons of God teachers using terms like the “new age” and the “new order” of “theocracy,” the word choice of “channel,” which can also be seen in the writings of J. Preston Eby, denotes more than what may at first appear to be the case. In other words, in the context of Manifest sons of God teachings on the “union” of God’s “two armies,” one identified as the “corporate Christ” in “Heaven,” and the other identified as the “corporate Christ” on earth, to “channel” those “above” aligns with the same sort of idea found in the Esoteric World. On p. 137 and 138 of *Sons of God Awake!*, according to Britton, the “throne of God” is a “place” of “authority and dominion” to which you can be “caught up” to even though you “never leave this earth.” He fleshes out the ramifications of this by saying that the “saints will judge the world” after they have been “caught up to His throne or authority.”

On p. 3 and 4 of *Ruth – The Great Harvest*, Britton says that “Jesus will return from Heaven at the time of this restoration.” He goes on to ask “But where does He return FROM?” Yes, Mr. Britton, it is obvious that the word “from” is important to your meaning. Let’s see why. On p. 4 Britton reveals the meaning he desires to coax out of a plain reading of scripture by saying that “He will appear to those who look for him, to bring them to a full salvation” in a “much higher order than He had when He was on earth the first time.” In other words, Jesus is to “appear” *in* and *through* those whom the Apostle Paul, as Britton reminds us, “referred to the clouds of heaven.” But, according to Britton, “we will be caught up to that place.” That makes the location of Britton’s “FROM” to be *through* “those who look for him” and attain to the deified “full salvation” of a “manifest son of God.”

Then, according to Britton, there will be “a wedding,” a “great Restoration.” He teases out his line of thinking piecemeal by asking “What about the wedding feast?” The simple but incomplete answer he gives is “It comes first.” Britton comes one step closer to uttering the truth about the implications of this “veiled” “deeper truth” when he then says that “The marriage feast” is to “finish His work.” In other words, according to the context of his other teachings on the “coming of the Lord in and through his saints,” the “marriage feast” is to finish “the work” of “cleansing” the earth of all who “offend” and therefore prevent the individual “Christ” from returning to a “glorious Kingdom.”

Of interest is the similarity of what those who have been influenced by Jane Lead's teaching about Christ's return being contingent upon human activity in "preparing the way," or "setting the stage," and that of ideas of Alice Bailey, who said that the only thing holding back the "return" of "the Christ" was the efforts of his workers to "prepare the way." According to Britton, it is only after the "sons of God" "finish His work" that "they go to the bridal tent" where there will be a deifying "union in Him that we have never known before."

This take on "union" in the "bridal tent" is virtually identical with what is known as the "consummation" in the so-called "Bridal Chamber," a "union" with one's "angel" in order to achieve a "sinless" state of "perfection," as presented in the teachings of Britton's spiritual predecessor, the 2nd century Gnostic Valentinus. The same basic concept of Valentinus is also present in the teachings of Jane Lead, who cut her spiritual teeth on the Esoteric traditions of the "Christian" Kabbalists and those of the "spiritual alchemists" Jacob Boehme and John Pordage. In considering teachings on the "Bridal Chamber" as an example of a precedent-setting, Open-Door Doctrine, what generally follows "logically" in the next line of "revelations" is some form of the Big Lie of Deification. This, in turn, is often followed by the Sacred Purge of those who do not come into this "union" through a merger, alliance, or deifying "union" with "angels" as the means of their "transformation" and "transfiguration."

In the overall context of the scripturally-defined trajectory of the Converging Apostasy, the themes of Deification and the urge to Purge, as seen in Bill Britton, may come with either a new "openness" to sexual liberty, or the introduction of "sexual ritual" as a "sacramental" means of attempting to "magically" manipulate the material world. This turn toward the theme of Sacred Sex has also, ironically, but with some significance, included using so-called "sex magick" to bring destructive forces, including death, against one's enemies in a voodoo-like-understanding of the "Law of Correspondences." The practices of some of the followers of the Gnostic Valentinus and, later, the 19th century Esotericists Helena Blavatsky and the 20th century Alice Bailey's stated desire for the return of the "Mystery Religions" with their reputed sexual "initiations" and rituals, are examples of the Open-Door Doctrine that leads to the theme of Sacred Sex. This "open door" based on the implications for sexual practices generally present with teachings on the "Bridal Chamber" includes the ideas of the 20th century occultist

and Satanist Aleister Crowley, founder of the Valentinus-influenced, sexually “liberated” “Gnostic Catholic Church.” Through Britton’s teachings on the Sacred Purge and Deification Based on the Big Lie, and the unidirectional Gravitational Pull toward the theme of Sacred Sex exerted on them, he has apparently unknowingly put one foot into the waters of this particular pathway where the language of Apostasy is full of a strange mix of promises of pleasure for the “true” believer, and death for the unbelieving “infidel.”

On p. 1 of *Treasures of the Snow* (1978), we hear of that the “Great and Terrible Day of the Lord” will hold “no terror for the Sons of God” which Britton is obviously glad to announce. He makes a “special warning,” however, for “those preachers” whose eschatology does not place the “true Church” in what he deems as the proper position of a divine-human control over “end-time” events. In other words, “judgment” awaits members of the Church who “hinder” the realization of the deified “manifest sons of God” goals of “ruling and reigning” and “executing judgment.”

On p. 3 and 4 of *Treasures of the Snow*, Britton says that there is currently underway a “preparation” for the “metamorphosis” or “transfiguration” that will bring the “unveiling of the glorious Body of Christ.” When they undergo this “transformation,” they will become one with the “cloud of witnesses.” Intimidating the nature of the “work” to be “finished” through the “judgments” carried out by the “Body of Christ” at the “appearance of the end-time cloud of witnesses,” “clouds” are said to sometimes bring “great storms.” On p. 7 and 8, Britton then writes that “We cannot reach our goal” of “perfection” and of “restoring” the “kingdom” until “the whole creation and the Body of Christ have been delivered” from its “bondage” to “sin and death.” He clarifies what this means by giving an example from Old Testament scripture in which Israel was unable to “crossover” into the “promised land” until the “entire nation had been cleansed of the old generation of unbelievers” which, in effect, “delivered” the “few” from “bondage” to the sin of the “many.” It is clear to see that Britton has taken the concept of “sacrificial atonement” to new heights by setting dangerous precedents for those striving to bring change to the world through draconian principles and extreme acts of violence.

According to Britton, in our current “end-times,” this “cleansing” is to be carried out by the “corporate Body of Christ” which will result in the survival of “ONE son

of God and his name is Christ," as is "corporately" defined, of course. Britton makes the identity of this "One son" clear by saying that "we are one in him." Britton continues on p. 10 when he shares a "prophecy" entitled "Fire on the Mountain," which states that "judgment" will "break out of Zion," which is also known as the "sons of God," against "Babylon," which is also known as the "dead" denominational Churches, the "systems of this world," the "unbelieving," and those who are deemed as "ungodly." This "judgment" will place every "enemy" "under the feet" of the "Body of Christ" which, as Britton states elsewhere, "is Christ." On p. 13 and 14 Britton speaks further on the nature of the "judgments" of God by using the Old Testament example of Pharaoh and Egypt. In that instance, God's wrath was "powerful enough to kill every man or beast that was not" covered by a "shelter."

In other words, as is usually the case, Britton is speaking metaphorically to "unveil" a "deeper," "hidden truth." As we see elsewhere in his *Lucifer: The Shining One*, the earth lost its "shelter," its protective "covering" maintained through "union" with God, when Adam "fell." But the clencher comes when Britton says that the "killing" of "every man" not "covered" in the Old Testament story of Pharaoh and Egypt is "symbolic of the judgments of God upon this wicked world" which will be "administered by God's army of overcomers" who will bring about "the destruction of God's enemies," i.e., all of those who have not become a part of the angel-infused, deified "new corporate man," the "restored" Adam. In an example of "double-speak" rivaling those found in George Orwell's *1984*, Britton calls this "power" to "kill" "God's enemies," which is to be carried out by "God's sons in action," the "destructive part of the restoration." In other words, "murder" is a life-giving act of "love." On p. 14 and 15 he says that this process will be aided by "those who have come out of the great cloud of witnesses" and are "prepared for war." They are the "sons of God coming forth in judgment" to "execute vengeance upon the enemies of God" in order to "set up a new Kingdom order on earth." Britton sums up with the understatement of the century by observing that it is a "glorious and terrifying day that lies ahead for creation."

Needless to say, the idea of being "removed" for the "greater good" of the planet, without any human qualms of guilt or the mercy and grace shown by the Savior Jesus Christ, is something that fits neatly into the Esoteric worldview that proclaims as central tenets the "facts" of "karma" and "reincarnation." In other words, there will be no need to cry over the loss of those who "got what they

deserved” as far as “karma” goes. And, as is easily ascertained through the teachings of the 19th century occultist Helena Blavatsky, the 20th century “Christian esotericist” Alice Bailey, and those whom they have influenced in the Esoteric World, the less “evolved” people who are removed for the “greater good” of “Mother Earth” will be brought back for another “cycle” anyway, at a time when they are ready to be “reincarnated.”

It should also come as no surprise that the doctrine of “reincarnation,” or “rebirth,” has found its way into some of the Manifest sons of God “present truth” ministries, who have taken their cues from Plato and/or Esoteric belief systems such as Kabbalah, through the Open-Door Doctrine of “ongoing revelation.” These Extra-Biblical Sources of Inspiration teach that all “spirits” were “pre-existent,” “angelic” beings, or “sons of God,” and that when they die, they will simply return to the God who created them and await their next “incarnation.” These “cycles” of “rebirth” are said to continue until the time has come for their “final” “reentry” into matter, the culminating “consummation” of “all” in heaven with “all” on earth in a deifying “union,” an “immortalization of matter” in what is often symbolically called the “Bridal Chamber.”

According to the 2nd century Gnostic Valentinus, and those whom he has influenced in the Esoteric World, this will be when, figuratively speaking, Christ is “reunited” with his “consort,” the Lucifer-like granter of the “sacred wisdom” of our “divine origin and destiny,” the “fallen” goddess-like “Sophia.” This “union of opposites” represents “Paradise Regained,” the Devil Reborn, the “new age” inaugurated and, according to the desires of both Helena Blavatsky and Alice Bailey, the “Mystery Religions” “restored” with “the Christ” installed as “world teacher” and the head of a “world religion.” Without realizing it, Bill Britton and other Manifest sons of God teachers have done a major service to the ushering in of the Converging Apostasy by supplying integral doctrinal Pieces of the Puzzle.

ANGELS?

As with other Manifest sons of God teachers influenced by Jane Lead’s writings and “prophecies,” Britton answers the question of what will be the means of becoming “transfigured” and “glorified” while “in the flesh” on earth by pointing to the ministry of “angels” who are the “sons of God” in the “heavenlies.” In *The Beautiful Veil: Heaven on Earth* (1962), Britton quotes Jesus as saying that you will

“SEE HEAVEN OPEN and the angels of God ascending and descending UPON THE SON OF MAN!” and that “JACOB SAW ANGELS” that were “ascending and descending upon a ladder.” This is a well-trodden path to an Open-Door Doctrine used by the Esoteric World, i.e., with “spiritual alchemists” and “Christian” Kabbalists. It is also taught by Manifest sons of God ministries to introduce, at best, an unhealthy over-emphasis on “angels” or, at worst, the first step toward teachings on coming into “union” with “angels” in order to be made “perfect” as “spirit possessed” “manifest sons of God,” which constitutes their Deification Based on the Big Lie.

As a sidenote, it is interesting to see how close the terminology of “spirit filled,” as the “second experience” with God, is with the progression to the virtual “possession” spoken of by advocates of the upcoming deifying “third” and final experience with God. According to Britton, the connective “ladder” which activates this deifying “third experience” reaches “from earth to heaven AT THE SAME TIME,” transporting “angels” to “His House.” Britton further explains the destination and “habitation” of these “angels” by saying “YE ARE THE HOUSE OF GOD.” What Jacob saw “reaching from earth to heaven at the same time” was the “glorious Body of Christ!” In other words, the “ladder” is composed of individual “angelic spirits,” the corporate “Body of Christ” that exists as the “great cloud of witnesses” who are equated with “sons of God” which are to “inhabit” the individual members of the corporate “House of God.” And “What about the angels?” he asks. Britton answers his own question by saying that “Angels are ministering spirits” who were “visible to Jesus” and that “the destiny of the Sons of God is to enter into that” same “realm,” or experience, the “place that Jesus opened up for us.” Finally, sounding like a favorite passage from the Gnostic text *The Gospel of Thomas* that is often used to promote the idea of achieving “sinless,” “earthly perfection” with access to heightened, super-spiritual insights, Britton says that “God will have a people like Jacob’s ladder” that will “enter into the Holiest of all while yet in a flesh body.” By taking this path, Britton stays within the Esoteric World’s goal of achieving the “glorified,” “immortalization” of “spiritual flesh” prior to and apart from the personal, literal, individual return of Jesus Christ.

On p. 40 of *Hebrews: The Book of Better Things*, Britton makes the same rhetorical question about the means of being made “perfect” by “overcoming” or “destroying” death, that Jane Lead made when she asked how such a great

“transformation” could possibly occur for the “true seeker.” Without any apparent transition, he then shifts gears by reminding us that “angels are ministering spirits” who assist those who are “heirs of salvation.” But Britton, being a sly one, shows that he has a method to his madness. With the two themes of “angels” and the great “transformation” presented in an off-the-cuff manner yet fresh on the reader’s mind, he returns to the original context by saying that Jacob saw the “house of God as a ladder,” a bridge of “transport from earth to heaven and heaven to earth” which will be the “means of heaven and earth being joined as one.” In other words, death and the “bondage of corruption” will be overcome when “heaven,” the “corporate Christ” in the angelic “ladder” which is composed of the individual spirits of “those who have gone before,” is “joined as one” with the “corporate Body of Christ” on earth, bringing about the “manifestation of the sons of God” from both realms in a symbiotic “union” of God’s “two armies.”

On p. 51 of *Hebrews: The Book of Better Things*, another doctrinal means to convey the deifying coming together of those “above” in heaven with those “below” on earth is stated by saying that the word “house” does not always refer to a “building” or physical structure in scripture. This point of little apparent significance is explained further on p. 59 when we are told that our “house” is in “heaven.” Our “house” is said to be the source of “immortality” and “incorruption” with which we will be “clothed,” our “physical bodies” providing a “tabernacle” for the divine “life” of God to be expressed in his “saints” on earth.

Through this “heaven” redefined as the spirits of our “immortal” metaphorical “house,” the “life” of Christ will, as strange as it sounds, “multiple” himself on earth “through” us. Accordingly, on p. 62 we see that the word “tabernacle” also refers to the “many-membered body” of Christ, the “Zion of God.” This “tabernacle” is further described on p. 68 as the physical “vehicle” for the “manifestation of the sons of God,” the “end-time House of the Lord!” which *is* “Christ,” the “full expression of God.” On p. 151 Britton clarifies his metaphor-rich proclamation by saying that we will receive “glorified bodies,” and that it is the “dead in Christ,” those awaiting the time of their “perfection,” who will be “coming back for their resurrection bodies.” In doing so, Britton has again made the “perfection” of the “Body of Christ” a jointly fulfilled, symbiotic relationship between those in “heaven” and those on earth as the “manifestation of the sons of God.”

On p. 173 Britton uses the Amplified Bible to further explain. He quotes Hebrews 11 verses 39 and 40, with brackets inserted, to say that “they,” the “dead in Christ” who come back to “receive” their “resurrection bodies,” cannot “come to perfection apart from us [before we join them.]” In other words, there will be a symbiotic “union” that allows those in the “heavenlies” to be made “manifest” through the physical “bodies” of those on earth which will “perfect,” or “complete,” both at the same time. This will transform the united “corporate Son” into the “manifest sons of God” who will then be enabled to perform “miracles,” “rule and reign” by “taking dominion,” and carry out the “judgment day” in a literal, physical Sacred Purge of all those who have not been “transfigured,” and are therefore considered to be “carnal,” “worldly” and “ungodly.” This “judgment” will be executed first in the Church, then to the rest of society. Having “finished the work,” they will then “hand over” the “kingdom” to an individual person whom they presume will be “Christ.”

Like Jane Lead, Britton says that those who do the “greater works” of the “end-times” must first come to “perfection” through “union” with those in the “great cloud of witnesses” who await the time of their “manifestation” to the world. Britton sounds almost identical to “Christian esotericist” Alice Bailey’s notion of the “Spiritual Hierarchy” who await the time of their “externalization” and their subsequent “taking control” of the apparatuses of political governance in order to prepare the world for the “reappearance of the Christ.” Britton says on p. 200 of *Hebrews: The Book of Better Things* that the phrase “great cloud of witnesses” could just as well be read as the “cloud of great witnesses” who await the “Great Day” of their “manifestation” and, as is said elsewhere, the commencement of “ruling and reigning” over the “kingdoms of this world.”

Britton sounds much like a theme ubiquitous in the Esoteric World, as is exemplified by the concept of the “return” of the “Watchers” in the so-called *The Secrets of Enoch*. In typical Manifest sons of God fashion, he says on p. 201 that the “return of the Lord” will be a “return” of the individuals which make up his “corporate Body” in heaven. The earlier “spiritual alchemists” spoke of the “transformation” of the physical body through the development and “invocation” of the “subtle body,” or “angelic body,” of the “resurrection” in order to produce the “garments” of “deification,” i.e., “glorified,” “immortal,” “spiritual flesh.” Britton seems to echo these ideas when he identifies the personal spirits in the “cloud of witnesses” as the “garments of glory,” who will “clothe” us when they bring us to

“completion.” As is stated elsewhere in the writings of one-time associate of Britton, the Manifest sons of God teacher Sam Fife, the only way to remain “alive” in the “kingdom” is to be “clothed from on high.” All others, whether Christian or not, will be “removed” and replaced by this one “New Man,” symbolically identified as the “heavenly Jerusalem” which will descend as “clouds” from “heaven” that God may be made “all in all.”

Britton is fond of stating the phrase “as in the natural, so also in the spiritual,” as an “enhancement” of the familiar Christian phrase “on earth as in heaven.” Oddly enough, this portion of the Lord’s Prayer sounds so similar to the “occult” axiom “As above, so also below,” that it is a favorite of those in the Esoteric World who use it as a reference to their ideas of the soon to be “externalized” “Spiritual Hierarchy.” In *Jesus the Pattern Son*, Britton introduces the same basic idea when he states that God has provided “a way” to “bring us to perfection.” This refers not only to us, he says, but to “the saints of all ages” who will “find eternal perfection.” Britton states that “God’s Kingdom exists in Heaven” in the lives of “just men” who “shall be perfected and put on display on this earth.” It is they who “without us should not be MADE PERFECT.” Why the all-caps emphasis? This is Britton’s way of saying, “Look. I’m laying out all of the pieces of this deep revelation so that you who are in the know will catch on to what’s being implied.” What’s being implied is that the “heaven” of the “kingdom of God” that is going to “descend” is composed of the individual spirits of “just men,” and that the “way” of “perfecting” the “elite” members of the “Body of Christ” on earth is through “union” with this “Body of Christ” in heaven.

This often-repeated theme appears again in *The Garden of God* when Britton, speaking in layered metaphorical language, reveals yet another angle for presenting the “union” of God’s “two armies,” those held back in “the heavenlies,” along with those here on earth: “The Army of God is on the way back to Eden, the Garden of God. Who is this garden? It is His beloved! He gave His all to bring it back to its original glory and beauty...into the fullness of His glory!” This “Return to the Garden,” “Paradise” which was “Lost,” is not to be carried out by the individual Jesus Christ. Britton further explains by telling us “Then shall they see the Son of man coming in a cloud with power and great glory.” For Britton, as with most Manifest sons of God teachers, the word “cloud” denotes the “cloud of witnesses,” God’s “army” composed of individual “saints” in the “the heavenly” realm. Britton continues to fly high, metaphorically speaking, when he rehashes

the same idea on p. 30 and 31 of *Sons of God Awake!*. He says that “when the final breakthrough” comes “the sons of God will find waiting for them” a “great host of those who died in Christ,” that “great army” to which they “will be caught up.”

On p. 24 of *Sons of God Awake!* Britton continues to sound more like those in the “Christian” periphery of the Esoteric World, such as Jane Lead. Along the edges of the “Christian” presentation of the Converging Apostasy, there exists a strong influence from *The Book of Enoch*, the precepts of “spiritual alchemy” and “Christian” Kabbalah and, as a result, teachings on the concept of attempting to “summon” or “invoke” “angels” in the “great work” of achieving “immortality” through producing “spiritual flesh.” Under the subheading of “Angels and Demons,” Britton writes that the “Sons of God are destined to govern angels” and that these “ministering spirits” are “mighty servants” who “will obey completely the voice of that people who rise up in divine dominion to the throne of God!”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

The use of Extra-Biblical Sources, along with the practice of seeking the “unfolding,” Ongoing Revelations of “present truth,” brings those influenced by the Latter Rain and the Manifest Sons of God doctrines into close theological company with the great smorgasbord of ideas available in the Esoteric World and allows for the furtherance of the Convergence of both streams of corruption into the one greater river of Apostasy. For example, on p. 111 of *Hebrews: The Book of Better Things*, Britton says, like many “present truth” ministries, that the blood that Jesus shed on the cross “came from God the Father” and that “this was why his life is eternal.” He builds on this assumption by saying that the reason why “His blood had to be poured out upon the earth” is because “only through union with Mother Earth could he bring forth Sons and produce” a “divine company” of immortal “sons of God.” Not only is this an Open-Door Doctrine to Nazi-like racist theories about “blood purity,” it also provides an introduction to the Multi-Faceted Goddess thematic Piece of the Puzzle of the Converging Apostasy. As is stated elsewhere, this can, in turn, through its truth-nullifying merger of all “opposites” that typically accompanies the “balancing” introduction of a feminine component to the Godhead, incrementally open the “door” to the Road to Renunciation of God and introduce the theme of Devil Reborn.

In *Peter's Shadow*, Britton sounds like fellow Manifest sons of God teacher and cult leader, John Robert Stevens of the "Church of the Living Word," aka "the Walk," and like those in the Esoteric World who say that they can see the "aura," the "psychic" "energy field" of others. Britton says that "most people know that there is a life force" that "gives off" "rays of energy." He continues with this theme by saying that this has been "scientifically proven" and that there is a "machine" that can "measure" the "life force" of people "on a positive or negative scale." He goes on to say that those who have a "heavy radiation of life force," presumably like himself and other "end-time" "prophets" well-versed in the techniques of manipulation, are able to "demand" your "attention."

Later, in the same writing, with terminology sounding like that used by Jane Lead and most of his fellow Manifest sons of God teachers, Britton says that when one gets "enough exposure" to the "glory of God" it will "impregnate your very body." This is a carefully worded wink and nod to those "in the know" who understand that the "glory of God" is the "Shekinah glory" which is the "kingdom of God" that is composed of the spirits of "just men" in the "heavens," those who will bring about the final "transition" of "body salvation" in order to become "transfigured," "manifest sons of God." In other words, it is the "spirits of just men" in the "cloud of witnesses," aka the "Shekinah glory," who will "impregnate" the "manifest sons of God" by coming together in "union" with them since "they without us" cannot be made "perfect."

Like the mysterious comments of the occult-influenced, racist Christian Identity preacher Wesley A. Swift in regards to unidentified, spiritually powerful "brethren" who will arrive to assist in the "judgment day," Britton makes his own enigmatic references to "guests" who will be present at the "wedding feast" of the Lord. Elsewhere he says that the "feast" is to "finish" God's "work," meaning "taking dominion of the earth" and "executing judgment" in order to hand over the "Kingdom" to "Christ." The themes of the "feast" being the time of "finishing" God's "work," which includes "executing judgment," along with hints dropped about the "guests" who will help to bring it about, are ideas which are both consistent with Britton's teachings about God's "heavenly" and "earthly" "armies" joining forces in "union" and then "going forth" to carry out the "written judgments" of God's "wrath." This concept of "judgment" with the "assistance" of spirits, "angels," or "guests" is implied through the writings of Jane Lead, when taken as a whole, despite her position on the "universal reconciliation" of "all,"

and can be clearly seen by Manifest sons of God teacher Royal Cronquist's cryptic comments about revealing the "secrets of Enoch," and the work of "those" who are as of yet "unknown" to us.

One of the "secrets" of *The Book of Enoch*, well-known in the Esoteric World, is that what it refers to as the "Watchers" described in the books of 2 Peter and Jude as "fallen angels" are actually beneficent "angelic" beings who, like the "Spiritual Hierarchy," "watch" over and "assist" in our spiritual development and will someday "return" to raise us up to a higher "plane of existence." This is not unlike the previously mentioned veiled references made by Manifest sons of God teachers to unidentified "brethren" and "guests" who are expected to return as "angelic," disembodied "saints" to help "finish" the "work of the Lord."

One of Britton's recorded sermons is titled "Jesus was not a Jew." This is not a blatantly anti-Semitic theme, but teachings like this often function as a precursor, an Open-Door Doctrine, to launch into the kinds of ideas seen in racist "present truth" ministries. These ministries open to racist theories include white-supremacist, Manifest sons of God/Christian Identity teachers like Eldon Purvis and Wesley A. Swift, Latter Rain founding "apostle" George Hawtin, and the syncretistic, Neo-Gnostic, racist themes of John Lamb Lash. It has also been suggested, with some substantive evidence, that Jane Lead was in some way affiliated with streams of thought supportive of "Anglo-Saxon" superiority. Regardless of how deep and accurately these assumptions run, she has made comments about the "blessings" conferred upon the world by the "British Isles" and been claimed by some in the "Christian Identity" camp as an "inspired," "prophetic" predecessor of the "truths" of the "white Race."

At this point I'm referring to those who move and have their being, loosely speaking, "within" the Christian faith. Within the underlying context of a gradual Convergence of the "Christian" and the "Esoteric" versions of the Apostasy, however, it is worth remembering that pro-Aryan Race and anti-Semitism thought have a long-standing tradition within the Esoteric World. This thread is well-documented and can easily be seen through the writings of Helena Blavatsky, primarily in the 1870's, and those of Alice Bailey from the 1920's through the 1950's. As for Britton, I have seen no clear evidence of teachings of this sort. But like all of those who participate in the furtherance of the Converging Apostasy, Britton "opens doors," however so slightly, that will ultimately lead to the full-

blown false teachings that pull together in a scripturally-defined, unidirectional trajectory by the Gravitational Force generated by false doctrines.

On p. 3 and 4 of *Sons of God Awake!*, Britton's statement "As in the natural, so also in the Spirit" would clearly raise eyebrows of knowing recognition in the Esoteric World. In the Esoteric World, this phrase is stated only slightly differently; "As above, as below." It is used to support the idea of "sympathetic magic," which attempts to manipulate the material world through the "Law of Correspondences." It also is the foundation for the belief in a "Spiritual Hierarchy" "above" that "guides" humanity "below" in a "spiritual Darwinian," upward climb of the "evolutionary journey" toward the Big Event of Deification Based on the Big Lie.

On page 114 of *A CLOSER LOOK AT THE RAPTURE*, Britton echoes Ivan Panin, E. W. Bullinger and David Ebaugh on the role of numbers in scripture by referencing "gematria," a technique used in the Kabbalah. Verifying his daughter's statements about her dad's fascination in "Biblical numerology," Britton says that "God's Bible is a mathematically perfect book." In the chapter titled "The 42nd Generation," under the subtopic of "A Perfect Book of Numbers," Britton continues this thought with, "Every letter of the alphabet in the original languages of the Bible is also a number." The "converting of names and words to their numerical value," he explains, "is known as *gematria*." He then lets us know that "Books have been written on the subject," but that "it is not my intention to go into great detail on it now." This is understandable in that the majority of his "Spirit-filled" Evangelical Christian audience, even though most would claim to be "pressing on" to "new" and "higher" "revelations" "in the spirit," might find his sourcing of Esoteric materials to be a bit suspect.

On p. 124 of *A Closer Look at the Rapture*, sounding strangely similar to Jane Lead and the Kabbalah, Britton writes, like his buddy David Ebaugh, that "there are seven" "realms in the Spirit" and that the "highest realm in the Spirit for the church is found in Zion" which is reserved for "those who sit on the throne to rule and reign with Him." "Zion," in the context of the teachings that Jane Lead passed down to Manifest sons of God teachers like Britton, is a term for the "New Jerusalem" that is to "descend" to "clothe," "tabernacle," or "inhabit," the "corporate Body of Christ" on earth. It is this corporate "Zion" that is composed of

the spirits of “just men” who await the day of their mutual “perfection” with the “corporate Body of Christ” on earth.

It is interesting to note that the writings of the 2nd century Gnostic Valentinus, and those of a Kabbalistic nature, also teach about “seven realms” of the heavens, which were associated with the seven planets known to the world of antiquity and to the seven “angels” of *The Book of Enoch* in the Spiritual Hierarchy-like “Pleroma.” According to Valentinus, this realm was created by the “fallen,” Lucifer-like “Sophia” through her “child,” the “arrogant” “impostor,” the “god” Jehovah. Valentinus also stated that a “redemption” must be gained from Jehovah in a “renunciation” and separation from allegiance to him and his laws. This is done by receiving the “gnosis” of one’s divine origin and destiny which “Sophia” will grant to those supplicants who come to her and enter into a deifying “union” with their “angels.”

This idea of “seven realms” in the Spiritual Hierarchy-like “Pleroma,” then, would later be referred to by others in the Esoteric World as the “angelic” “emanations” of the “Great Chain of Being” or the “Hierarchy” of spirits. The same basic theme of a realm of spiritual entities to which there will be an ultimate “return” to and “union” with, whether at times referred to as “angels,” the “sons of God,” or “the great clouds of witnesses,” has been picked up and promoted in groups influenced by the Latter Rain movement and the Manifest sons of God doctrines. This, again, weaves the two threads of the Converging Apostasy, both the “Esoteric” and the “Christian” versions, closer together through the mutual goals of their shared Extra-Biblical Source of Inspiration.

Also thought-provoking is the fact that both Helena Blavatsky of the Theosophical Society and Alice Bailey of Lucis Trust, in wording not too far from that of Britton, refer to the “seven rays,” or “angelic” “emanations” of deity, who seek to “work” through humanity to form “channels” of access into the material world in order to eventually be made “manifest.” As Bailey puts it, these entities desire to become “externalized” on the “physical plane” in order to “take control” of the governing bodies of the world. It is said that they will help to “usher in” a “new age” of “peace and harmony,” with the caveat that “some,” such as orthodox Jews, Christians and Muslims, will not survive this “transition” due to the “great sin” of their “selfish,” “separative” “dogmatic” ways, and will therefore need to be “swept away” to another “realm of existence” other than that of the living. These

events, Bailey says, will prepare the way for the “reappearance” of a “world teacher” who she refers to as “the Christ.”

How far is this from Britton’s message that says that the “manifestation of the sons of God” will occur when the “spirits” of “just men” come into “perfection” with and “through” us, “take dominion” of the “kingdoms of this world,” and then “execute judgment” to “cleanse” the world of the “ungodly” in order to usher in a “new age” and prepare for the return of an individual he would presume to be “Christ”?

On p. 110-111 of *Hebrews: The Book of Better Things*, Britton seems to want his cake and eat it too when he mentions a “false doctrine” concerning the “conscious pre-existence” of the “Sons of God.” He then states, in terms sounding in principle somewhat like the Gnostic Valentinus or like Plato, another one of the heroes of the Esoteric World, that “the Sons of God leaped at the foundations of the world” and that “only that which was eternally pre-existent in God,” a la the “Sons of God,” can “return back to God.” So, on what count is his false doctrine different from the one that he calls out as a “false doctrine”?

THE COMING OF THE LORD

A favorite Manifest sons of God teaching deals with the meaning of the “appearing” or “coming of the Lord,” not in the physical, literal, personal return of Jesus Christ, but in a “corporate” group of believers symbolically identified as the “clouds” of “heaven.” This doctrine is often presented in the context of the “revelation” that the “Body of Christ,” including those “saints” from “all ages” who await the “consummation” of the “end-times” in heaven, “is Christ.” In addition, this idea is overlaid with scriptures about the “cloud of witnesses” who “without us” cannot come into the “full salvation” and the “restoration,” for which “the whole earth awaits,” to be brought into effect by the “manifestation” of these “sons of God.” We are told that they will be “incorruptible” and “immortal” “saviors” who will come out of “Zion” in complete “union” with the “heavenly” realm, which is composed of the “spirits of just men” who come to “restore” all of creation and “purge” the world of evil and evildoers. In the writings of Jane Lead and some Manifest sons of God ministries from the Latter Rain, this “union” of “heaven” and “earth” even includes the “reconciliation” of

“fallen angels,” all “apostatized” spirits and Lucifer, who is to “restored” to his former state of “glory.”

The completely bizarre but possible implication of this doctrinal pathway is that “fallen angels,” “apostatized” spirits and Lucifer would somehow be included in a “union” with those on earth in order to “restore” them, meaning Lucifer and the “fallen angels,” to their past “glory.” This would at the same time fulfill the “promise” of Deification Based on the Big Lie to elevate those on earth, who provide “Bodily Vehicles” in which they can “tabernacle,” to a position of “deification,” not unlike what is promised to those who achieve “full sonship,” as did Jesus the “Pattern Son.” By returning them to this essentially “deified” state, the “sons of God” would “regain” the “sinless,” “immortal” status which Adam lost at the fall. Whatever the case may be, stranger things have come through the trigger-happy fingers of those who walk the unfettered paths of “ongoing revelation” sought out by “present truth” ministries and their 1st cousins in the Esoteric World.

On p. 139 of *Hebrews: The Book of Better Things*, Britton states that the “return of Christ” is, at least initially, not a literal event. Instead, it is his “appearing” to those who “look for Him.” It is this “appearing” through his “saints” that brings “final,” or “complete” “salvation.” When taken in the context of his other teachings, this is also the time when the “great cloud of witnesses,” the “sons of God” in the “heavenlies,” are “made manifest” through the “physical bodies” of the “corporate Christ” on earth, making them “immortal” and “incorruptible,” and enabling them to “rule and reign” and “remove” all of those that “offend” the “kingdom” so that “creation will be delivered from its bondage to corruption.”

On p. 96 of *A Closer Look at the Rapture*, Britton writes that the “escape rapture” theory is of one of the “key doctrines” needed to be “removed” from Christian thinking in order to advance his eschatological agenda for what he believes are the many deeds to be accomplished in the “end-times” by the “true” Body of Christ. He continues with his loading of terms through overlapping and redefining words and phrases on p. 123 with, “He is going to appear in His glory...when He builds up Zion!” “Zion,” again, refers to the “completed” Body of Christ composed of the “saints” in “heaven” and those on earth in which they “tabernacle” or inhabit bodily. As has been stated before, through the prism of this darkened light, the “appearance” of a “corporate” Christ composed of those on earth who

come into “union” with those from “heaven” as the “manifestation of the sons of God” is not much different than the idea that commonly circulates in the Esoteric World concerning those “evolved beings” who it is said will be made “manifest” at the “externalization of the Spiritual Hierarchy.”

SACRED SEX?

Although to my knowledge neither Britton nor most of his fellow Manifest sons of God teachers espoused any form of “free-love,” they appear to provide an Open-Door Doctrine to the theme of sacred Sex, giving precedent to what has been taken as a green light to licentiousness, and conceivably will be taken again, when understood in the context of overlapping themes made available through the conduit of Ongoing Revelation. The “open door” related to this theme comes through teachings on the “manifest sons of God” arriving at a position of “sinless” “incorruptibility,” becoming “like the angels” who no longer “give or take” partners in marriage. This is the path followed, in one way or another, by the 2nd century Gnostic Valentinus, the Medieval Brethren of the Free Spirit, Victor Paul Wierwille of the cult the Way International, some of those influenced by the Manifest sons of God doctrines, including David Berg of the cult the Children of God, John Robert Stevens of the cult the Church of the Living Word, Kingdom Message preacher Earl Paulk and others.

A point held in common by most of those listed above, is some form of doctrinal position on an upcoming “angelic” state of “freedom in the spirit” or of a current state in which the “spirit” is “incapable of sin” and that the actions performed in the body, therefore, are of little or no consequence. Seeming to set a precedent for similar practices, in his *The Garden of God* Britton states that the “overcomers” will partake of the “the Tree of knowledge of good and evil.” This will “return” them to a state of pre-Fall “innocence” of “the Garden,” knowing neither nakedness, sin, good nor evil. It is to be a state of “perfection,” the culmination of history for which “all creation groans,” the “great day of His glory!” According to what has generally been the stance of orthodox Christianity, however, a return to the “innocence” of “the Garden” is reserved only for the Kingdom of Heaven *after* the literal, personal, individual, seen-by-every-eye return of Jesus Christ.

On p. 8 of *The Harness of the Lord* (1961), sounding oddly like Earl Paulk's assertion that it is "impossible" to commit "adultery" or "murder" if you don't have "lust" or "hate" in your "heart," Ray Prinzing's assertion that everything you choose to do is God's will, and perhaps anticipating the "sinless" state of "innocence" to which the "perfected" sons of God claim they will attain, Britton says that for "those who are brought into absolute subjection to His will, there is no Law. They are led only by His Spirit," a state in which "all things are lawful." Britton then concludes this opaque Open-Door Doctrine by acknowledging that "this is a dangerous realm for the undisciplined." Likewise, Britton's fellow Manifest sons of God teacher David Ebaugh claims that rather than be fettered by the "commandments of God" as delineated in the "Law of Moses," he says he prefers to obey the "commandments of Jesus." Apart from the implicit dog-whistle to anti-Semitic Christian Identity proponents who denigrate the Jews and the "Laws of Moses," Ebaugh says that his free and reduced obedience to God means that we only need observe two commandments; to "love one another" and "watch for his coming."

In the context of typical Manifest sons of God teachings, one component of Ebaugh's service to God, to "watch for his coming," is to be prepared to come into "union" with the "cloud of witnesses" who comprise his "coming." And regarding the theme of the Sacred Purge and its relation to Ebaugh's second component of service to God, it must be remembered that the "ungodly" are to be removed through the "ministry of love" carried out by the "sinless" "manifest sons of God" who do the Lord's "work" with "pure motive." In other words, this makes Ebaugh's reduction of the commands of God to the right to kill with "love" no better than occultist and Satanist Aleister Crowley's "law" of "love under will," which is fulfilled by doing whatever it is that "thou wilt."

THE ROAD TO RENUNCIATION AND THE DEVIL REBORN

The 2nd century Gnostic Valentinus introduced two new important "sacraments" to his followers. One was the so-called "Bridal Chamber," which has had both symbolic and practical applications in the Esoteric World's views on the nature and power of sexual union. This same sort of emphasis on the sexual side of spirituality can be seen in Kabbalistic writings, which are replete with sexual imagery and overtones, the Russian mystic and "Sophiologist" Vladimir Soloviev, and numerous Neo-Gnostic bodies of work, such as those produced by occultist

and Satanist Aleister Crowley and the white-supremacist and Luciferian John Lamb Lash. The other “new” “sacrament” of Valentinus was that of “redemption,” by which he meant the “renunciation” of “Jehovah” and his laws, and as a corollary effect, which still reverberates with those in the Esoteric World whom he influenced, a rejection and vilification of Jehovah’s people, the Jews.

In keeping with this refocused view leading to the theme of the Devil Reborn, similar to that set in motion by those in the Esoteric World who have followed in the footsteps of Valentinus, we learn in the “PUBLISHER'S COMMENTS ON MESSAGE” of Britton’s *Lucifer: The Shining One* that, after “the shock value of the message wears off,” this “very timely message” will “open up” the “Book” in a “new way concerning end-time truths and the New-Creation Man.”

It can be presumed that the publisher forgot to include the “shock value” of stating that the “shock value” of this outlandish tract will “wears off” or that it will “open up” our understanding of the Bible in any fruitful sort of way. Britton, however, dives into the topic, apparently speaking from a position of authority through experience, by saying that “in years past,” when “dealing with demons,” he has found that the “enemy would rather be referred” to as “Lucifer,” “the shining one,” instead of the “devil,” or “Satan.” Apparently endeavoring to satisfy the request of the “enemy,” Britton goes on to “unfold” his “timely message.”

According to this tract, the reason the enemy wants to be called “Lucifer,” or “the shining one,” is because Satan and Lucifer are not the same being. The author implies that it was not Lucifer, but Adam who “fell” from heaven after he led a “rebellion” against God in an attempt to “usurp His throne.” Being thus metaphorically spiritualized like the universal “Adam Kadmon” of the Kabbalah, Adam is then identified with the “anointed cherub that covers,” a scripture which is generally considered to refer to Lucifer in traditional, orthodox Christianity.

Britton’s overall presentation of Adam’s fall is similar to the ideas of the Gnostic Valentinus and the later Esotericists influenced by the Kabbalah concerning the “fall” to earth of the “androgynous,” Lucifer-like “consort of Christ,” the Multi-Faceted Goddess “Sophia,” and her subsequent salvific role and ultimate anticipated “reunification” with Christ. Fittingly, “she” is repeatedly referred to as the true “Lucifer” in Esoteric literature. In a comparable way, Britton says that the “One Man” Adam, the “anointed cherub that covers,” “fell,” but that he will be

“perfected” while on earth by “uniting” with his mirror image, the “corporate” “army of God” in the “heavenlies.” Part of the “work” to be “finished” after becoming “glorified” in this way is to bring the same sort of “perfection” to the rest of humanity who will receive the deifying experience promoted by the “new order” of the “new age” or else. As stated elsewhere, the agenda can be summed up as follows; deify or die.

This teaching implies that the work of the “New Adam,” who is presented in a way more reminiscent of Lucifer as the “shining one,” an “angel of light” and the “anointed cherub that covers,” will not be “finished” until all of humanity has come into a final and “consummating” “union” with him. He, in this respect, is the shapeshifting Lucifer reintroduced through his doppelganger, the “fallen,” “androgynous,” Multi-Faceted Goddess “Sophia.” This idea runs parallel to the so-called “ultimate” and “universal salvation” promoted by Jane Lead and those whom she influenced in the Latter Rain movement and the Manifest sons of God ministries, in that there will be a “great harvest” of “universal reconciliation,” a “year of Jubilee” with the qualification that it only applies to those who decide they would prefer to “bow the knee” and therefore stay alive. This direction for life and worship, a sort of “give to Caesar what is Caesar’s because he is your god and he has the power to kill you,” is also prevalent in the writings of “Christian esotericist” Alice Bailey when she speaks of what seems to be essentially “Luciferic” “initiations” to be administered in the “new age” under the auspices of a decidedly non-Christian “world teacher” whom she refers to as “the Christ.”

Coming from another angle, Britton asks “if Satan was not” the “anointed cherub that covers,” then “who was?” Since Satan is “spirit,” as Britton states, then it may be assumed, by following this sort of backdoor logic, that it is Lucifer who is identified as the “corporate Christ,” the “New Adam,” God’s “One Man,” the “anointed cherub” on earth. That would mean, then, in a very Valentinian-the-Gnostic sort of way, that it was the corporate “Adam” equated with “Sophia” equated with “Lucifer,” comprised of individual spirits, who “fell” from heaven through the presumption of saying “I am a god,” but that he/she/they will be “restored” to his/her/their previous “glory” enjoyed before the “fall” from grace into the “physical existence” of “matter.”

As is stated above, according to Britton’s twisted way of thinking, Satan, in distinction from Lucifer, was a spirit, a “created being with a definite purpose,”

that of the “PERFECTING OF THE SAINTS!” He, then, is to be “praised,” since he is an “INSTRUMENT in the hands of God” for “constructing a temple” through which God, the “corporate Christ” in the “cloud of witnesses,” will “manifest Himself throughout the ages of eternity.” This “temple” constructed by Satan will be “filled” by the “corporate Christ” on earth who have come into “union” with the “corporate Christ” in “heaven,” aka the “corporate Lucifer,” aka the “corporate Sophia,” at the “manifestation of the sons of God.” In other words, it is Satan who “perfects” the “true” Body of Christ on earth by preparing it for the deifying “incarnation” of the “clouds of witnesses.”

In this way, the hubris-filled masculine Lucifer in the guise of these “clouds of witnesses,” who in turn is presented in the guise of the less menacing and more appealing feminine “Mother Goddess” known as “Sophia,” will become the “manifestation of the sons of God” gathered from “all ages.” This would make Lucifer and his “fallen angels” the “corporate” return of “immortalizing” spirits who, as the synonymous “externalization of the Spiritual Hierarchy,” come to deify as they “tabernacle” within the “Bodily Vehicles” of “prepared,” “chosen vessels” on earth in order that they might become “incarnate.” In this way, they would be “restored” that they might create the false paradise of the Converging Apostasy. Fortunately for the reader, I don’t believe that any of the metaphorically moribund false teachings under examination in this writing will be any more circuitous than those delineated above.

The essence of Britton’s teaching is reiterated on p. 11 of *Treasures of the Snow* (1978), when he again diverges from the Christian tradition that says that it was Lucifer, “the shining one,” who was the “anointed cherub who covers” before he “fell” from heaven. Britton, by way of contrast, sounds more like the Esoteric teachings of the Kabbalah when he says that it was “Adam,” the “covering cherub for this earth,” who “walked up and down among the stones of fire” on “the mountain of God.” According to Britton, although Adam “fell” from this “high” position, he will be “restored” to his place as the “covering for creation” and will then “rule and reign” as the “new corporate man.” In an odd way, Britton, perhaps in spite of himself, seems to imply the same thing that some in the Esoteric World predict will one day come to pass: the Rebirth of the Devil as Lucifer in the guise of the “restored” “Adam” of a rewritten “Christian” worldview, or the “Sophia” of the Esoteric World who, like the Phoenix, will rise out of the ashes to gain worship, power, glory and revenge.

A Thematic Critique of the Teachings of J. Preston Eby

BACKGROUND, CONNECTIONS AND INFLUENCES

J. Preston Eby occupies a position in the Big Four as perhaps the most eclectic gatherer of erroneous teachings from a variety of sources. In his books *The Book of Revelation*, *Looking for His Appearing*, *Coming with the Clouds*, and *The Heavens Declare*, J. Preston Eby cites numerous fellow “present truth” teachers with Later Rain/Manifest sons of God backgrounds who present a vast array of Extra-Biblical concepts. They include the 17th century “prophet” Jane Lead, the 18th century “mystic” William Law, Latter Rain “prophet” William Branham, fellow Manifest sons of God teachers Bill Britton, George Warnock, George Hawtin and Ray Prinzing, New Apostolic Reformation “apostle” Stacey Wood, Joseph Goodavage, the author of *Astrology: The Space Age Science*, Norene Nichols, the author of *The Declaration of the Stars*, Dr. Joseph Seiss, pyramidologist and author of *The Gospel in the Stars*, Kenneth Fleming, author of *God's Voice in the Stars: Zodiac Signs and Bible Truth*, and Howard B. Rand, pyramidologist, racist supporter of British-Israelism, and author of *Primo-Genesis*.

Through his roots in the Latter Rain movement of 1948, the associations he kept with others seeking and teaching “new revelations,” and his reliance on spiritual “progression” through “ongoing revelation,” Eby can be documented as one who taught the sorts of doctrines typically found with Manifest sons of God ministries. These include personal and “corporate” Deification Based on the Big Lie, “taking dominion” to “rule and reign,” and a Sacred Purge of “executing” the written “judgments of God.” As always, these doctrinal points stem directly from a skewed eschatology that sees all apocryphal scriptures as being fulfilled “in” and “through” an “elite” segment of the Church prior to the literal, personal, individual, seen-by-every-eye, return of Jesus Christ. To this dangerously problematic stance Eby adds Extra-Biblical Sources of Inspiration more often associated with the Esoteric World, such as astrology, racial theories, an introduction to a “balancing” feminine addition to the Godhead, and the notion that “union” with “angels” will be the means through which the “sons of God” are made “perfect,” “sinless,” “immortal,” and “empowered” to perform miraculous “signs and wonders.”

THE ONGOING SAGA OF THE LATTER RAIN

Any critique of J. Preston Eby should, to place things in their proper context, begin with his declaration that his ideas were a by-product of the spiritual “outpouring” that began in Canada in 1948.

DEIFICATION BASED ON THE BIG LIE

In his *The Book of Revelation*, Eby says that “all of creation” is “waiting for the manifestation of the sons of God!” According to Eby, a major component of “restoration” is summed up in the message of “sonship,” the “glorious” “truth” of “His brothers becoming what He is.” As Eby says, only these deified “sons of God can deliver the creation from the bondage of corruption.” According to the doctrinal “deeper things of God” that circulate through those influenced by the Latter Rain movement of 1948, the theme of Deification Based on the Big Lie generally precedes the theme of the Sacred Purge in which the “removal” of the “ungodly” who, representing the “bondage of corruption,” are holding back God’s “plan” for the “deification of matter” by creating “resurrected,” “immortalized,” “spiritual flesh.” This is part of what is meant by the act of “restoring” creation and bringing it back into the “liberty” of the “sons of God.” Much of the rest of the “great restoration” deals with “universal,” or “ultimate reconciliation.” This personal “restoration” to a “pre-existent,” deified, “angelic” state is often presented with the Neoplatonic/Alchemist goal of “restoring” the earth itself, including the animal kingdom, by returning it to a pre-fallen state of the “innocence” of the “Garden” with the accompanying “supernatural” powers that were lost. Only deified “sons of God,” it is said, will have the power to carry out this “mandate” from God.

On p. 2 of *COMING WITH CLOUDS*, Eby presents one of many layered, mixed-metaphors used by “sonship” teachers to explain the “true” nature of the “second coming” of Christ and, as a result, the manner in which the dividing lines between God and humanity are destroyed. He says that “CLOUDS are the vehicle He uses” to return. He “comes again in many clouds,” a “great company of clouds!” But the twist comes in that “each elect son becomes a manifestation of the glory - of the cloud - of the Shekinah! Each son becomes the Person of Deity.” Eby then asks “What, then, are those clouds with which, and in which, the Christ comes again? WE ARE!” On p. 3 Eby sounds very much like numerous Gnostic teachings or those who, like Theosophist Helena Blavatsky, would feel the Gnostic urge and influence later in the 19th century by breaking up Deity into “angelic” components, or

“emanations” which, as “intermediatory” beings, can be contacted and “channeled.” For example, Eby continues this train of thought with “The one God has reproduced His life into a many-membered body. The ONE CLOUD of His presence has become MANY CLOUDS of His presence IN HIS PEOPLE.”

THE SACRED PURGE

On p. 4 of *HEAVENS DECLARE*, Part 32 Eby explains his position on the “judgments” to be “executed” by the “manifest sons of God.” He bluntly points out that the Sacred Purge is a “purging” that gets “rid of unwanted and unnecessary material.” He continues by saying “I can assure you that there are vast numbers of preachers who will be eliminated in that day.” This is interesting in that it is said in the context of his other teachings which clearly indicate that “all will be saved,” including “fallen angels” and “Lucifer,” as was stated by Jane Lead and those in the Latter Rain movement whom she influenced. This again shows that “death” and “salvation for all” are not mutually exclusive concepts in the twisted repertoire of false doctrines provided by the Converging Apostasy.

Eby is not the first to promote this seemingly self-contradictory position in which some die a “physical” death, yet all are saved “spiritually” eventually as having passed through a purifying “fire.” This sort of “death with a caveat” is why some have failed to see the doctrine for what it is; double-speak which allows the “final solution” to hide under the cloak of a misunderstanding of the scope of God’s grace. It is the same sort of deceit in which Helena Blavatsky, in the 1880’s, spoke out loudly in favor of “universal brotherhood,” yet simultaneously laid out the groundwork for eliminating Jews in a whisper. Likewise, Alice Bailey, in the 1930’s and 40’s, lured people into dreams of a “new age” of “peace” and “light,” and of the “cooperation” and “understanding” of a “new world order,” while at the same time revealing the “deeper” teaching of the “sin” of “separateness” displayed by Jews and the need to solve this “problem.”

In a chilling refresher course of this sort of rhetoric, Eby goes on to cite a historical example of “purging.” “Hitler,” he says, “instituted a purging of the government. He cast out all those who were not in favor of his agenda and whom he believed he could not trust to cooperate completely with him.” But Eby spells out his real meaning by saying “they were not just relieved of their responsibilities, they were executed.” Eby then brings this example into the arena of “present truth” by saying, like Royal Cronquist, that “only the ones who have completely surrendered” to God’s agenda “will remain alive to reign with Him.” Again, placing this historical precedent within the arena of Manifest sons of God doctrine, Eby

tells us on p. 5 that Enoch “prophesied of this appearing of the promised One” who would come as “myriads of Himself” in “TEN THOUSANDS OF HIS SAINTS” to “execute judgment upon all.” They are “the armies” of “the ones in heaven” joined to the “army of God,” his “corporate Body” on earth. Eby appeals to the “anointed” writings of Latter Rain “apostle” George Hawtin, who describes this “glorious army” as the “heavenly host, which for six thousand years” God “has been preparing,” a “vast family of sons” who will be “revealed” at the time of the “manifestation of the SONS OF GOD.”

On p. 1, 3 and 7 of *HEAVENS DECLARE, PART 38 TAURUS-THE WILD BULL*, we again see the forthright manner in which Eby presents the message of “executing judgment” through human agency when he says that the “significance of TAURUS is judgment” and that the corporate “man-child company,” which he refers to as “The Christ,” will be “revealed” with “His mighty angels.” And for what will they be “revealed” to accomplish? In answer to this question, he then states the path that Jane Lead and everyone from Bill Britton to Earl Paulk have followed, taking the “angel-equals-messenger,” “ministering spirits” or “sons of God” approach to explaining the means of “executing judgment.” He says that the word “angel” in both “Hebrew and Greek” is in “no way limited to celestial beings.” These “angels,” then, who are the “manifested sons,” will be charged with “taking vengeance on them that know not God.” Eby makes it explicitly clear that the land “shall be soaked with blood” and, finally, that these “judgments of God shall be executed” by “this glorious CORPORATE CHRIST.”

On p. 6, 9 and 10 of *HEAVENS DECLARE, PART 32 AQUARIUS-THE WATER POURER*, Eby quotes Paul Mueller as saying, “This Christ company of today is far greater than the resurrected and glorified Jesus.” It is “made up of the remnant gathered throughout” the ages. By using an example of “Christian” astrology, we are told that the “union” of those “above” and those on earth “below,” forming “the one body of Christ,” is “depicted in the heavens as the Great Orion.” In wording similar to what Alice Bailey and others in the Esoteric World who refer to as the “great return,” or the “externalization” of “evolved” beings in the “Spiritual Hierarchy,” Mueller says the “manifestation of the sons of God will take place” in the “fullness of time” when the Lord will “loose the bands of Orion.” According to the so-called “Gospel in the Stars,” as interpreted by “present truth” teachers like Nichol Nicholls, this “loosening” of the “bands of Orion” is identified with the “manifestation of the sons of God.” This “man-child company” is “prepared” to “judge and to rule.”

According to this logic, just as Orion is accompanied by “constellations of great splendor,” so also the “sons of God” will be “accompanied by the hosts of heaven.” This is similar to the unoriginal ideas of the occult-influenced, white-supremacist racist and Christian Identity teacher Wesley A. Swift, who said that the “Watchers,” our “angelic” “brethren” from the constellation of the Pleiades, would soon “return” to help us defeat the “enemies of Christ.” Likewise, the Esoteric World is replete with references to “entities” from the constellation of the Pleiades who give us the message of “evolve” or be “destroyed”; that is, “evolve” and be deified, or be “sent” to a “plane of existence” other than that of the “physical realm” so that you will be able to work off “bad karma” in your next “incarnation.”

In Part 1, Part 2 p. 10, Part 3 p. 4, Part 7 p. 8 and 9, of *LOOKING FOR HIS APPEARING*, we are able to create a composite picture of Eby’s Manifest sons of God version of “the coming of the Lord” through which the “wicked” will be destroyed “with the brightness of His coming.” This is not only symbolic language, however, in that it is understood that this will be done by “Christ revealed IN HIS SAINTS” who will “reign over the earth.” Unfortunately, according to Eby, “vast multitudes of Christians will MISS HIS COMING” that will be brought about through “the long-awaited manifestation of the sons of God.” But those who “miss” this “time of visitation” will have the opportunity to experience it “later,” at “the restitution of all things” when, according to the poetic Eby, “heaven and earth shall kiss” and “all things shall be reconciled to God.” The deifying and unitive “kiss” of “heaven” and “earth” will be accomplished through the ministry of “the manifested sons of God,” those who have reached the “THIRD experience in God,” as typified by “the “Feast of Tabernacles” which “brings perfection” and the “consummation of our SALVATION, spirit, soul and body.” Eby says this will occur at the “unveiling of the in-Christed.”

Translation? The “coming of the Lord” will kill the “wicked,” and those Christians who are not “in-Christed,” through the human agency of the “manifest sons of God.” They are the ones who will be “left alive” to “inherit” the “kingdom.” Those who are “taken,” physically removed in “judgment” will, however, like the fallen “angels” and Lucifer, be “restored” to their “angelic” state of “perfection” at the “restitution of all things.” So even if the “body is destroyed,” the “spirit” will live on to be “reconciled” at a “later” time with those who, likewise, didn’t “make the cut.” That way “everybody” will be “saved,” “absorbed” back into God and the Spiritual Hierarchy-like, pluralistic, divine conglomerate, the “pre-existent,” emanation-like “angelic” state from where they had their origin. When Eby’s

ideas, and the Pieces of the Puzzle provided by the majority of Manifest sons of God teachers, are taken together and considered in their entirety, rather than as isolated components of a “bizarre” or “unscriptural” belief system, then what was done by the followers of Adolph Hitler, Jim Jones or the mob that attacked the Capitol on January 6th, 2021, become glaringly clear warnings of just what mankind, untethered by the Truth working through Love, is capable of doing and will likely do again.

RACE, INFLUENCES, AND BEYOND

On p. 3 of Part 3, Eby cites “the notable English mystic, William Law,” who wrote about “the carnal Jew” who “crucified their Savior.” On p. 9 of Part 38 in *The Heavens Declare*, Eby quotes Howard B. Rand, author of the white-supremacist book *Primogenesis*. Rand’s works have been made available through Eldon Purvis, another Latter Rain/Manifest Sons of God advocate turned dispenser of racist “truth,” through his “New Beginnings” newsletter and mail out catalogue. Rand has been thought of as an important link between British-Israelism and Christian Identity. British-Israelism claims that the “lost tribes” of Israel, along with the “blessings of God,” have been conferred upon the “white race,” particularly those of the United Kingdom and the countries they colonized. Christian Identity, as promoted by the seminal writings of the occult-influenced, white-supremacist, Neo-Nazi, Wesley A. Swift, espouses extreme right-wing and anti-Semitic ideas and, often, advocates violence. Having grown and networked with others of a similar ilk, a loosely connected movement of adherents, similar to those of Christian Identity, were well-represented at the attack on the Capital on January 6th, 2021. Swift and the writings of other racists on the path of the Converging Apostasy that contain much of what is now considered the doctrinal meat and potatoes of the Alt-Right, will be critiqued elsewhere. Eby is reaching deep into the muck by affiliating himself with Rand and his comrades, who taught that “the antichrist elements that surround us today” are “known as Jews” and that Jesus was “racially pure.”

On p. 5 of *LOOKING FOR HIS APPEARING* Part 8, Eby says that in the past “we were taught that Jesus would come again to this earth in a singular, limited physical body,” but when the “sons of God” are made “manifest” as a “vast army,” “His coming will be greater than” that of “the singular Man” Jesus. This is further explained on p. 4 under the subtitle “THE PAROUSIA OF JESUS CHRIST,” which says that God’s “ONE PERFECT MAN,” which is “gathered out of the ages,” is the “cloud of witnesses” which “surround us.” Sounding much like Jane Lead

and her manifest sons of God disciple Bill Britton, he follows by saying that in our "catching up" to the "throne of God" we will "become one with that whole great cloud of witnesses," the "spirits of just men made perfect," in a "glorious UNION" with "all those overcoming saints" of "former ages." At that time, we will be "joined together" in the "manifestation of the sons of God!" Together, he goes on, we will comprise "the shimmering Cloud of Glory," completing the "UNION WITH THE WHOLE BODY" of Christ, as "the Cloud of celestial spirits" which will "flow through the channel of His body upon earth." As we have seen in my *Thematic Critique of the Teachings of Bill Britton*, the choice of the word "channel" takes on significance in the context of Manifest sons of God doctrine. In *HEAVENS DECLARE, PART 13*, Eby, like most Manifest sons of God teachers, quotes the writer of Hebrews in support of this take on "channeling" the "celestial spirits" in the "union" of "heaven and earth." He says that "without us" the "GREAT A CLOUD OF WITNESSES" cannot "be made perfect." They are "departed spirits" from "beyond the veil." It is only "THROUGH US," he continues, that they shall symbiotically "receive the promise" of becoming "manifest sons of God." They, together "with us, are going to be perfected," made "sinless," "immortal" and empowered to work signs and wonders. P. 2, 5, and 10 of Part 12 make it clear that we, "God's Christ," will be "UNVEILED TO THE WHOLE WORLD IN HIS MANY-MEMBERED BODY OF SAINTS" as the "army of Joel," which is not a "revelation about God," but the "UNVEILING OF GOD IN US."

A CHRISTIAN NEW AGE?

Even though using the words "new age" does not necessarily mean that teachers will automatically come with a monolithic set of prepackaged Esoteric beliefs that are adhered to, it is nevertheless interesting to note how often the early Latter Rain "prophets" and "apostles," such as George Hawtin, George Warnock, Bill Britton, Sam Fife, "Moses" David Berg, Jim Jones and J. Preston Eby, did choose this phrase to indicate the "closing out" of the Church age, aka the age of "Pisces," which was dominated by the "harlot" system of "man-made" religious "tradition," but which is to be replaced by the "new age" of "glorious liberty," the "Age of Aquarius" wrought by the "manifestation of the sons of God." This is also not entirely unlike the "Age of the Spirit" predicted by Jacob of Fiore in the 13th century to be ushered in by "elite" followers of Christ or, oddly enough, what some in the Esoteric World were anticipating with the end of the "dark age" of the "Kali Yuga" and the "dawning" of the millennial "Third Reich."

On p. 2 and 9 of Part 18 and p. 3 and 8 of Part 17 in *HEAVENS DECLARE*, Eby fleshes out a portion of his take on the “new age” to come. First, we are told that there are “vast multitudes of stars” having “different degrees of glory” in the “Kingdom of God.” By introducing a topic in this fashion, one would expect it to be followed up by something more along the lines of “New Age” astrology, or even something Mormonesque. This turns out to be fairly accurate guess work when Eby, using language and concepts more at home in the Esoteric World of so-called “Christian Kabbalah,” “spiritual alchemy,” Neo-Platonism, or “Christian” astrology, tells us that the “Day Star” is “the FORTHSHINING of the Son” which is “Christ formed in you.” Eby continues by saying that “WE ARE TO BECOME CHILDREN OF LIGHT, STARS AND SUNS” who will be “birthed into the new age.” The choice of the phrase “birthed into,” as is usual with Manifest sons of God teachers, speaks of the “birthing” of the “man-child company” which, after its deifying experience of “sonship,” is “caught up,” figuratively speaking, to literally “rule and reign” in a “theocracy” on earth. In other words, this “ascension” does not imply leaving the earth, but to a position of “rulership” with the authority to “execute judgment” and “rule” the nations with a “rod of iron.”

Eby sounds as if he is borrowing from Jane Lead when he continues by saying that when this “OUTSHINING” of Christ “possesses our beings,” we will “BECOME THE OUTSHINING OF GOD'S GLORY, HIS MESSENGERS OF LIGHT, HIS CELESTIAL LUMINARIES” shining forth “a new age” as “LIGHT-BEARERS” known “collectively as ZION.” In other words, when the “corporate Christ” which is composed of the “great cloud of witnesses,” or “angels,” comes to be “tabernacled” within the “Bodily Vehicles” of “chosen vessels,” “clothing” them with the “immortalizing light” of “spiritual flesh,” this will “usher in” the “new age” where only one “Man” is “left alive” to “inherit the kingdom.” They will as a result be the “inChristed” on earth who have been made “perfect” together with those who “descend” into them from the “heavenlies.” Again, Eby’s word choice of the “outshining” which “possess our beings” places him in alignment with the teachings of both the 2nd century Gnostic Valentinus and his student, the 20th century occultist and Satanist Aleister Crowley.

On p. 7, 9, 10, and 11 of *HEAVENS DECLARE*, Eby, like Latter Rain “prophet” William Branham and most in the Esoteric World, states that we are “no longer held to the age of Pieces” aka the “church age,” since the “new age lies directly before us.” With the aplomb of any self-described Esotericist, Eby declares that “THIS IS THE DAWNING OF THE AGE OF AQUARIUS” in which the “Feast of Tabernacles,” the “consummation,” is to be the deifying “manifestation of the

sons of God.” For this reason, “every saint of God” should “seek” to “become the channel” of God’s “CHANNELED LIFE,” which is the “New Jerusalem,” “composed of MANY,” who will “descend” upon “Mount Zion,” which is his “Body” on earth. Any reader of the “notorious” 20th century occultist and Satanist Aleister Crowley and his ideas about “channeling” and opening up a portal-like window for the descent of spiritual entities would find these words to have a very familiar ring to them.

On p. 9 and 10 of *LOOKING FOR HIS APPEARING* Part 16, under the subtitle “*THE COMING OF THE MORNING STAR*,” Eby states that in “receiving the Morning Star” we are “Flooded with HIS LIGHT” and thereby become the collective “harbinger of the near-approaching dawn.” This would be familiar enough sounding language to those influenced by Valentinus, the Neoplatonists, the Kabbalah or the writings of Jane Lead, all of which spoke of either receiving one’s “angel,” aka “the light,” or “putting on” the “body of light,” the “resurrection body,” the “vestment” of “Melchizedek,” or the “garment” of “spiritual flesh.” Each refers to an “immortalizing” experience in which it is often implied, or explicitly stated, that the Big Event of Deification Based on the Big Lie is to be brought about through a “fusion,” a “union,” an “incarnation” or the “embodiment” of beings referred to as “angels,” the “sons of God,” the “cloud of witnesses,” the “departed,” those “saints who have gone on before us,” or “spiritual entities” that are “higher on the Ladder” of the “evolutionary Chain of Being.”

Given that this concept comes in various forms using differing terms, it can still be accurately said that they all claim to achieve the same result; “deified” humanity. So, asks Eby, “What are your fears? Do you fear the appearance of the false Christ of the New Age movement?” If so, he answers with a cheerful abandonment of the Faith, “you have not been given the Morning Star!” Eby then quotes Carl Schwin, who has written that “the specific purpose of God” is to “bring the many-membered body of Christ to maturity,” to “birth” the “manifest sons of God” in order to usher in “the new age.”

On p. 3 – 5, 7, 9 Part 22 and Part 23 we again learn of ideas that would read well in the playbook of those influenced by the ideas of the 2nd century Gnostic Valentinus, the 17th century “prophet” Jane Lead and those who have espoused the Manifest sons of God doctrines, but which nevertheless seem to be so well aligned with “New Age” teachings. Not sounding much different from Aleister Crowley’s ideas making an “opening” a “portal” to the “other side” in order to become “channels” for an influx of “spiritual beings,” thereby ushering in the

“birth” of a “child-god” and the “Third Aeon,” Eby says that we will be “HIS TABERNACLE” for “Myriads of HIMSELF,” a “company of SONS” composed of the “great cloud of witnesses,” which is the “OVERCOMERS gathered out of all the ages.” In the context of the rest of Eby’s teachings, an integral part of the “ministry” of these deified “Overcomers” will be to carry out the Sacred Purge of the “Great and Terrible Day of Judgment.”

THE MULTI-FACETED GODDESS.

On p. 9 of *HEAVENS DECLARE, PART 5*, sounding like he has been reading and taking to heart Jane Lead’s books, Eby writes about one of the staple teachings of Manifest sons of God doctrine, which takes on new meaning when seen through the skewed lens of typical Latter Rain eschatology. He says that the “sun-clad woman” who births the “man-child,” “the true Church,” is the “true QUEEN OF HEAVEN!” who “brings feminine characteristics,” “counterbalancing the masculine qualities” of “the sons of God.” On p. 3 of *HEAVENS DECLARE, PART 6 VIRGO-THE VIRGIN*, Eby adds, like any novice student of the Kabbalah, or Aleister Crowley, for that matter, that it is “the union of the masculine and the feminine nature of God” which allows us to see “the full revelation of Godhood.”

This philosophy of the “union” of all “opposites” is the beginning point for a gradual shifting of perspective toward a “rebirth” or “reconciliation” of the Devil. This perspective, within the traditions of “Western Esotericism,” can be derived through the Valentinian notion of “Christ” needing to be “reunited” to his “consort,” the Lucifer-like “fallen” “Sophia” who, identified with the “Serpent of the Garden,” brings the “light” of “wisdom” to humanity, returning them to a knowledge of their “divine” origins and destiny. In addition, “Sophia” heralds a “renunciation” of Jehovah and his laws in the so-called “sacrament” of “redemption.” What does this mean in practical terms? It means a withering away of sound doctrine in order to accommodate what is no longer “sound” but is more “inclusive” and, by default, an Open-Door Doctrine leading to the theme of the Devil Reborn.

The theme of the Devil Reborn shows the initial baby steps toward what the Esoteric World might call a return to their interpretation of the “Mystery Religions,” what Christians might call an apostate world religion headed by a false Christ. And all of this darkness coming from such an innocuous sounding concept as allowing a female deity into the Godhead? I believe the answer is “Yes.” When dark is allowed to mingle with light, it seems to have a snowball-effect and a life of its own. This is one of the reasons to take note of the concept of “unity”

provided by the Multi-Faceted Goddess as presented in “her” many “incarnations,” whether they be from the Esoteric World, or from the “deep” teachings circulating on the periphery of the Charismatic World through the Manifest sons of God doctrines of “sonship” and “present truth” ministries.

Eby continues with his version of the theme of the Multi-Faceted Goddess later on p. 8 of Part 34 in *The Heavens Declare* when he asks, “who is this Perfect Man” who will “shine” forth in the “new age?” It is “CHRIST AND HIS BRIDE, CHRIST MALE AND FEMALE.” If this isn’t clear enough, Eby becomes more explicit on p. 4 of Part 27 when, sounding like his mentor Jane Lead, he says that God is “so many things to us, even Mother,” since God “created man male and female in His image.” This is what is taught in the Kabbalah, Joseph Smith, and throughout virtually all of the Esoteric World. As Eby says, he has “revealed that He is Himself male and female.”

On p. 9 of Part 31 and in Part 34 of *HEAVENS DECLARE*, as with his fellow Latter Rain “brothers” Bill Britton, George Hawtin, and Royal Cronquist, Eby favorably quotes “Jane Lead” as a “wonderful prophethess of the 1670’s” who gave a “remarkable prophecy” that “contains some wonderful truths and predictions.” He includes the following points from her *60 Propositions*: “dread and fear shall fall on all nations” for “CHRIST WILL APPEAR IN SOME CHOSEN VESSELS” who are “after the pattern” of Christ. They will be “fully redeemed, being clothed upon with a priestly garment after the Melchizedek order.” This will “qualify them for governing authority” and for the “wonders” that will “flow out” of “the New Jerusalem Mother.” In other words, the “clothing” that “chosen vessels” will “put on” is, in fact, those “saints” that reside in the “great cloud of witnesses.” They are those who “with” and “through” us will be made “perfect” and “immortal,” like “Melchizedek.” This symbiotic “union” will be the means through which they will jointly be empowered to “rule and reign,” “execute” the “judgments of God,” and perform great “wonders.” It is anticipated to be a deifying event through the auspices of the Multi-Faceted Goddess which will not only point the way to the themes of Taking Dominion and the Sacred Purge, it will also act as a precursor to the theme of the Devil Reborn, as I have explained elsewhere.

MORE CONNECTIONS AND INFLUENCES

In Part 96 of *HEAVENS DECLARE*, Eby makes reference to Latter Rain hero and author of *The Feast of Tabernacles*, George Warnock. Eby says that Warnock, in his book *Seven Lamps of Fire*, recounts “a story about William Branham, a prophet of the last century.” This “prophet” told Warnock that “even a prophet of God can

be wrong.” Ironically, William Branham, who is virtually universally lauded as a “prophet” by those with any connection to the Latter Rain movement, such as those in the current-day New Apostolic Reformation, has provided us with a good definition of just what it means to be a “false prophet” by making numerous false prophecies that didn’t “come to pass.” Bill Britton is likewise referred to as a “prophet of God” and a “pioneer” of the “Gospel of the Kingdom.” Eby then relays a vision that Britton had of “the sons of God in action all over the world,” producing “terror in the faces of the wicked.” Obviously admiring the work of his fellow “sonship” teacher, Eby states on p. 4 of *HEAVENS DECLARE, PART 22 SAGITTARIUS-THE ARCHER* that he “recalls” that “many years ago” Britton wrote that Jesus, “the Pattern Son,” set the example of how we are to become “manifest sons of God.” On p. 9 Eby goes on to say that Britton has written “eloquently” about “sonship” in his book *Eagle Saints Arise*. He again references the “keen insight” of Britton later on p. 9 by presenting two of the central themes of the Manifest sons of God doctrine; “taking dominion” and the role of “those who rule with Christ.” On p. 1 and 7 of Part 31 we see that there will be a “UNIVERSAL DOMINION” of the “inChristed” who will “reign” from “sea to sea,” then from “planet to planet.” Finally, as is stated by Wesley A. Swift, George Hawtin, Franklin Hall, Joseph Smith, “Moses” David Berg and those influenced by the ideas of “Esoteric Nazis,” the “sons of God” will “reign” from “galaxy to galaxy.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

On p. 5 of *HEAVENS DECLARE, PART 1* Eby, like Latter Rain “prophet” William Branham and many other “present truth” teachers, says that the Zodiac is “the earliest revelation to mankind from his Creator” which relays the “sweet influences” of the Pleiades. In PART 3 Eby seems to be paraphrasing the “occult” axiom of “As above, so also below.” This phrase can be applied in many ways other than as entry-level “Christian” astrology. It is also used as a way to express what “Christian esotericist” Alice Bailey called the “fact” of the “Spiritual Hierarchy,” which are the “emanations” of what the Gnostic Valentinus called the “Pleroma,” or what Kabbalist-influenced teachings call the “Chain of Beings,” or the angels “ascending and descending” on “Jacob’s Ladder.” Accordingly, Eby calls the “physical Zodiac” of the “material universe” a “shadow” of the “true and spiritual” “heavenly Zodiac,” a concept he could have picked up from any number of mutually dubious sources, including Plato and those on whom he had influence, or Jane Lead, or perhaps from his buddy Bill Britton.

In Part 2 of *HEAVENS DECLARE* Eby furthers the “faith” that he and other “present truth” teachers have decided to place in “Christian” astrology by quoting Joseph Goodavage, who says "Science has now begun to demonstrate direct linkages between celestial movements and the behavior of animals and men." Goodavage goes on to say that much of “human life seems to be governed” by “these forces that science is now beginning to detect” which are “the forces on which astrologers base their predictions."

Eby keeps up with the “Joneses” of the Converging Apostasy by making sure to include quotes from the well-known “universalist” Andrew Jukes on the “restitution of all things,” George Muller on “Jesus the Pattern Son,” and Norene Nichols. Nichols is of particular interest due to her teachings on “opening the pineal gland,” or “third eye,” understood in the Esoteric World to be “the doorway” to “telepathy, clairvoyance” and “astral projection.” These sorts of concepts and those of seeking the “realm of the spirit” through “scientific advancement,” are held in common with Jane Lead, who said that scientific discoveries might one day aid in achieving the goal of becoming “all deified.” Latter Rain “apostle” Franklin Hall put in his two cents worth by making ambiguous, pseudo-scientific comments related to the means through which one becomes a “son of God” and the superhuman-like abilities which he attributes to them when they are “made manifest.”

Likewise, similar comments in which science and spirituality seemed to merge were made by Manifest sons of God teacher John Robert Stevens of the Church of the Living Word and, of course, those like Helena Blavatsky who had a more overtly Esoteric background. On p. 2 of *HEAVENS DECLARE, PART 15 SCORPIO-THE SCORPION* Eby, like William Branham and many others who wish to “move on” with “ongoing revelation” and thereby rub shoulders with the Esoteric World, quotes Dr. Joseph Seiss, author of *The Great Pyramid of Egypt, Miracle in Stone: Secrets and Advanced Knowledge* (1877), for his perspective on such matters.

On p. 1 of *HEAVENS DECLARE, PART 7 VIRGO-THE VIRGIN* we are told, in agreement with many in the Esoteric World who are interested in having conceptual vehicles through which to uncover “secret knowledge,” that three of the “most godly” men were “Adam, Seth and Enoch.” Eby adds, apparently paraphrasing occult-inspired, racist, white-supremacist, Christian Identity teacher Wesley A. Swift, that “the Greeks knew Enoch as Atlas” and “the Egyptians knew Enoch as Hermes."

On p. 1 of *HEAVENS DECLARE, PART 25 SAGITTARIUS-THE ARCHER*, Eby makes further use of astrology when he quotes Dr. Joseph Seiss, author of *The Gospel in the Stars*, in PART 32 of *HEAVENS DECLARE, AQUARIUS-THE WATER POURER*. Eby also makes reference to Kenneth Fleming's book, *God's Voice in the Stars*. On p. 3, like Pythagoras, Jacob Boehme and Latter Rain "apostle" George Hawtin, Eby reaches for other Extra-Biblical Sources of Inspiration when he speaks of the pantheistic-like notion of the "celestial song of creation." He claims, as Pythagoras did, that "only the sons and daughters of the Most High" can tune in to this "living vibration" due to its "higher frequency." It is a "Song of songs" composed of "SPIRITUAL VIBRATIONS" that are "incarnate in creation." He continues in this vein on p. 3 of Part 10 when he states that "God is ONE" and that "One, in the numerology of scripture, means UNITY." Then, again agreeing with Pythagoras and many Gnostic-based teachings, Eby says that "ONE" is the "primary number, denoting beginning or source."

On p. 7 Eby continues with his thoughts on the final deifying "transmutation" of the cosmos. As is seen in those influenced by the 2nd century Gnostic Valentinus, Neo-Platonism, the Kabbalah, Alchemy, and Jane Lead, he states that "redemption includes the complete transformation of the entire universe and all that is within it" so that "GOD MAY BE ALL IN ALL." Within some of the above-mentioned traditions, this means returning to the condition of "Oneness" with the Spiritual Hierarchy-like "Pleroma," so that "humanity" and "matter" would literally be infused and joined with "deity" until all that is left is "spiritual matter."

In practical eschatological terms, this means that there would have to be a point in time for the "Big Event" of coming together in "union" with the world of "spirit" to take place, that God might be "all in all." That, of course, is where the Latter Rain's concept of the "manifestation of the sons of God" and the Esoteric World's "externalization of the Spiritual Hierarchy" fit the bill, with each offering the means for humankind and the world of spirit to "join" in the "consummating" coming together in the "sacramental" event of what Valentinus called the "Bridal Chamber." Eby continues with this idea when, on p. 12 of In Part 36, he says that "the veil between heaven and earth" will be "taken away" and the "heavens" will be "opened" so that "the two would be seen as one." This will be the world of spirit "coming down" and, in Eby's words, "heaven taking possession of earth and absorbing it into itself." Again, this rings loudly of similar ideas found in the Esoteric World through those influenced by both Jacob Boehme and the occultist and Satanist Aleister Crowley regarding the opening of a portal-like window to the world of "exalted" spiritual beings.

THE DEVIL REBORN

On p. 4 of *HEAVENS DECLARE, PART 17 SCORPIO-THE SCORPION*, Eby cracks the door open for the “rebirth of the devil,” a “disarming” shift in Christian views of Lucifer, by saying that you have everything “WITHIN YOU.” He continues with this line of thinking by saying that on the “positive side,” “God is in you,” while on the “negative side,” “Satan is within you.” Furthermore, on p. 3 of Part 19, Eby, sounding as if he had been reading Ray Prinzing, clarifies the implications of this concept by stating that when Christ becomes “LORD OF ALL IN YOU” then “THERE IS NO DEVIL ANYMORE!” If this is so, then to follow and worship the Devil has nothing to distinguish it from following and worshipping God in Jesus Christ. This paradoxical situation is compounded when Eby asserts on p. 5 that “we have God's own Word” as proof; “HE CREATES EVIL.” On p. 9 and 10 of Part 41, Eby even further confuses the nature of God by telling us that “the left hand” means “DARK,” or “what we call bad or evil.” He goes on to say that the “left hand of God represents the DARK SIDE OF GOD. This is the hand of God so little understood.”

According to Eby, and running parallel with the Kabbalah and most of the Esoteric World, this is due to the “fact” that “the two hands of God represent two aspects of God” who works “through both POSITIVE and NEGATIVE forces.” Then on p. 5 and 6 of Part 47, Eby affirms “I do not hesitate to tell you that the Devil of Christianity is a myth.” Eby’s understanding of the “right hand” and the “left hand” of God are taken, without alteration, from the play book of the Esoteric World, where “good” and “evil” are merely “balancing” opposites that nullify the delineation of absolutes and thereby provide an Open-Door Doctrine to the theme of the Devil Reborn.

Eby continues to muddy the waters when, on p. 12 and 13 of *HEAVENS DECLARE, PART 20 SCORPIO-THE SCORPION*, he says that “Lucifer,” instead of being the name of an angel who “fell” from heaven due to pride and who therefore became what most orthodox Christians know as the “Devil,” was instead “THE NAME THE ANCIENT’S GAVE TO THE MORNING STAR.” We are told that the word “Lucifer,” meaning “the light-bringer,” is “the Latin equivalent of the Greek word PHOSPHOROS” which, according to Eby, “is used as a title for Christ.” Eby says Jesus made this clear “when He called Himself the PHOSPHOROS or LUCIFER.” Through setting this precedent, the Devil, in effect, becomes Eby’s God. Furthermore, Eby tells us that Jesus said “I AM the BRIGHT AND MORNING STAR.” This idea is prevalent in the Esoteric World, where “Lucifer,” often presented as

an “androgynous” shapeshifter, is equated with “Sophia,” the Multi-Faceted Goddess, and the planet Venus. Eby then states, with an air of triumph, that when “this truth” about Lucifer is “revealed,” there “WILL BE NO DEVIL ANYMORE!” Again, the evidence of Ray Prinzing’s influence is very likely. Unfortunately, at least due in part to Eby’s work in midwifing Lucifer’s “rebirth,” fewer people will have the discernment to recognize him for who he is.

THE RETURN OF THE CHRIST?

In light of what Eby has done to dismantle truth and to replace it with lie upon lie, is it really necessary to tell Christians that Jesus Christ will not be the one who will return to a “kingdom” that is even remotely similar to what has been described here? Let’s pray that those who claim to be followers of Christ will stay awake and alert, as we have been instructed to do.

Three More Cults that Teach Manifest Sons of God Doctrine

INTRODUCTION

Several groups that are widely recognized as “destructive cults,” those which practice techniques of “thought reform” and exert “authoritarian” control over their members, teach the Manifest sons of God doctrines in one form or another and have their roots in the Latter Rain movement of 1948. A high level of control over the lives of group members is based on the Latter Rain belief in present-day “apostles” and “prophets,” which they say have been “restored” to the Church. In an already emotionally heightened atmosphere of preparing for the “end-time” in which they are convinced they will become an “elite” company of “perfected,” “sinless” “manifest sons of God” who are to “take dominion” in a political/theocratic sense, and then carry out a literal, physical “purge” of dissenters and those they deem to be the “ungodly,” the followers of such groups are particularly vulnerable to accept the “new revelations” given by their “prophets,” who claim to speak for God, and to the whims of their “apostles,” who are given an undo position of authority.

I have already made a thematic critique of both William Branham and Jim Jones’ teachings. Besides Jones and Branham’s groups, there are other prominent cults that based their teachings on the Manifest sons of God doctrines, three of which I will now turn my attention to. Their followers were impacted by inevitable abuses of authority due to the power structure they got from the influence of the Latter Rain’s “restoration” of the offices of “apostle” and “prophet.” These three “cults” include the “apostle” Sam Fife’s “The Body of Christ,” also known as “The Move,” the “apostle” John Robert Stevens’ “The Church of the Living Word,” also known as “The Walk,” and “Moses” David Berg’s “The Children of God,” also known as “The Love Family,” among other aliases.

A Thematic Critique of the Teachings of Sam Fife

BACKGROUND

Other than the previously critiqued teachings of cult leaders William Branham and Jim Jones, the doctrines of the following three leader Manifest sons of God-based teachers stand out due to the manipulation and abuse of power. This can be seen through their belief in a present-day “restoration” of “apostles” and the “ongoing revelations” of their “prophets.” Sam Fife, a onetime associate of fellow Manifest sons of God teacher Bill Britton, was considered a Latter Rain “apostle” by his followers in “The Move.” The cult he formed was based on the Manifest sons of God doctrines that were apparently passed down from the “prophetic” writings of the 17th century “prophet” and mystic Jane Lead. Fife and his followers retreated to “farms,” which were essentially communes, where they awaited the day when they would become “perfected” and “sinless” at the “manifestation of the sons of God” and would subsequently carry out a “purge” on the “day of judgment.” A hallmark of these farms was the strict, authoritarian leadership exerted by Fife, which included the physical and sexual abuse of its members.

In 1960 Fife submitted a graduate thesis to Tulane University that described his personal “anointing” with the “Gifts of the Holy Spirit,” which he described as the “rain” of the Latter Rain. In 1962, Fife, C. E. “Buddy” Cobb, and Dr. James Meffen founded “the Move,” aka “The Body of Christ,” aka the “International Ministerial Association” (IMA). According to Dr. Meffen, who eventually left the Body of Christ, members spoke of themselves as “manifested sons of God” and believed that when they have become “perfect” “Christ will be manifested through them.” According to Jason Schmidt, an ex-follower of Fife, “the eschatology taught in the Move” emphasized “preparing the church for union with Christ in order to rule and reign over an earthly kingdom” and “setting the stage for the birthing” of the deified “man-child company.”

It was also taught that “the second coming is *in* and *through* this elect, the manifested sons of God.” Cynthia Sanza, onetime Executive Editor People’s Magazine, reported that Fife believed that “there was a coming apocalypse” and that, as was taught by his fellow Manifest sons of God teachers and disciples of Jane Lead, “the only people who would survive were those who had achieved a state of sinless perfection.”

As far as his teachings go, he doesn't appear by any means to be an original thinker. He sticks primarily to the same sorts of themes that his fellow Manifest sons of God teachers from the Latter Rain movement of 1948 teach. As such, he at times sounds like he's borrowing from Bill Britton, Royal Cronquist, or some other "prophet" who has been influenced by the ideas of Jane Lead. What becomes interesting, though, is that Fife seems to have another higher gear in reserve, one in which he comes across in ways that might be more fitting in the Esoteric World. This is not too surprising, considering the pervasive presence of the ideas of "prophet" Jane Lead in the development of Manifest sons of God doctrines, especially when we take into account Lead's many Extra-Biblical Sources of Inspiration and contact with more Esoteric systems of thought, such as "Christian Kabbalah," "spiritual alchemy" and, tangentially but still significantly, her spiritual predecessor, the 2nd century Gnostic Valentinus. The end result is that regardless of the sources of Fife's ideas, he has followed the Open-Door of Ongoing Revelation deep into the gaping chasm of the Converging Apostasy.

ON RACE AND ONGOING REVELATION

As Fife's right-hand man, Buddy Cobb spoke only the approved word of the head "prophet" in charge. On p. 7 of *Divine Order Teachings #24 The Prophet Ministry*, Cobb uses the scripture often employed by those in the Manifest sons of God ministries that have gone the way of Esotericism, and due to the nature of their controversial doctrines, have something to hide. He says that the Lord has been "dealing with us line upon line and precept upon precept" because "we are slow sometimes to see the truth." So, what "truth" has "the Lord" been reluctant to "reveal" because his people are "slow" to accept "new revelations"? We are given the answer to this question when Cobb lets us know that "Old Testament Israel, the Jews, whom we have heard all our Christian lifetime were the chosen people of God" but are, in fact, "not the chosen people, they are the rejected people."

TAKING DOMINION

Using typical Manifest sons of God language, Fife said that in this "move of the spirit" God is "bringing forth a many-membered manchild to govern the world." "Therefore," Fife continues, "we are in God's school of Divine Government" in which he is "training us as one many-membered man" and "preparing us to be the government" through which "Christ will govern the world." This is to be a

government based on the “order of Melchizedek,” which will be “a theocratic spirit government order.”

ONGOING REVELATION, THE SACRED PURGE AND TAKING DOMINION

On p. 2 and 15 of Fife’s *God’s Divine School of Government*, we are again returned to his assertion that this brand of “present truth” is “revealed by revelation from heaven, line upon line, precept upon precept.” It is the same kind of “unfolding,” “progressive” revelation that was “restored” to the Latter Rain “brethren” in 1948 through the “supernatural” activities of the reestablished “offices” of “apostles” and “prophets,” and which Jane Lead said would be “revealed” to “worthy seekers.” One of these “precepts” that was “unfolded” to Fife, was that the “theocratic order” by which the “world will be governed” will come “after” the “ungodly” are “removed from off the face of the earth.” This is reminiscent of the “externalization” of the “Spiritual Hierarchy” who, according to Alice Bailey, will “take control” of the governance of the world in preparation for the “reappearance” of a “world leader” she refers to as “the Christ.” According to Fife, establishing the “theocratic order” requires us to know that “our responsibility is to recognize the plurality of Christ” as a “many-membered corporate ministry.” No wonder that, with dangerous lies like these up “his” sleeves, the “Lord” would want to be careful not to fully divulge the true nature of “his” plans and take the chance that they might be uncovered and seen for the pure evil that they really are.

THE SACRED PURGE

In a letter to Sam Fife, I asked for his thoughts “concerning the scripture” that says “As it was in the days of Noah, so shall it be in the coming of the Son of Man, one shall be taken the other left.” Is it true, I asked, that “the enemies of our God shall be taken in judgment, killed by the brightness, shining forth, or manifestation of the coming of the Lord?” In other words, speaking in the loaded language of Manifest sons of God-ese, I asked if the killing of the “enemies” of God will be accomplished through the human agency of the “sons of God” when they are made “manifest.” “Do the Sons of God,” I continued, “have ears to hear such an awesome responsibility? How will they not only hear, but also do such that this Great and Terrible Day of the Lord sees its fulfillment?”

The response I got from Fife's right-hand man, Buddy Cobb, was as follows: "Concerning your question about the coming of the Lord, as referred to in the scriptures where it says 'as it was in the days of Noah, so it shall be in the coming of the Son of man,' and 'whether or not the sons of God have ears to hear such an awesome responsibility,' I can assure you that the very qualifications of those who are the sons of God enables them to hear the voice of God." In the context of my questions and the other teachings of Fife and Cobb, this is more than a wink and a nod. It is a thumbs up, full steam ahead for the "work" of the "Lord," including "executing" all of the "written judgments of God," which is to be carried out through the ministry of the "manifest sons of God."

Regarding the physical removal of those who "offend," or "hinder," the establishment of the "kingdom," he made his position clearer by saying "like Jesus, the rest of the sons of God will move just as responsible before God as Jesus did in the fulfillment of the Father's will." Cobb made sure to include the typical Manifest sons of God pitch for "taking dominion" and establishing a "theocracy" by saying that "they will reign," "during which time the creation will be delivered from the bondage of corruption and brought under God's government." As has been pointed out elsewhere, according to a typical Manifest sons of God interpretation of Romans 8, "delivering" the "creation" from the "bondage of corruption" includes embodying and enacting "His wrath and judgment that are coming upon the world of the ungodly." Cobb graciously ended by saying "I trust that this will answer your questions."

DEIFICATION BASED ON THE BIG LIE, THE SACRED PURGE AND A CHRISTIAN NEW AGE?

Speaking on the topic of the coming "purge" and of making all things "One" through "union" with the "heavenlies" Fife said: "His purpose is to bring together into One, all things that are in Christ, both in the earth and in heaven, and make of all the twos one many-membered man, who lives after the order of Melchizedek." In other words, bringing those in "heaven" together with those on "earth" will result in the "immortalization" and "completion" of both, making "One" of all "twos." Fife continued, saying "When He has finished preparing this many-membered man, He is going to purge the earth of every other man by His Judgement Day, and there will come in a new age, and a new earth, with a new man living in a new order." In other words, after the one "many-membered man" has become "immortal" and "sinless" through a "union" of those "above" with those "below," the Sacred Purge will begin, and when the earth has been

“cleansed” of those who failed to come into this deifying “union,” the “new age” will begin. This smells so much like what can be gleaned from the Esoteric World through the 2nd century Gnostic Valentinus, Jane Lead in the 17th century, Helena Blavatsky in the 19th century and Alice Bailey in the 20th century that it, again, raises questions about what doctrinal cesspool of Extra-Biblical Sources of Inspiration Fife had been swimming in to have picked up such ideas. As far as I have seen, these questions remain unanswered.

DEIFICATION BASED ON THE BIG LIE AND ANGELS

In Fife’s *The Mystery of a Man and a Maid*, sounding much like the 2nd century Valentinus and his teachings on the deifying “union” with “angels” in the so-called “Bridal Chamber,” we learn about “the marriage chamber,” where “two will have become one” at “the manifestation of the sons of God who will deliver the Earth” from its “bondage” to sin. It should be noted, that in the context of his other statements about the “purge” of all who fail to become a part of the deified “many-membered man” through “union” with those in “heaven,” the “release” of the earth from its “bondage” to sin can have two readings; (1) on the individual level of Christians becoming “pure” in character and (2) on the level of the literal, physical removal of those who, by not becoming “one” with the “new Man” comprised of all of the spirits of the “corporate Christ” in “heaven and earth,” are killed in order to “deliver” the “creation” from its “bondage to corruption.”

Fife continues by saying “Two went in, but three will not come back, for there in the marriage chamber the twain will have become one flesh,” they will become “One in a man-child that is born,” “one many-membered man-child, one who has become as it were the company of two armies.” This reference to God’s “two armies,” one in the “heavenlies” and one on earth, can be traced directly back to the writings of the 17th century “prophet” Jane Lead. But since Fife’s onetime associate Bill Britton also taught on this subject in essentially an identical manner, it leaves one to wonder from what source Fife acquired it so that he might add it to his repertoire of delusion.

He explains his position further by saying that “all through time two great armies, one from the other side of the veil and one on this side here on Earth” will be selected and gathered together in a deifying “consummation” in “the marriage chamber” when “the veil will be torn away.” According to Fife, at this point the “army which has fought from the other side of the veil shall be incorporated.” The

choice of word “incorporated” comes from Jane Lead verbatim when she speaks of the event of becoming “inChristed,” or “all deified,” by “angelic” beings coming to inhabit, or “tabernacle,” in the “Bodily Vehicles” of “chosen vessels.” In agreement with Lead, according to Fife this will be when “the company of the two armies shall become one, the manifestation of the sons of God.”

DEIFICATION BASED ON THE BIG LIE, TAKING DOMINION AND ANGELS?

On p. 22, 23 and 26 of his *Divine Order Teaching # 21*, Fife sounds something like Plato, or as if he is referencing the Kabbalistic concept of the universal, composite, spiritually accessible “Man,” known as “Adam Kadmon.” In keeping with the sexually charged symbolism of his ideological cousins in the Esoteric World, and like the imagery he employs in his teachings on the deifying “union” of the “Bridal Chamber,” Fife also sounds similar to the same general ideas that can be seen in the notion of the continually copulating pairs of angel-like “syzygies” in the Spiritual Hierarchy-like “Pleroma,” as taught by the 2nd century Gnostic Valentinus which, as strange as it sounds, includes Christ and his “partner,” or “consort,” the Lucifer-like “Sophia.” To unpack some of the density of these previous overlapping ideas, it can be said that (1) a deifying “union” with those “above” is to occur (2) this has been stated symbolically in a number of ways through various teachings and (3) Fife, as with Jane Lead and his fellow Manifest sons of God teachers, makes this deifying union a prerequisite to physical survival and a forerunner to carrying out the Sacred Purge.

Another way of looking at it is, placing himself somewhere in this continuum of Gnostic and Kabbalistic symbolism, Fife says “there is only One Man, and that is God. Every other man here on this earth is only a type of the One True Man.” “His Bride,” Fife says, “has been called to be the channel through” which Christ is “manifested” at the “Feast of Tabernacles.” This word choice, namely that of “channeled,” has been used by J. Preston Eby and others who teach the Manifest sons of God doctrines. Jane Lead and her disciples in the Latter Rain movement, such as George Hawtin, Bill Britton, J. Preston Eby and Royal Cronquist, have said that the “Feast of Tabernacles” is the time when the “sons of God” are to be made “perfect.” Keeping this in mind should, along with the idea of attaining “perfection,” or “completion,” through “union” with those in the “cloud of witnesses” who have “passed on to the other side of the veil,” brings into focus just what is meant by “channeling.”

In other words, the fact that this concept has found its way into an ideology, like that of the Manifest sons of God doctrines, that seeks to be made “one,” “perfect,” “complete,” “immortal,” and “sinless” before the personal, literal return of the individual Jesus Christ, means that those “angelic” spirits who are to be “channeled” should in no way be considered the individual persons of a “corporate Christ.” As Royal Cronquist has put it, when speaking of the angelic “sons of God” who wait in the “heavenlies,” “they” will take up their “abode” in “us.” This, according to Fife, will be when we are brought to “the measure of the stature of the fullness of Christ,” the time at which point “God will be tabernacling in Man.” This is not far from the sorts of ideas that influenced Jane Lead, such as those of Jacob Boehme and the “spiritual alchemists” who sought the “deification of matter” and the creation of “spiritual flesh.” This idea was accompanied by the tradition of “invoking” benevolent “angels” which was passed on, at least in part, by Lead’s “spiritist” mentor, John Pordage.

On p. 33 and 34 Fife uses the sort of mystical language seen in the Esoteric World, often used by Jane Lead and other Manifest sons of God teachers, when he says that “the Moon is going to” be “clothed with all the Light of the Sun” and “brought into a spiritual union with Jesus, Her Heavenly Husband” who will “change us into incorruptibility.” Running parallel to the concept of the “great work” of self-deification found in the Esoteric World, the result, says Fife, will be the “birthing” of the “many-membered Manchild” who will be “caught up to the Throne of God to rule all nations with a rod of iron.”

THE SACRED PURGE AND TAKING DOMINION

On p. 9 and 11 - 13 of his *DEEPER TEACHINGS (the meat of the word) # 34 THE MANIFESTATION OF THE SONS OF GOD*, Fife uses the exact same “kingdom principle” that I was told by Manifest sons of God-influenced “Kingdom Message” pastors Oscar Rodriguez at John and Anne Gimenez’s Rock Church, in Virginia Beach, Virginia, and Mr. Osbourne at Earl Paulk’s Chapel Hill Harvester Church in Decatur, Georgia. Fife says that “Jesus is never going to do anything that He does not do through the rest of His Body.” The clear eschatological implications of this “kingdom principle” include, as I have shown ad infinitum (1) “taking dominion” politically to establish a “theocratic” government (2) “ruling and reigning” through this “theocracy” and (3) carrying a literal, physical “purge” in which those deemed as “ungodly,” or as a hindrance to the establishment of the “new age” of the “kingdom,” are disposed of, removed in death. All of this is to occur, as Jane Lead

and those who have followed in her footsteps say, before Christ is “allowed” to return so that he can “receive” a “glorious kingdom.”

And as it is worth noting again, any individual who “returns” to “receive” the “kingdom” as outlined by the Latter Rain movement of 1948, the Manifest sons of God ministries that it spawned, or their spiritual cousins in the Esoteric World that have been influenced by the ideas of Helena Blavatsky in the 19th century and Alice Bailey in the 20th century concerning the “externalization of the Spiritual Hierarchy” and the “reappearance of the Christ” will, simply put, not be the Jesus Christ of the Bible. This should highlight my central point about what has become the observable coalescing of the themes of a Converging Apostasy as seen in both the “Christian” and the “Esoteric” worlds; there is a two-headed snake that is ready to strike from two ostensibly different sets of belief but which, in reality, are connected to the same body of deception.

According to Fife, apparently quoting his old compadre Bill Britton, Jesus is “the Pattern Son,” but the “power” to decide who lives and who dies “will not be given to the Sons AFTER Jesus returns,” it “will be given to the Sons of God” before he returns to defeat the “world system” by “driving it completely off the face of the earth.” This statement becomes more significant when Fife fleshes out just what is meant by the “authority” given to the “sons of God” prior to the return of Jesus. He makes himself clear on p. 12 and 13 by quoting the book of Revelation; “the angel” gathered the “vine of the earth” and “cast it” into the “great winepress” of the “wrath of God.” The outcome of this action is that a great river of “blood came out of the winepress.” Fife explains that “in these verses we have a picture of the great last battle between the manifested Sons of God, the Satanic kingdom and world system.”

Fife makes things even more clear about the means through which this “purge” will occur on p. 15 when he says “two things” will “happen during the ministry of the Sons of God.” One, he says, is that “the harvest of Christ's kingdom will be reaped” and the “wicked will be cast into the winepress of God's judgment.” The passage of scripture he is referencing tells us that the “angel with a sickle in his hand” will “thrust in his sickle and reap.” But according to Fife, “this represents the angel of the Sons of God” who “come into perfect union with Christ,” placing the “purge” in the hands of human agency. On p. 4 of *One Corporate Man*, we learn more about this second thing that will happen. The deifying “fulfillment of the Feast of Tabernacles” takes place “at the same time” as “the Judgment Day of the Lord.” In other words, God’s “army,” the “great cloud of witnesses” that await

their “perfection” in the “heavenlies,” must “tabernacle” in us, which is essentially for them to “possess,” or “channel,” through the “corporate body of Christ” on earth, as a prerequisite to the killing of the “ungodly.”

CONCLUDING REMARKS

Sam Fife has been known primarily for his abusive treatment of his followers and the cultic, totalitarian nature of his communal "farms." However, his teachings and those of his successor, Buddy Cobb, also provide a deep look into the Converging Apostasy and raise basic questions about just what it should and should not mean to be a devout Christian. This is especially so for those who, through their affiliation with Charismatic churches, place themselves in the position of a greater likelihood to come into contact with ideas similar to those of Fife, other Manifest sons of God Ministries, and the Latter Rain movement which spawned them.

A Thematic Critique of the Teachings of Buddy Cobb, Sam Fife's Successor

BACKGROUND

After Sam Fife was killed in an airplane crash in 1979, C. E. "Buddy" Cobb became the main leader of "The Move," also known as the "Body of Christ."

DEIFICATION BASED ON THE BIG LIE AND THE SACRED PURGE

In his *Terms of the New Covenant* (1997), referring to the deifying time of the "manifestation of the sons of God," Cobb says that "God has purposed you to become a house in which He will be glorified." This is the same sort of language used by the 17th century "prophet" Jane Lead and her disciples in the Latter Rain movement of 1948, along with the Manifest sons of God doctrines that the "outpouring of the spirit" spawned. It is similar to what "spiritual alchemists" called being "clothed," or "tabernacled," by one's "angelic" "body of light" in the deifying "great work" of becoming "One" with God. As Lead put it, to "house" the "angelic" "spirits" in the "cloud of witnesses" means that they are to enter the "Bodily Vehicles" of "chosen vessels" making them "all deified" as "Christs." Likewise, as I have noted elsewhere, Manifest sons of God teacher Royal Cronquist, following in the footsteps of Lead, said that the deifying "manifestation of the sons of God" will be when "they" take up "their abode" in "us."

On p. 2 Cobb quotes one of the central "meat and potatoes" scriptures used by Manifest sons of God teachers who, with an out of sync eschatological timeline, attempt to find justification for their Deification Based on the Big Lie; "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waits for the manifestation of the sons of God" when the "creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The key to understanding the problematic nature of Manifest sons of God doctrine is tied up in the "when" of "end-time" events in relation to the literal return of the personal, individual Jesus Christ.

On p. 3 Cobb hints at what this implies for him and other Manifest sons of God teachers, saying "The whole creation is going to be brought into the glorious

liberty of the children of God,” meaning that “The whole of God’s creation is going to be Spirit-filled by God.” This is similar to the Gnostic-like notion that there will be a universal return to the “All” of the Spiritual Hierarchy-like “Pleroma” of the “angelic” realm. It is also like what the “spiritual alchemists” believed about the imminent “spiritualization of matter,” a joining of that which is “above” in the “heavens” with that which is “below” on earth. For Cobb this signifies, as it did with Jane Lead, that God is “going to bring it all under the Spirit of Light.”

On p. 4 Cobb quotes the scripture “in Christ shall all be made alive,” which is often used by “end-time,” “present truth” ministries as an Open-Door Doctrine to promote “universal reconciliation.” According to Cobb, God “is not going to leave anybody in the dark.” How is this to occur? Cobb says that “all” will be brought into the “same glorious liberty of the children of God,” but that the “sons of God” will function as “the firstfruit company to deliver the rest of creation” from “the bondage of corruption” since “God was not willing that any should perish.” He goes on to say that even though “Everybody gets a chance to get in on the salvation of God,” how “you end up” is another matter.

On p. 10, 13 and 14 we are told more about how “you end up.” In keeping with his mentor, Sam Fife, Cobb says that “Without perfection you are not going to be saved.” He goes on to clarify this slippery, double-edged doctrine by saying that “Sinners are going to die.” This means that “the man that sins is destroyed” and “the righteous scarcely get saved.” Turning the Gospel of Jesus Christ on its head, Cobb repeats himself by saying that “The New Covenant terms are that the soul that sinneth shall surely die.” This reference to the “death” of “sinners” should be understood along with Cobb and Fife’s other teachings which equate the “corporate Christ” with Christ, and that the means of “purging” the earth is the through the human agency of the “perfect,” “sinless,” immortal,” angel-infused, “manifest sons of God.”

THE SACRED PURGE

On p. 5 we are set up with the usual introductory precept for the Sacred Purge when Cobb says that God “is going to bring all of His enemies under His feet.” This, of course, in the context of both Sam Fife and Buddy Cobb’s other teachings, can only be understood as putting “all of His enemies” under the “feet” of the “corporate Body of Christ,” which in their view “is Christ,” and that this includes a

physical “purge” to remove all who “offend” the “kingdom,” whether Christian or non-Christian. As is often heard in Manifest sons of God teachings, “judgment begins with the house of God.”

On p. 5 Cobb sounds like Jane Lead and her spiritual cousins in the Esoteric World who use double-speak when it comes to a “universal” spiritual salvation for all, in contrast to the physical salvation afforded only to those who are not killed, or “taken,” as in a “flood of judgment” and are therefore “left alive” to inherit the “new age” of “the kingdom.” This is further evidenced in a clear presentation of the Manifest sons of God doctrine that “all will be saved” spiritually, but “many will be killed” physically, when Cobb says that God is “going to bring everybody into Christ,” but even though “we are given the choice,” that “does not guarantee that you are going to stay alive.” We can translate this ominous equivocation with a question; does everyone get “saved”? Of course they do! Do some people get killed in the process of getting “saved”? Bingo, you win! And there you have it; the lies and subterfuge wrapped around the theme of the Sacred Purge only serve to confuse and further hide the truth of the deadly agenda.

On p. 7 Cobb lets us know, in words similar to those used by New Apostolic Reformation “prophet” Bill Hamon and Manifest sons of God teacher Kelley Varner, that after the “sons of God” have been “perfected” and made “sinless,” they will be the human agency through which God will “execute judgment” on his “enemies.” Speaking of the need for “pure motive” to make this murderous “ministry” of “perfect love” a reality, as Bill Hamon and Kelley Varner have likewise said, Cobb tells us that “We will have no readiness to revenge the disobedience of others if we are still wallowing around in our own.”

THE DEVIL REBORN

On p. 5 and 6 Cobb, like fellow Manifest sons of God teachers, provides an often-used Open-Door Doctrine for the gradual whitewashing of the Devil. He says that God “has used the devil as the instrument” to “get the firstfruit company through” to their deifying “third birthing” as “manifest sons of God.”

A NEW AGE OF MIRACLES?

Employing very Esoteric sounding language, George Hawtin, Franklin Hall, “Moses” David Berg and Joseph Smith have all made cryptic references to the

future advent of their supernatural expansion throughout the universe through the use of God-like powers. Apparently in one accord with these same “deep revelations” of the “spirit,” Cobb says that “We are not going to be doing something monotonous throughout all of eternity.” On the contrary, “the increase of His government is not going to have any end.”

CONCLUDING REMARKS

After the death of Sam Fife, it appears that Cobb has not remained theologically stagnant. Instead, he seems to have refined some of Fife’s eschatological doctrine by introducing the same sort of “universal reconciliation” concept that was taught by Jane Lead, other Manifest sons of God, “sonship,” and “present truth” ministries, and the Esoteric World. The caveat to this forked-tongue doctrine is the Devil in the details. In other words, “universal salvation,” whether it is presented through Jane Lead and Latter Rain/Manifest sons of God-style ideas about the “reconciliation” of “all,” or through the Esoteric World’s notions of “reincarnation,” they both come with hidden fees, so to speak.

It can also be put this way; according to the Manifest sons of God version of “universal reconciliation,” even if you are physically killed because you have not come into “perfection,” you will still ultimately be saved spiritually, but only “as by fire,” to use the phrase by which the precept is scripturally “supported.” According to the Esoteric version, even if your “physical vehicle,” or “bodily form,” is “destroyed” in death because you have exhibited the “bad karma” of “dogmatic,” “separative,” “selfishness” ways, as can be witnessed in Jews, Muslims and Biblically-based, orthodox Christians, and have therefore not “channeled” the deifying “energies” of the “Spiritual Hierarchy,” you will nevertheless be given an infinite number of “redoes” as you make your way toward “perfection.” By bringing us one step closer to the culmination of the Converging Apostasy, Buddy Cobb, like his mentor Sam Fife, represents a departure from the “faith once delivered” and becomes yet another spiritually clear and present danger.

A Thematic Critique of the Teachings of John Robert Stevens

From *Experiment in End Time Apostasy: The Walk of John Robert Stevens - The History, Beliefs, and Spiritual Dynamics of a Christian Cult* by Woodrow Nichols (1980), as made available by The Spiritual Counterfeits Project.

BACKGROUND AND INTRODUCTION

According to Woodrow Nichols, John Robert Stevens, who founded the Latter Rain/Manifest sons of God-based cult known as “The Walk,” aka the “Church of the Living Word,” provides us with “the epitome of progressive revelation.” This allowed for the far-reaching extremes of his Extra-Biblical concepts.

The following are a few examples of Stevens’ many forays into false doctrine. He was impressed by the “prophet” William Branham’s assertion that “vibrations” in his hand would signal that the power to “heal” was “present” and that this power came from Branham’s “angel.” The influence of the Latter Rain and George Warnock’s *Feast of Tabernacles* on Stevens was substantial. Stevens made favorable comments about the “Gnostics.” He approved of “psychic phenomena” and “spiritualism” as promoted by Author Ford and, on more than one occasion, gave witchcraft a left-handed sign of his approval. Stevens approved of “spiritualism” and “clairvoyant” abilities reportedly practiced by Emanuel Swedenborg, along with “opening” the “third eye,” identified as the pituitary gland, in order to heighten one’s “psychic” abilities. As busy as he was in amassing his collection of Extra-Biblical Sources of Inspiration, he managed to throw in the doctrine of “reincarnation.” Finally, Stevens had, and drew use from, an extensive “occult library.” This library included, among others, the works of the 18th century so-called “father” of modern Spiritualism, Emanuel Swedenborg, and Aleister Crowley, the 20th century occultist, Satanist and student of Valentinus.

Stevens said that his justification for all of the above Extra-Biblical beliefs and practices of the Esoteric World is that the Devil tries to limit those “moving on with God” in “the spirit” by “counterfeiting” legitimate beliefs and practices. The result is that these beliefs and practices, according to Stevens, are then incorrectly seen as “off limits” to Christians when they should be used wholeheartedly. To further bolster this upside-down Open-Door Doctrine to the

Esoteric World, Stevens also said that the “spiritual realm” is “neutral,” without any guardrails for distinguishing between “good” and “evil.” Therefore, we are free to learn about the ideas of the “occult” and to pursue the “powers” that they grant in a purely pragmatic way.

ONGOING REVELATION

On p. 60 we are told that one of most important parts of “the Walk’s ideology” is that of the spoken “rhema,” the “living word” through which “direct revelation” is received over and above that of the “logos,” the written testimony of the Truth as found in the Bible. Just as with Jane Lead and all of those who she influenced in the Latter Rain movement and the Manifest sons of God ministries, this allows for the wide-open vistas of “new,” “unfolding,” or “progressive,” Ongoing Revelation.

THE ONGOING SAGA OF THE LATTER RAIN AND THE SACRED PURGE

On p. 24 and 38, the influence of Latter Rain “prophet” William Branham on John Robert is seen through Branham’s claims that an “angel” told him that “he would be able to detect diseases by vibrations in his hand.” In addition, Nichols tells us that the Latter Rain Movement provided “The Walk” with “at least 90% of their radical ideas,” notably through the ideas contained in George H. Warnock’s *The Feast of Tabernacles* (1951), which influenced Stevens “more than any single thing.”

By taking a cumulative look at p. 39, 41 and 42, 54, 108, 124, 127 and 128, 133 and 142, Roberts gives us the gist of his doctrine, which is by no means original. For example, there was “widespread agreement” in the “latter rain” that the “Parousia,” or the “appearing” of Jesus “in His saints,” will be the “first stage of His Second Coming” before “the physical return of Christ.” Stevens “supports” this interpretation, which is typical of Manifest sons of God teachers whose skewed eschatological time-table puts them in the driver’s seat of “end-time” events. In other words, they appropriate for themselves what the Bible says will happen at the literal, individual, personal return of Jesus Christ. This includes “taking dominion” to “rule and reign” and “executing judgment.” Sounding like his fellow Manifest sons of God teachers, Stevens puts it this way; “and unto those that look for Him” he “SHALL APPEAR A SECOND TIME.” This, he says, is the “appearance of the Lord” that is “going to come to you and I.”

According to this interpretation, the “Parousia,” or second coming of Jesus Christ, will be the “manifestation of the sons of God” associated with the “Manchild of Revelation.” They will be the “End Time Army of God,” “the fullness of God” who will be given “authority and judgment.” It should be no wonder, then, that Christ seen as a “many-membered Body” was a “central” idea of Stevens and his “Church of the Living Word.”

DEIFICATION BASED ON THE BIG LIE

On p. 61 - 63 we are told that the “true” Church will “become God” at the “manifestation of the Sons of God.” This theme was further proposed in a 1959 sermon titled, “The Word Became Flesh,” in which Stevens, much like Manifest sons of God teacher J. Preston Eby and Mormon founder Joseph Smith, says “What He is, we become.”

ON TAKING DOMINION

According to Church of the Living Word member Robert Bradley, the ideas of Stevens “almost sounded like a political takeover” in which “We're going to rule this world!” This happens to be exactly what it sounds like; a recipe for a theocratic, one world government and religion headed by a dictator who will be received as “the Christ.”

THE SACRED PURGE

Stevens taught the “full implications of a Latter Rain teaching” which, according to Nichols, is a “teaching that is so potentially dangerous” that it “needs to be dealt with seriously.” Stevens said “He's coming now to be glorified in His saints,” not “to be put to death,” but “to rule with a rod of iron” and he, “through” his people, will “break them,” meaning those who have not “come into” the deifying experience of becoming a “manifest son of God.” This “execution” of the “judgment day,” as with most all other presentations of Manifest sons of God doctrine, will include Christians who “hinder” the “end-time” work of “the spirit” and those who are deemed to be “the ungodly.” As Stevens puts it, “We're going to bring things into submission to the Lord.” Nichols writes that Stevens’ idea is that the “manifest sons of God” will be in charge of “bringing in the Kingdom and

judging the whole world physically.” They therefore were “arming themselves in the belief” that they will “literally pass judgment on the ungodly (i.e., by shooting them).” Nichols then reveals the words of leaders in a worship service of “The Walk” who said “they're going to be destroyed,” this is “the way the Kingdom comes.” “Each member of this body,” the leader continues, “has the authority to bring the judgment into full execution!”

ANGELS?

On p. 43 and 44, in a 1953 sermon titled, "The Conjunction of Two Worlds," Stevens is quoted as saying that the “End Time Army of God” will be able to “directly perceive” the “dead in Christ” whom “He will bring with Him at His coming.” Stevens then references Hebrews 12 which says that “the Church is compassed about” by a “great cloud of witnesses.” He follows by saying “we're going to” “communicate with the angelic host.” Stevens employs the worn-out smoke-screen of false teachers when he says that the practice of “spiritualism” was “used” by Satan as a “counterfeit” to “discredit” “communication with the heavenly host and those who have gone on before.”

THE SACRED PURGE AND ANGELS?

Roberts again quotes Hebrews 12, which contains the famous "Clouds of Witnesses" passage. This passage is often used to say that “the spirits” of those who have “gone before,” which comprise the “corporate Body of Christ” in the “heavenly realm,” cannot be “made perfect without us.” Therefore, they must await the time of their “descent” when “they,” with “us,” will become the “completed,” deified “manifestation of the sons of God.” It is said that they are the “gathering of the saints at Mount Sion,” the “heavenly Jerusalem.” This passage of scripture is interpreted by Stevens and other Manifest sons of God teachers to mean that there will be “judgment to those who refuse salvation.” Stevens’ follower Mr. Hargrave said, “We release the Vengeance of God, we release the Judgments of God!” Stevens’ disciple Bowman Littleton follows by saying, “Prepare for his sons a place of slaughter against the sons of Lucifer,” for “we hold the sword that hews [them] to pieces!” He then uses a favorite device of shysters and false prophets, like Jane Lead, by jousting with a rhetorical strawman; “Now, you may say” that you don’t “go for the violence.” Stevens then slips back into first person and address the issue of “going” for “violence” by

saying, "You better go for it because this is a time of violence," it is "a time of the Sons coming forth." He wraps up this completely unchristian train of thought by saying, in agreement with other Manifest sons of God teachers, that "We're just agents in the hand of God, instruments in the hand of God." In a phone call on 1/12/21 I asked Mr. Nichols if members of "The Walk" were collecting guns to bring about the literal, physical removal of "the ungodly." Nichols said that Tony Cox, ex-member and producer of the excellent 1986 documentary about "The Walk" titled *Vain Glory*, told him something that went beyond chilling. Cox told Nichols that some of the elders of "The Walk" said that when they became "manifest as sons of God" they were going to "succeed where Hitler had failed."

SACRED SEX?

On p. 69 we are told that Stevens had a "vision of his wife, Martha, in a coffin" which, according to him, freed him to take on a "spiritual bride." Further evidence of this open-ended view on sexual partners is given by an anonymous ex-member. She says said that a "pastor" of "The Walk" convinced "just about every woman" in that church into having "special kingdom relationships" with him, in other words, to have sex with the "pastor." This "pastor," we are told, abused his position of authority "just like big name" Charismatic "bishop" Earl Paulk of the "mega church in the Atlanta area" had done. According to another ex-member of "The Walk," Paulk had at least one "associate pastor" who had previously been a follower of Stevens. Paulk's similarity to Stevens in regards to his views on taking sexual liberties, and as a Latter Rain/Manifest sons of God-influenced preacher of the "Kingdom Message," should therefore come as no surprise. It was Paulk who paraphrased the words of Jesus, saying that if you had no "lust" in your "heart," it would be "impossible" to "commit adultery." Paulk further perverted the words of Jesus, paraphrasing him to say that if you don't have "hate" in your "heart," then "murder" is an impossibility. In the context of my critiques of teachers of the theme of the Sacred Purge, the precedent-setting implications of Paulk's words should sound a reverberating alarm.

As I have mentioned elsewhere, when I asked Mr. Osbourne, one of Paulk's associate pastors, if the "sons of God" would have the responsibility of "executing judgment" on the "ungodly," I was answered with what he called a "kingdom

principle." He said that "anything" and "everything" that will be accomplished in the "end-time" before Jesus returns will be done "in" and "through" the "corporate" "Body of Christ" on earth. Obviously, these two ideas, as taught by Paulk and Stevens, have great relevance as Pieces of the Puzzle of the Converging Apostasy in that they create Open-Door Doctrines to the themes of Sacred Sex and the Sacred Purge.

"My experiences" in the "Chula Vista congregation under leadership of RD Cronquist," continues the anonymous ex-member of "The Walk," "were very bizarre." "My marriage," she says, was "arranged" and "we were also led to live in a communal setting shortly after our marriage." In Tony Cox's documentary *Vain Glory*, we learn that there were reports of pastors, including Stevens, who were so "spiritually evolved" they could "feel free" to have multiple sexual encounters with members. As in an upside-down world like that of George Orwell's *1984*, so goes the theme of Sacred Sex in The Walk; if you are "morally bankrupt," then you are actually "spiritually advanced."

EXTRA-BIBLICAL SOURCES OF INSPIRATION

On p. 66, 68, 70 - 72, 75 - 77, 87, 103, 106, 108, 121, 122 and 142 Stevens highlights the very broad range of Extra-Biblical Sources from which to construct, or simply pass on, false doctrines:

For example, he defines "aura" as a "psychic halo of spiritual energy" and as a "point of contact with another in the realm of spirit." In 1959 he said "those First Century Gnostics...were on to something." Stevens "enthusiastically endorsed" the ideas of Arthur Ford who was well known "in psychic circles" and "Spiritualism." It is said that Stevens encountered a practicing "witch" and "converted her" to join "The Walk." He claimed that the "psychic realm" is "basically neutral." He taught, like the founder of Mormonism, Joseph Smith, and Manifest sons of God-influenced "prophet" of the New Apostolic Reformation, Gwen Shaw, that it was possible to practice "astral travel" in order to "get your spirit somewhere else other than where you are." Nichols lets us know that "Emanuel Swedenborg" is "regarded by most scholars as the father of Spiritualism." Regardless of this, Roberts said, "Another great mystic was Swedenborg," of whom he claimed he had "quite a few of his writings."

Continuing to praise Swedenborg, Stevens says that he “developed this psychic ability so much,” and that “his clairvoyant abilities were just unequaled.” Like Manifest sons of God teacher Norene Nichols, no relation to the author of this study, Stevens taught how to focus on “the third eye,” which is the “pituitary gland,” so that his followers “could see spiritually.” He gave credit to the “ex-witch” for this “teaching.” Stevens went on to say of the “ex-witch” that “one of the things that has impressed me so much is her wisdom.”

Stevens taught about “the residual theory,” which basically claims that “before the Fall, Adam possessed tremendous spiritual/psychic powers.” Like the 17th century “prophet” Jane Lead, her spiritual children, the Manifest sons of God teachers Franklin Hall and Royal Cronquist, and similar to the 19th century “occultist” Helena Blavatsky’s desire to see a blending of science and the spirituality of the “Ancient Wisdom,” Stevens said that God is going to give “wisdom” of a “scientific nature” that will “enable people” to “have power in a very tangible, physical sense.” Stevens also credited the “ex-witch” and “books she procured for him” with teaching him about “thought transference.” As has been noted elsewhere on p. 103 and 106, Stevens’ “greatest disciple” was “R. D. Cronquist.” Cronquist was “impressed” with Stevens’ “understanding of witchcraft.” Cronquist’s interest in all-things-Esoteric will come as no surprise when you read my *Thematic Critique of the Teachings of Royal Cronquist*.

On p. 108 we learn that Mr. Grills asked, “Are we in the occult? You seem to know so much about witchcraft and Spiritualism.” Stevens responded by reminding Grills of his teachings on the “Clouds of Witnesses” and “the new revelation of communicating with the dead saints that have gone on before us, as well as angels.” In the context of all of Stevens’ other teachings, the answer to Giles’ question “Are we in the occult?” should be a resounding, “Yes!” On p. 121, we are told that in 1973 Stevens built a library, “mostly on the occult,” which included books on “astrology, witchcraft,” “hypnotism” and the “works of Aleister Crowley.” Speaking with the forked-tongue of all deceivers, Stevens told his followers to let down their guard and to “forget your misgivings about reincarnation.” This, he says, is “because the book of Revelation talks about the ones that come back.” He continues by saying “you’re going to find visitations from the Cloud of Witnesses.” He then asks, “Does that bother you?”

To dispel the trepidations of any who might, in fact, be “bothered” by his protracted forays into the Esoteric World, Stevens says “There will be some that God” will “send back in the flesh” in order “to fulfill a ministry.” This sounds oddly close to the comments of Manifest sons of God teachers Bill Britton and Royal Cronquist, and the occult-inspired, white-supremacist, Christian Identity preacher Wesley A. Swift, who all said that there may be unexpected “guests” at the “wedding feast” of the Lord, “mighty ones” that are “unknown” to you at this time, but who were present with you when your “angelic” spirits were created in the Spiritual Hierarchy-like “heavenly realm” of the “great cloud of witnesses.”

I am well-acquainted with the teachings of these false prophets, and well-aware of the way that they drop hints about the next “revelation” of the “deep things” of God through their practice of Ongoing Revelations that come to be known “line upon line, precept upon precept.” For this reason, I can safely say that Britton, Cronquist, and Swift *do* expect there to be “guests” at the “end of the age” in order to, as Stevens says, “fulfill a ministry.” And what “ministries” are left to be “fulfilled” through the help of “guests” who sound as if they are the “returning,” “angelic” “Watchers” spoken of in *The Book of Enoch*? In the context of typical Manifest sons of God doctrine, Deification Based on the Big Lie and the Sacred Purge come to mind immediately.

This sort of speech also seems to be echoed by all of those who are expecting a “return” of “angelic” “helpers,” whether they are “space brothers,” the “sons of God,” “Ascended Masters,” or the “evolved beings” of the “Spiritual Hierarchy” who are to be “externalized” by being “channeled” into the “physical” world. The goal of the “return” of these “higher” entities, or “guests,” is said by the cousins the Manifest sons of God ministries in the Esoteric World to be for the purpose of “assisting” humanity in “preparing” for the “reappearance” of a “world teacher” and head of a “worldwide” religion who would be known, not as Jesus Christ of the Bible, but as “the Christ” of a “new age.”

CONCLUDING REMARKS

Other than acting as a destructive cult, harming people mentally, emotionally, financially and spiritually, John Robert Stevens’ “Church of the Living Word” is a prototype of the end-result of the Converging Apostasy. Through his efforts, the themes of Ongoing Revelation, Extra-Biblical Sources of Inspiration, Deification

Based on the Big Lie, Angels, Taking Dominion, the Sacred Purge and Sacred Sex are given a prominent role to play at the expense of his followers. By leading Christians and non-Christians away from the Truth found in Jesus Christ, Stevens perpetuates the Devil Reborn by default.

A Thematic Critique of the Teachings of “Moses” David Berg

BACKGROUND

Due to the pervasive sexual perversions of his cult, Berg’s clear Latter Rain roots are often overlooked. Starting as a “Jesus People” ministry in California in the late 1960’s and early 1970’s, he transformed his group into a destructive cult that has been extradited from multiple countries due to the illegal nature of the sexual practices that he taught to his followers. However, it was the influence of the Latter Rain movement and the Manifest sons of God doctrines helped to guide him down the path of the Converging Apostasy.

THE CONTINUING SAGA OF THE LATTER RAIN

In a 1970 epistle-like “Mo Letter,” entitled *They Can’t Stop Our Rain*, Berg said that “They can no more stop us than they can stop the rain...God’s Latter Rain!”

TAKING DOMINION

Berg, sounding like Jane Lead and all of the Manifest sons of God ministries on the theme of Taking Dominion, said, “We shall be the masters of all earth and heaven and all things... All of this before the coming of the Lord!”

DEIFICATION BASED ON THE BIG LIE

In *They Can’t Stop Our Rain*, Berg, using typical Manifest sons of God word choice, told his followers that they are the “special elite, the Overcomers, the total conquerors” and that “greater works than the Apostles did shall we do.”

Quoting Romans 8 in the context of a message about the “latter rain,” Berg said, “Like Abraham, we were disappointed in Israel!” As we will see below, this comment has the stain of racism in it. However, according to Berg, this “disappointment” will be relieved, since the “earnest expectation” of all of creation waits for the deifying event of “the manifestation of the sons of God!”

As with Jane Lead and those whom she has influenced, whether directly or indirectly, Berg reiterates the Latter Rain/Manifest sons of God party line by saying that “the vast majority of the Church will not enter in and take the

kingdom.” In this context, it is clear that Berg is saying that his followers will be those allowed to “enter” the “kingdom” alive as “manifest sons of God.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

Intimating contact with or influence from some of the more Esoteric-based hopes expressed by some in the Latter Rain, such as those of George Hawtin or J. Preston Eby who have followed “ongoing revelation” to “deeper truth,” Berg states that “Our vision has expanded from earthly goals to the inter-planetary Heavenly Kingdom!”

THE SACRED PURGE

Berg lays out the same doctrinal point which I have substantiated through the writings of Jane Lead, many Latter Rain/Manifest sons of God texts, and the phone interviews I conducted. He says that the “overcomers” will be the human agency through which God will “execute judgement” by the literal, physical removal of the “ungodly” prior to the return of Jesus Christ.

According to Berg the “Overcoming” “manifest sons of God” will go forth “Like a terrible army...taking over the whole earth.” He continues, saying “You are the REAPERS of Revelation 14. I don’t exactly understand all this, but God can use scripture anyway he wants to, even in an application anyway he wants to.” Apart from his scatter-shot delivery, it is important to place Berg’s comments in the context of the scriptures he is referencing. For example, Revelation 14 states that “the angel swung his sickle to the earth and gathered the clusters from the vine of the earth, and threw them into the great wine press of the wrath of God,” and “blood flowed out of the press, rising as high as the horses' bridles for a distance of 1,600 stadia.” As with Manifest sons of God teacher Bill Britton, Manifest sons of God-influenced New Apostolic Reformation “prophet” Bill Hamon, and other Latter Rain influenced teachers, “angels” are equated with “the sons of God,” “ministers of fire” who will be made “manifest” to carry out the ministry of “judgment” through human agency.

ON RACE

Like others in the Latter Rain and Manifest sons of God tradition, and like Neo-Gnostics and occultists inspired by the 2nd century Gnostic Valentinus, for whom

the role of Israel is either deemphasized or else Jews are bluntly vilified, Berg's use of *The Protocols of the Learned Elders of Zion* undergirded his teaching that states "our true importance as the Bride of Christ, the one and only Israel of God."

In a way similar to many Alt-Right, white supremacist groups, Berg attacked black people in his "Mo Letters," saying that the "Curse of Ham" applied to them. He explained, echoing the words of 19th century occultist Helena Blavatsky, that the "Curse of Ham" was a reference to race, inferior moral character, low intelligence, and skin color.

More Ministries Influenced by Manifest Sons of God Doctrine

A Critique of Noreen Nichols' "Christian" Astrology and "Present Truth"

The teachings of Noreen Nichols have been positively referenced by Manifest sons of God teacher J. Preston Eby. Doctrinally speaking, she wanders the wild and free spaces of Manifest sons of God-based "present truth." In particular, she has taught lessons on "opening the pineal gland," an idea which the Esoteric World and Manifest sons of God-influenced cult leader John Robert Stevens consider to be associated with the "third eye" and "psychic abilities." Her name comes up in connection with Christian Identity advocates, such as Eldon Purvis, where her and David Ebaugh's materials have been made available.

The Declaration of the Stars by Ray Knight with Noreen Nichols is significant in that it gives an example of the kinds of Extra-Biblical teachings which those influenced by the Latter Rain and the Manifest sons of God are prone to propagate due to the open door of Ongoing Revelation. The authors begin by telling us that E.W. Bullinger "brought out the meaning of the stars/constellations in the context of salvation." Knight and Nichols, however, claim to go beyond what Bullinger taught by looking at the "same constellations through the 'window' of revealed present truth." They do this by quoting scriptures that are a favorite to those who embrace some form of "Biblical" astrology; "The heavens declare the glory of God" the "sweet influences of PLEIDES" and the "binding influences of ORION" have their influences upon each of us." They tell us that the "dealings" of the Lord are communicated "through 48 constellations."

For example, "PISCES" was the "Church Age," while "the age of sonship" is associated with "the age of AQUARIUS." The constellation Coma represents "The Church-Woman" who will birth the "Manchild." This is what the "whole creation" is "waiting with expectation for." It is when "the Sons of God" will be "manifested fully." The constellation Canis Minor, or Procyon, stands for "the manchild company (corporate Christ) to come to the throne." Finally, sounding like Manifest sons of God-influenced New Apostolic Reformation "prophet" Gwen Shaw, and more at home in the Esoteric World, the authors tell us that "Orion" is

the “Light-giver,” the “corporate person of the Remnant company coming into experiencing the fourth dimension of light.”

The Sacred Purge According to Rosemary LaVigne

In *Rapture – Separating Fact from Fiction* we learn from LaVigne, who calls herself “Yahweh’s scribe,” about the agency and aftermath of the physical, literal “purge.” She entices her morbid readers by saying that “wherever you see the vultures circling, that's where you will find their corpses.” She continues using typical Manifest sons of God language, telling us that “They are taken to death.” According to her, “an angel calls to the scavenging birds to come and eat the flesh of all the unrighteous dead that are killed at Jesus' return.” This “archangel” calls the “elite” “sons of Yahweh” to “come and gather yourselves together unto the supper of the Great God.” LaVigne emphatically poses the question to which she already knows the answer: is this “THE WEDDING SUPPER PERHAPS???” In the context of her comrades in the Converging Apostasy, the “Wedding Supper” and the “Bridal Chamber” refer to the “great and terrible day of the Lord” in which there is a deifying “manifestation of the sons of God” and a “terrible” but necessary removal of the “ungodly” in a Sacred Purge. Her answer comes when she says that the “destruction of the unrighteous” in which you “eat of the flesh of kings, and the flesh of captains, and the flesh of mighty men” has “no mention of the righteous being removed.” The agency through which this “removal” occurs is made clear when we are told that it is the “chosen and faithful” who “are with Him in the battle” when “all of God's enemies are destroyed.” She then tickles the ears of followers of “present truth” with the statement that “More on the marriage feast,” which is to be fulfilled “right here on the Earth,” will be taught in “another writing added here.”

A Thematic Critique of the Teachings of Kelley Varner

BACKGROUND

According to “Kelley Varner Ministries” Varner was “considered by many as an apostle” and “prophet” of “present truth.” Apart from his humble self-proclamation of being an “apostle” and “prophet,” it is worth asking why his books were made available by Eldon Purvis’ openly racist, Holocaust-denying, Christian Identity ministry called “New Beginnings.”

Varner states typical Manifest sons of God themes from the high ground of the “elite,” chosen few, saying “Most leaders are afraid to preach the whole counsel of God. They draw back from the ascended life,” but there is a “high calling.” Varner sounds as if he, like his friend and associate Bill Britton, is acquainted with the “prophecies” of Jane Lead. He says that “Zion constitutes the highest place in the heavenlies and it is to be manifested as a people in the earth, as His Corporate Overcomer.” Speaking as a “prophet,” Varner states “I boldly prophesy, ‘Arise, army of God. Our time has come!’”

DEIFICATION BASED ON THE BIG LIE AND THE SACRED PURGE

Varner was one of those in the Manifest sons of God ministries that I called to interview. Specifically, I wanted to know his thoughts on the agency of the removal of the “ungodly” on the day of judgment. I asked him if the “manifest sons of God” would have the responsibility of physically removing, through death, those who “offended,” or “hinder,” the “kingdom.” When I brought up this topic, he instantly understood where I was going with my question. I was rebuked with, “You mean to kill ‘em?” He apparently conceded that such a “purge” would be carried out through the human agency of the “sons of God” when he gave me counsel by saying, “Look, if you’re gonna talk judgment, you’re gotta first have to know that you’ll have to minister in perfect love.” His answer showed that as a Manifest sons of God proponent he understood the implications of the doctrinal point I was referring to, but preferred to maintain the upper hand in the role of teacher and place a caveat on what I said.

It should be noted that this form of death through “perfect love” is like that taught by Alice Bailey and others Esotericists who espouse some form of a

“selection process” needed to save “Mother Earth” from the “uncooperative” few for the sake of the whole. It was likewise communicated to me in a telephone interview with New Apostolic Reformation “prophet” Bill Hamon who, dripping putrid honey, told me about this “selfless” aspect of “love” in the upcoming “ministry” of judgment.

In his *The Time of the Messiah* Varner sounds like others who, having been influenced by Jane Lead, show a “spiritual alchemist,” or even Valentinian, outlook. Varner says that “Heaven and earth, God and man, are about to mysteriously mingle in one Seed.” This will produce a “many-membered new creation Man,” a “corporate messiah!” Varner continues with this idea in *Corporate Anointing*, where he says “Together, we make up the whole Christ – the Anointed One,” and further in *Moses, the Master and the Manchild* where he says that the elite “called out” members of the “true Church” are to be the “victorious,” “overcoming” “Manchild.”

In *Principles of Present Truth – Ezekiel*, “co-authored with Bill Britton’s notes,” we see the implications of becoming the “corporate Christ” when Varner asks “What is the eschatological significance of chapters eight and nine?” Ezekiel 9 is a commonly used by Manifest sons of God teachers to support their views on the Sacred Purge. Part of this portion of scripture includes the words “kill without showing pity or compassion,” and “Slaughter the old men, the young men and women, the mothers and children.” Seeing this scripture as something yet to be “fulfilled,” Varner says that the “slaughter” will “begin at my sanctuary,” meaning with the Church. Ezekiel 9 continues with “Fill the courts with the slain. Go!” In other words, as is likewise seen through the teachings of New Apostolic Reformation “prophet” Bill Hamon, the killing starts with those pastors and their congregations who oppose or “hinder” the ushering in of the “kingdom” by the “sons of God.”

Varner follows up with another precedent-setting question; “How does the prophet deal with false ministries in chapter 34?” His answer comes in chapter 34, which says “remove them from tending the flock.”

DEIFICATION BASED ON THE BIG LIE

In *Prevail: A Handbook for the Overcomer*, which includes a forward by Manifest sons of God-influenced “prophet” Earl Paulk, we learn that the “Body of Christ” is on “the threshold” of the deifying “fulfillment of the Feast of Tabernacles” in which we will become His “throne” on earth, for “as He is, so also are we.”

Rather than a falling away from the faith, we are told that in the “global harvest” Christ is “not coming down” as an individual, personal Jesus. Instead, “He is coming out!” of “Zion,” in a “manifestation of Christ” through “His glorious Church!”

ONGOING REVELATION

In *Whose Right is It?: A Handbook on Covenant Theology* Varner tells us that “the devil’s” most powerful “deterrent to present truth” can be seen through “classical dispensationalism.” The clear implications of this position are that since the “spirit” is “moving on” into “present truth” so must the “overcomers” in the “Body of Christ.” It also pushes the eschatological time-line “forward” so that the deified “manifest sons of God” become the human agency through which “taking dominion” to “rule and reign” and “executing judgment” occur prior to the literal, personal, individual return of Jesus Christ. Along with this devolution of sound doctrine comes the call to “come out” from among the denominational churches which are compared to the “whore of Babylon” which will be “utterly destroyed” by God’s wrath carried out “through” the “manifest sons of God.” In *The Priesthood is Changing*, which includes a foreword by Manifest sons of God-influenced teachers John and Ann Gimenez, we are told that this sort of “new thing will be caught, not taught; it must be imparted,” spiritually “discerned” apart from and above the “carnal” use of logic and the plain, literal exposition of scripture.

A Thematic Critique of the Teachings of John and Anne Gimenez

INFLUENCES

John Gimenez launched the massive “Washington for Jesus” rally in 1980 which, in keeping with the Manifest sons of God push to “take dominion” in order to “rule and reign,” was highly influential in injecting evangelicals into politics. He and his wife Anne were influential spokespersons for the Latter Rain-influenced “Kingdom Message.” They worked with Manifest sons of God teacher and “prophet” Kelley Varner, who was a close associate of Jane Lead-influenced, Manifest sons of God “apostle” Bill Britton. In addition, Britton has referred to John Gimenez as a “sound man of God” with whom he “fellowship.”

TAKING DOMINION AND THE SACRED PURGE

Having become aware that John and Anne Gimenez stood at a crossroad between a broader sphere of influence through their association with Pat Robertson and his popular “700 Club” TV program, the “deeper teachings” of Jane Lead-inspired Manifest sons of God teachings through their association with Bill Britton, Kelley Varner and Earl Paulk, and the recognition they received from Ernest Ramsey, a “new age” disciple of Alice Bailey, I decided to make a call to their “Rock Church” in Virginia Beach, Virginia. I spoke with Rock Church associate pastor Oscar Rodriguez, who told me that “everything” that is to occur in the “end-times” will be accomplished “in and through” the “corporate body of Christ.” This was what he referred to as a “Kingdom Principle.” By telling me this, Mr. Rodriguez verified that Manifest sons of God teacher Bill Britton’s assertion that John Gimenez was among the “solid men of God” with whom he had “fellowship” went far beyond getting together for coffee and doughnuts. Instead, the influence from Britton and Kelly Varner extended beyond cordial handshakes and pleasantries to significant doctrinal influences. Accordingly, the “Kingdom Principle” which Mr. Rodriguez told me would be carried out through the “corporate body of Christ” includes what the Bible attributes to the action of angels, Jesus, or God, including “ruling with a rod of iron” and physically removing the “ungodly” in death through “executing judgment.”

Pat Robertson's ministry, the 700 Club is also located in Virginia Beach. Due to this close geographic proximity and the fact that Robertson has repeatedly given the podium, so to speak, to many false teachers with Latter Rain and Manifest sons of God roots, I decided to ask pastor Rodriguez what he thought about this. I asked him if Pat Robertson believed as he did in regards to the "Kingdom Principle" that says that "everything" in the "end-time," including "taking dominion" and "executing judgment" would be accomplished "in and through" the "corporate body of Christ." He told me that he was "sure" that Robertson "knew of these matters," but due to the fact that he was in a "position" to "minister" to the "whole Body of Christ," and was therefore "not at liberty" to speak "openly" on the subject, as it might be seen as "too controversial."

During a fund raiser aired on Pat Robertson's 700 Club, a quick outline is given on the problems and deceptions of the "new age" movement, but we are told that not all have "gone astray." Next, a camera shot of people "praising the Lord" is shown and, finally, a quick glimpse of the Gimenez's Rock Church. This is ironic in that the Gimenez's Rock Church, and Bill Britton's ministry, are listed by "new age" proponent Ernest Ramsey as "centers" where Manifest sons of God doctrines are taught. Ramsey goes on to tell those with a "new age" background to have an open mind toward the Manifest sons of God teachings of these "centers" because their beliefs are so similar to those written by the "Christian esotericist" Alice Bailey. It is also interesting to note that although Bill Britton decried the influence of the "new age" movement, his teachings, like those of his fellow Manifest sons of God teachers the Gimenez's, run parallel to the "new age" movement's central themes and, for that reason, have also been recognized by Ramsey as being more spiritually "evolved" than those of other Evangelicals.

In numerous appearances on Jim Bakker's PTL Club, Anne Gimenez makes reference to associates or hers, such as Bob Weiner of the cult Maranatha ministries, who was a close associate of Bill Britton. She says that Wiener has done an "extensive study" on the theme of "taking dominion" and that man no longer has "dominion" of the earth because he lost his "manifested presence." She says that "Christ" must "reign" in you until "all things are put under his feet." As with others in the arena of Manifest sons of God doctrine who seek to "take dominion," her husband John, in the context of what we have seen in the

teachings of others in the Manifest sons of God ministries, gives his overly ripe understanding of the work of the Holy Spirit in his booklet titled *Be Ye Possessed*.

DEIFICATION BASED ON THE BIG LIE

On November 20th, 2019 “Bishop” Anne Gimenez gave a sermon entitled "Manifestation of God's Children" at Rock Church which was made available on YouTube. In the sermon Gimenez speaks of terminology from the Bible concerning the “sons of God” which she says “the enemy” has misconstrued. According to this tired, over-used smokescreen to reveal the theme of Deification Based on the Big Lie, she says that any negative critique of the Manifest sons of God doctrines are from the “enemy.” She’s partially right; they come from the “enemies” of the false doctrines spread by the Converging Apostasy. Rather than a “falling away” from the faith, she talks of a “great outpouring of the Holy Ghost.” She says that this “outpouring” will reveal the deifying “glory” that will be “made manifest” through us. This will occur because the “whole creation” is waiting for the “manifestation of the sons of God” at which time the creation will be “delivered” from its “bondage” to the “curse of corruption.” The whole world, she goes on, is waiting for “the Christ that’s in us” to be “revealed.” She also recommends reading the books of E. W. Kenyon, as do many in the “Faith” or “Word” message propagated by the plagiarist Kenneth Hagin and his spiritual apprentice Kenneth Copeland.

A Thematic Critique of the Teachings of Earl Paulk

BACKGROUND

Earl Paulk, considered an “apostle” and “prophet” of the “Kingdom Message,” who was influenced by the Latter Rain movement and the Manifest sons of God doctrines which it spawned, and revered William Branham as a great “prophet.” He reportedly had at least one ex-member of Manifest sons of God “apostle” John Robert Stevens cult “The Walk” as an associate on his staff. In addition, like the Gimenez’s, Paulk had a working relationship with Manifest sons of God teacher Kelley Varner who, as has been stated elsewhere, was a close associate with Manifest sons of God “prophet” Bill Britton.

DEIFICATION BASED ON THE BIG LIE

According to an ex-member of Paulk’s Chapel Hill Harvester Church in Decatur, Georgia, terms typically heard at church included “the five-fold ministry,” which includes the current-day “offices” of “apostles” and “prophets” said to be “restored” by the Latter Rain “brethren” in 1948. Other topics that were prominently featured included the “end-time” work of “prophets” who were to disclose God’s “unfolding revelations” for the “perfecting” and mobilization of the “army of God.” In addition, common buzzwords used were “Kingdom Principles” and the “manifested sons of God.” It was also mentioned that Anne Gimenez had been a guest speaker at Paulk’s church several times. Paulk said that the time had come to go “beyond repentance to covenant.”

This is in keeping with what is said by many in the Latter Rain movement and the Manifest sons of God ministries who have been influenced by the 17th century “prophet” Jane Lead, are propelled by the desire to “have more of God,” and therefore follow Ongoing Revelation right out of the simplicity and purity of the Gospel of Jesus Christ. It also sounds strangely similar to the 2nd century Gnostic Valentinus, who administered the “sacrament” of “redemption” to his followers, in which they were “liberated” from servitude to the “repressive” Jehovah, and given the “higher,” more spiritual “gnosis” of their divine origin and destiny to be culminated by “union” with their personal “angels” in the Spiritual Hierarchy-like “Pleroma.” According to the early “church father” Irenaeus, this “redemption” was actually more of a “renunciation” of the faith and an “initiation” into the

“mysteries” of what the Apostle Paul referred to as what is “falsely called knowledge.” How does “going on with God” and seeking “more of God,” as expressed by those influenced by the Latter Rain movement and the Manifest sons of God doctrines of today, who say to forsake sound doctrine, which they call the “traditions of men” and the “doctrines of demons,” and to “come out” of the Church, which they call the “whore Babylon,” compare to the “renunciation” of Jehovah promoted by the Gnostic Valentinus in the 2nd century?

Paulk said, paraphrasing Mormon theology and much of the Esoteric World, that “Just as dogs have puppies and cats have kittens, so God has little gods.” He continues down this perilous descent by saying “Until we comprehend that we are little gods and we begin to act like little gods, we cannot manifest the Kingdom of God.”

Paulk apparently admires Jesus somewhat, because he said that he was “God’s testimony in the world.” He adds that “the Church now becomes the testimony and the cornerstone in the earth.” His admiration becomes dishonorable, however, when he goes further by appropriating scriptures intended to apply to Jesus Christ alone, and says that “we become the mystery” and the “stumbling block” on which unbelievers will “fall.” In fact, according to p. 58 of Paulk’s *The Wounded Body of Christ*, Paulk says that we are to become “God in the flesh” and, in a complete 180 of doctrinal devolution, he says that the “spirit of antichrist” is the “denial” of *our* “incarnation.”

Sounding like a practitioner of theurgy who calls down benevolent “angelic” spirits and conjures up the “secrets” of the Esoteric World, Paulk rises to his full stature as a false prophet and proclaims that we “need to better understand how to command God.”

ON RACE

An ex-member of Paulk’s congregation said that they had recently received a “new revelation” about the Jews, emphasizing that the “Body of Christ is Israel.” Earl Paulk says that “The book of Revelation makes it clear that John wrote his letters to the angels of the Church.” He continues with the setup, asking “Who are the angels that God will use?” His answer is “They are ministers called by God to boldly proclaim the Word of God.” What follows is to be understood in the

context of the Manifest sons of God doctrines on the Sacred Purge that obviously imbue the teachings of Paulk. He says that “the angels of the Church” who are “God's ministers” proclaim that “It is harvest time!” On p.103 and 104 of his *Thrust in the Sickle and Reap* (1986), Paulk, who has clearly pulled out his bag of tricks the old God’s-ministers-are-equated-with-angels ploy, goes on to say that God’s “righteous people” will “judge the kingdoms of this world.” According to p. 125 of his *Held In The Heavens* (1985), this will be accomplished through the “corporate” Body of Christ since “We are on earth as extensions of God to finish the work He began.” “We are,” Paulk inanely dribbles, “the essence of God, His on-going incarnation in the world.”

TAKING DOMINION AND THE SACRED PURGE

I was told by associate pastor Mr. Osbourne at Earl Paulk’s Chapel Hill Harvester Church in Decatur, Georgia, the same “Kingdom Principle,” verbatim, that Oscar Rodriguez at Rock Church said; “everything Christ will do from now on” will be “in and through” the “corporate Body of Christ,” including “taking dominion” and “executing judgement” through the physical removal of the ungodly, before Jesus is “able” to return.

Paulk said, like Jane Lead and her other disciples with Latter Rain/Manifest sons of God influences, that “Christ is held in the Heavens” but that the “time has arrived” for “God’s people to become rulers.” Paulk talks of the need to “bring the Kingdom into manifestation.” In his *The Wounded Body of Christ*, he said that the “Body of Christ” has been “foreordained” to become “so glorified that we can bring Christ back to the earth.” As the “glorified church,” they “must make the earth God's footstool before Jesus can come again.”

Paulk said that “Prophets,” obviously including himself, will be in a “crucial position” to help this “end-time” “move of the Spirit” to become a reality. What is included in this “help” from Earl Paulk’s “God”? Referring to those who have a “rebellious spirit” and dare to oppose the “meat” of “revelation,” he says they will become apparent because God will “mark them.” But there is no need to worry. On p. 33 and 34 of his *The Wounded Body of Christ*, we are told that if anyone “attempts to lead us away from truths established by revelation” God “already has a plan for taking care of them”; they shall “be put to death.” In the context of what Paulk’s associates in the Manifest sons of God ministries say, and his ideas

about the inability of committing “murder” if one’s “heart” is in the right place and following God’s will, this statement takes on special significance. It takes on further importance when we remember that Paulk considers himself to be a “prophet” who, according to p. 29 and 30 of his *Wounded Body of Christ*, is a “prophetic voice” that speaks “as God in the flesh” and “breaks down revelations so the people of God can understand them” and, in addition, “opens” them up to “new revelation.”

In other words, the “prophets” of the Latter Rain, the Manifest sons of God Ministries, and their close relatives in the “Kingdom Message” and the current-day New Apostolic Reformation seen at work in many “megachurches,” must be obeyed, even if the voice of “God” heard “through” them decides that it is time to “execute” the “written judgments.” After all, as Paulk conveniently notes along with Jane Lead, “The Bible can become an idol. That’s why it needs to be understood spiritually.” Following in Lead’s footsteps, he seems to like this “liberating” topic, because he returns to it again. He, along with all of Lead’s disciples in the Manifest sons of God ministries, say that “we need to transcend that book” since “Jesus’ biggest enemy” is “religion.”

THE SACRED PURGE AND SACRED SEX

In his *The Wounded Body of Christ*, Paulk takes liberties with the words of Jesus in order to promote his own agenda and establishes Open-Door Doctrines for both the themes of Sacred Purge and Sacred Sex. He tells us that “The accusers said to Jesus” that “Thou shalt not commit adultery.” But, according to Paulk’s rewriting of scripture, “Jesus replied, ‘I believe that too, but let me carry you to a heavenly dimension. If you don’t lust in your heart, you cannot commit adultery.’” Paulk seems to like the sound of his own words, so he continues with “The law says, ‘Thou shalt not kill,’ and Jesus replied, ‘I believe that too, but let me speak to your heart. If you don’t hate first, there is no possibility of murder.’” Paulk happily ends this precedent-setting perversion of Truth and precursor to “holy murder” with “How wise Jesus was!”

A Thematic Critique of the Teachings of David Ebaugh

BACKGROUND

David Ebaugh teaches the usual Manifest sons of God topics on deification along with further embellishments provided by following Ongoing Revelations into the Extra-Biblical Sources of Inspiration which “present truth” provides. For example, he references the Kabbalah positively. He also hints at a Jane Lead-inspired “return” of spirits and “union” with them in order to achieve the “third” and final “body salvation.” Ebaugh shows at least nominal connections to the racist Christian Identity movement through his connections to Eldon Purvis and by his teachings on “international banking” conspiracy theories. His ideas about law and grace hint at an upcoming time of disregarding the commandment to not “commit adultery” and traditional practices of marital fidelity. He also provides a platform for “universalist,” “ultimate reconciliation” teachers such as Ray Prinzing.

INFLUENCES AND CONNECTIONS

RAPTURE??? by David Ebaugh (1998), is made available at Allen Steinhaur’s website called *Jesus – the Light of the World, Declaring the Wonderful hope that all Mankind will be Saved, Eventually*. In *RAPTURE???*, Ebaugh says that he “discovered the writings of Bill Britton.” Having been exposed to the influence of Britton, Ebaugh and “many others concluded that the Rapture was just a fairy tale.” Apart from any debates on the “correct” Biblical position concerning the “rapture,” removing the doctrine is essential to the eschatological time-line of Manifest sons of God ministries who desire to have the “Body of Christ” deified, both individually and corporately. This removal of the rapture also facilitates Manifest sons of God teachings on the theme of Taking Dominion politically in order to “rule and reign” and “executing judgment” in a Sacred Purge that “cleanses” the “kingdom” of all that “offend.”

ONGOING REVELATION

In *RAPTURE???* Ebaugh states that “progressing into deeper Bible truth” is the goal of what and why “we study.” In *Volume of the Book (PART 2)*, Ebaugh speaks of “present truth.” He says that “truth” has “changed,” and admits that he is “not

teaching the Gospel that we've been taught." This, he says, is because the Church was built on God's "CONTINUOUS REVELATION." As a result, he acknowledges that "if you bring up too many new ideas" you may be "branded" as a "heretic."

DEIFICATION BASED ON THE BIG LIE AND ANGELS?

In *RAPTURE???* Ebaugh tells us about the deifying event of "overcoming" sin and death at the "manifestation of the Sons of God" and the "three feasts," the third being the "Feast of Tabernacles" at which point the corporate God composed of the pluralistic, Spiritual Hierarchy-like, "angelic" "heavenly realm" of divine "emanations" will "tabernacle," or "inhabit," the physical bodies of elite "overcomers."

In *Free To Live*, Ebaugh doesn't mince any words when he admits "When I say 'Son of God' I do not mean 'The Son of God, Jesus.' I am thinking of the many-membered company of people called 'Sons of God' in the Bible." This elevation of a "corporate" Christ and the demotion of Jesus Christ is continued on p. 101 and 106 of *The Third Salvation*, where Ebaugh sounds as if the source of his "revelations" may be his buddy Bill Britton, the Kabbalah or some other text from the Esoteric World. He says that deifying realm of "the seventh heaven" is the "throne of God" and that "your goal, obviously, is the throne of God."

To Where Shall the Grass and Flower Fall? (Part 1) by Elwin R. Roach, is made available by Ebaugh. In it, Roach says, "We remain in this hell until resurrection lifts us" and "we ascend from that realm into a greater realm." At that point we are "robed experientially in our new bodies." Sounding like the occult-influenced, white-supremacist, racist, Christian Identity preacher Wesley A. Swift, Roach says that "some" will "advance into new dimensions of His life," while those who need "further purging" may have to go through the "lake of fire" prepared for that specific purpose. Roach goes on to say that "The scriptures do not suggest" that "these will be our bodies when we are manifested sons of God." Instead, echoing Latter Rain "prophet" Franklin Hall and a host of others in Manifest sons of God ministries, Roach tells us that we will have bodies "no longer subjected to this world's natural laws of physics."

What Roach has to say is of interest in that what he sees "hell" as a temporary, purgatory-like place of spiritual growth and transition is expressed in terms

similar to those used by Helena Blavatsky, Alice Bailey, and the rest of the Esoteric World where it is said that “bad karma” is worked off through successive “incarnations.” Jane Lead expresses similar ideas in her more “Christian” version of spiritual holding tank-like, temporary realms of the spirit world where one gets a polish and a buff after physical death and before one’s final reentry to “incarnate” in the “Bodily Vehicles” of “chosen vessels” in “ultimate” salvation provided to “all.”

In addition, Roach’s explanation of the “greater realms” to which we will “ascend” when “robed experientially in our new bodies” as “manifested sons of God” sounds similar to the deifying event of “putting on” the “garment” of “spiritual flesh” spoken of by Jane Lead. In the context of her teachings about being “clothed” or “robed” with an immortalizing “garment” the implications are that being “robed” by “new bodies” is a personal, individual, Guardian Angel-like “body of light,” an “angelic” being that “incorporates” with the “Bodily Vehicles” of “chosen vessels.” To what degree Roach is in agreement with this perspective remains unclear, but it is safe to say that he is tilted in the same general direction.

On p. 86 of Ebaugh’s *The Third Salvation*, we are told of deification through “union” with “angels,” the “cloud of witnesses” of the “Shekinah glory” spoken of, in various ways, by Jane Lead, Bill Britton, J. Preston Eby, Royal Cronquist and others. According to Ebaugh, “Referring to the desire of the departed spirits to be perfect, we read, ‘These received not the promise, God having provided some better thing for us that they without us should not be made perfect.’” Ebaugh explains, saying “In other words, those who have gone on before (in death) cannot come into perfection until we who are alive and remain come into perfection of spirit and soul and body with them.” In this way, Ebaugh has done a fair job of accurately disclosing the basic scriptural “foundation” for what amounts to a Valentinian-style “angelic possession” resulting in Deification Based on the Big Lie.

On p. 87 of *The Third Salvation*, Ebaugh says “the whole creation is groaning and waiting for this manifestation.” According to Ebaugh, “Even those who have died and gone to heaven and are destined to come back in spiritual bodies cannot enter into perfection (become complete), cannot even come back until we enter perfection ourselves.” On p. 88, Ebaugh makes the timing and the mechanism of

the symbiotic “perfection” clearer by saying that “the spirits of all the people who have died and gone on before” “depends on our perfection.”

In *Volume of the Book (PART 3)*, Ebaugh makes his approach to purgatorial limbo clearer when he reiterates the timing and causation of coming into “perfection” with the “departed saints” who wait for the time of their “perfection.” He says that “All creation groans, waiting for the manifestation of the sons of God. That’s what brings all creation into perfection, even the cloud of witnesses that surrounds us” are “waiting because it’s going to bring them into perfection as well.”

Ebaugh lays out an introduction to the same sort of teachings of Jane Lead on the “universal reconciliation” of “all” on p. 88. He says that the importance of “entering into the third and final salvation can never be overemphasized because all of creation,” included the disembodied spirits in the “heavenlies,” is “waiting for the wonderful time of the manifestation of the sons of God.” On p. 89 and 90 of *The Third Salvation*, Ebaugh continues with this theme when he asks “Who are these saviors of Zion who bring the whole world into perfection?” The “saviors,” he answers, “include far more than the original Savior Jesus Christ” since it is “possible to save yourself and to also save someone else.” Again, this opens the door to the Jane Lead-inspired teachings about achieving the “reconciliation” of “all,” including “fallen angels,” “apostatized souls” and Lucifer, by “saving yourself” and “someone else” in a symbiotic, mutual deifying “union” with those in the “cloud of witnesses” in order to make the “sons of God” in the “heavenlies” “manifest” on earth. In this sense, the “manifest sons of God” act in the capacity of something like angel-infused “saviors” from out of “Zion.”

In *To Where Shall the Grass and Flower Fall? (Part 2 of 2)*, Roach tells us more about the day of “universal reconciliation” when he says that “it seems they,” the departed spirits, “were getting a little impatient, questioning how long it would be before the end would come to their waiting there” in heaven. But the “day of Christ,” we are told, “cannot fully consummate until” all has been “subdued and fully reconciled to God,” meaning when those in “heaven” and those on earth are “made one.” Accordingly, under the subtitle of *Believers Become Ministering Spirits*, Ebaugh speaks of God’s “messengers,” “ministering spirits.” Sounding very much like Jane Lead, he says that “we know that we are” surrounded by “so great a cloud of witnesses” whom the Lord “uses” in a “blessed communion and

fellowship of the saints.” It is “these godly men and women who have gone on before us” that are “used that we might know the Lord in His fullness.” So we need the “angelic” spirits of disembodied individuals in the “cloud of witnesses” to “know” the “Lord”?

Through his ideas on becoming “ministering spirits,” Ebaugh further supports the Plato-inspired expectation that we “return to God from whom we came.” This “return to God” is in order to continue on the path from our “divine” origin and to our divine destiny as “angelic,” pre-existent spirits who are, using words similar to those of Jane Lead, able to experience “blessed communion” with us for our benefit. Does this sound as if at the basic level of nuts and bolts, the “deep revelations” of “present truth” teachers like Ebaugh have arrived at a position not too distant from that of the Esoteric World? In other words, is Ebaugh approaching the Esoteric World’s ideas about “reincarnation” in “cycles” that progressively lead back to the “emanations” of the pluralistic “Source,” the Spiritual Hierarchy-like “One,” and to a state of something like “deification”? Yes? That’s what I thought. I wonder what Plato would have to say about this.

Roach says that the *“Departed Saints Are Still in Hades”* are “waiting” in a purgatory-like state until “the JUBILEE when all things are restored.” According to him, the “manifest sons of God” will “share in the glorious work of reconciling the world to God, that He might be ALL IN ALL.”

In the context of “present truth” ministries influenced by Jane Lead, this again refers to the time when “all,” including all “apostatized” spirits, including Lucifer and his “angels,” will be “saved” in an “ultimate reconciliation.” It also alludes to the means through which “universal” or “ultimate reconciliation” is made a reality, meaning the “consummating” “union” of those spirits “above” with the physical bodies of those on earth “below.” Through “deep” teachings such as these, the “present truth” ministries which teach the Manifest sons of God doctrines are the spiritual descendants of Jane Lead. However, as we have seen, when it comes to linking the themes of Deification Based of the Big Lie with that of Angel-infusion, the true spiritual godfather of all of this doctrinal mess is the 2nd century Gnostic Valentinus.

DEIFICATION BASED ON THE BIG LIE, THE SACRED PURGE, AND ANGELS?

According to Ebaugh, those who are “alive and remain unto the coming of the Lord” will, with those who have “died in the faith,” “together, they and us” be “brought into HIS FULLNESS.” They are “THE Christ,” we are told, which “is not Jesus Christ.” Again, echoing the Kabbalistic theme of the “One man,” the Spiritual Hierarchy-like Adam Kadmon, they are the corporate “Christ” “above,” the “saviors” who, having been united with the “Christ” on earth, will “come up on mount Zion to judge” through a “purging” “baptism of fire.” This is said to be the “restoration of all creation” through a symbiotically-joined “corporate Christ.” As Ebaugh’s fellow Manifest sons of God teacher and friend Bill Britton said, this will be the “Great and Terrible Day of the Lord,” “great” for those who “remain alive” to “inherit the kingdom” as “manifest sons of God,” and “terrible” for those who are taken in death by the “sons of God” “executing judgment.”

In *RAPTURE???* Ebaugh says that “We will rise to meet him in the clouds.” According to him, “This scripture has to be symbolic or spiritual, not literal,” since “we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord.” In *RAPTURE???* Ebaugh tells us more about those who “remain alive” saying that “The righteous shall never be removed: but the wicked shall not inhabit the earth,” only “the perfect shall remain,” but “the wicked shall be cut off from the earth.” In other words, they will be killed in a Sacred Purge.

He continues by telling us more about the nonliteral “clouds” who come to those “elite” who are to “remain alive” by saying that the “etymological trail of cloud is also a cloud of witnesses.” As we have seen with George Hawtin, Royal Cronquist, Bill Britton, J. Preston Eby and most other Manifest sons of God teachers, the second coming of Christ is thought to be initially “in” and “through” the return of the individual spirits of the “departed saints,” the “cloud of witnesses,” who come to “tabernacle” in the bodies of “chosen vessels” to make them “all deified” as “Christs,” and therefore, the “sinless,” “immortal,” and empowered “manifest sons of God.”

On the individual level, this equates “clouds” with “angelic” spirits. On the “corporate” level, it equates “clouds” with all of those “gathered from throughout the ages,” the corporate “Christ” identified with the “company” of the “spirits of

just men made perfect.” The somewhat confusing inconsistency of the language used for this teaching is that, although the spirits in the Spiritual Hierarchy-like “cloud of witnesses” are “perfect,” they nevertheless await the time of their mutual “completion” through “tabernacling” in the “Bodily Vehicles” of “chosen vessels” on earth. Likewise, the “fallen,” “androgenous,” shapeshifting, Lucifer-like “Sophia,” as taught by the 2nd century Gnostic Valentinus, brings humanity the “gnosis” of their divine origin and destiny, although the ultimate expression of this divinity is reserved for the culminating “union” with one’s personal “angel” in the experience of the so-called “Bridal Chamber.”

TAKING DOMINION AND THE SACRED PURGE

In *RAPTURE???* Ebaugh says that even though “many lazy Christians are waiting for Jesus to come back and finish the job” he is instead “coming back to receive the kingdom -- not to bring it.” In the context of typical Manifest sons of God doctrine, to “finish the job” carries a heavy load of implications, first and foremost being to “purge” the earth of sin and “sinners.”

A CHRISTIAN NEW AGE?

Roach says that “we are nearing the end of this present age” and approaching “the dawning of the New Age” in which “Christ’s dominion” will “rule over all.” Elsewhere, Ebaugh has used similar language to speak of the advent of the “kingdom of God” as the “new age” proceeding the “Church age.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

On p. 99 and 101 of *The Third Salvation*, Ebaugh says, like his buddy and fellow Manifest sons of God teacher Bill Britton, that “Jewish tradition mentions seven heavens.” He goes on to say that “Jewish” and “Gentile” “tradition,” and “Bible study,” shows “that heaven is seven concentric rings or bands.” The Jewish “tradition” Ebaugh is referring to is undoubtedly the Kabbalah. The “Gentile” tradition is most likely that which has been influenced by Neoplatonism, “spiritual alchemists,” and Jane Lead, all of which based their Esoteric systems on their antiquated understanding that our solar system includes seven planets. This way of thinking also ties into “Christian” astrology and the notion that everything is interconnected, which is expressed in the “Law of Correspondences” and the

occult axiom, “as above also below.” In addition, what is “above,” “heaven” composed of a “corporate Christ,” is to unite with what is “below,” the “corporate Christ” on earth.

To take this line of thinking one step further, in the greater context of the Converging Apostasy, the “corporate Christ” above, as taught in conjunction with Jane Lead’s “universal reconciliation,” becomes all “apostatized” spirits, Lucifer, and his “angels.” That means that the final deifying experience of being “lived” by those “above” becomes the “possession” of one’s “Bodily Vehicle” at the “manifestation of the sons of God” by those who are obviously not the “sons of God.” It also means that “channeling” or “externalizing” the “evolved” beings of the “Spiritual Hierarchy” constitutes one and the same event as the “manifestation of the sons of God.” In other words, it refers to the same deifying, symbiotic influx of spiritual entities. Isn’t it ironic that Ebaugh and his buddy Bill Britton, under the sway of Jane Lead, have both accessed these precepts and ultimate goals of the Esoteric World and passed them on to the “Christian” world via their influence on participants of the Latter Rain movement and the advocates of the Manifest sons of God doctrines which it spawned?

From the online home page of the “David Ebaugh Bible School — Church of the Revelation,” Ebaugh says that “Gematria, the cabalistic method of explaining the Hebrew Scriptures, was very popular about 1200 – 1500 A.D.” He rightly adds that “Most modern formal schools” of theology “dismiss the study of gematria because of the excesses and embarrassments the predictions have caused.” He omits, however, the essential reason that “formal schools dismiss” the Kabbalah from which “gematria” comes. Rejection of gematria as a form of “Christian numerology” from the Kabbalah is primarily because it is an Extra-Biblical Source of Inspiration that propagates, or has inspired, the furtherance of ideas common in the Esoteric World.

These ideas that claim to have the Kabbalah as their source of inspiration include “reincarnation,” contacting and manipulating spirits, “sympathetic magic,” “sex magick,” the notion of a feminine deity as the “wife” or “consort” of God, Deity expressed as pluralist, “angelic” “emanations,” and a path to the realization of human “deification.” Why would both Bill Britton and David Ebaugh omit this

from their “prophetic” utterances? Could it be that they are more accurately described as “pathetic” utterances not fit for Christian consumption?

Ebaugh makes reference to *Number in Scripture: Its Supernatural Design and Spiritual Significance* by Ethelbert W. Bullinger. It is interesting to note that Becky Britton-Voltz says that this is the name of the book her dad, Manifest sons of God teacher and “prophet,” Bill Britton, used as an example of his very “keen” interest in “numerology.”

Ebaugh applies the Kabbalistic technique of “Biblical numerology” when he asks “WHAT IS THE MEANING OF 153?” He answers his own question by saying that “It has been reported that 153 is the gematria number of the Sons of God.” “Technically,” he concludes, “it should read Sons OF THE ELOHIM (God).” Ebaugh sounds as if he, like so many others in the deep end of the pool of false doctrine and Extra-Biblical Sources of Inspiration, has decided on a preference for a corporate “plurality” of “pre-existent,” “angelic” beings that are collectively expressed as “Elohim.” This very Gnostic take on the nature of Deity sounds similar to that of fellow Manifest son of God teacher Royal Cronquist. It is also in keeping with all of the presentations of the Esoteric World that define “God” as a collection of “emanations,” a Spiritual Hierarchy-like system of “angelic pairs,” the “Watchers” of *The Book of Enoch* or the “great cloud of witnesses.” In each case, they are said to “help” us become like them, fully divine in origin and destiny, and awaiting the ultimate expression of this divine status through “union” with one’s personal “angel.”

In *Volume of the Book (PART 1)*, Ebaugh sounds as if he is introducing the concept of the so-called “Akashic records” promoted by the 19th century occultist Helena Blavatsky and the influential “psychic” Edgar Cayce. Ebaugh says “Now, this is very interesting – a book written by God that predates the earliest chapters of our Bible.” Perhaps he is attempting to place this opaque reference in the context of Plato-infused “present truth” teachings about divine knowledge that was “lost” when we became “incarnate” on earth. He follows up by speaking of a decidedly Platonic concept, that of the “pre-existence of spirits.”

Interestingly, the ubiquitous Latter Rain/Manifest sons of God axiom of “you are a spirit in a body” often accompanies the doctrine of an “angelic,” “pre-existence” of the “sons of God” who “agreed” to become “incarnate” in order to bring about

the “Plan” of the pluralistic “Elohim” to become “all in all” by eventually “tabernacling,” or “inhabiting,” the physical bodies of “chosen vessels” on earth. The implications of this idea, as presented by some Manifest sons of God ministries, is that those “pre-existent” spirits who have been joined by “saints” gathered through the ages in one “great cloud of witnesses” are yet to be “incarnate” again. This coming together “as One,” it is said, will be the experiential fulfillment of the “Feast of Tabernacles” when “they,” the “corporate Christ” in heaven, “take up” their “abode” in the “Bodily Vehicles” of “us,” the “corporate Christ” on earth. In this way, “creation” will be “liberated” from its “bondage to sin and death” through the “manifestation of the sons of God.” And has been said before, the “manifestation of the sons of God” can more specifically be said to be the “manifestation” of the “angelic” disembodied spirits of all “apostatized” spirits, Lucifer and his “angels,” *through* the bodies of “chosen vessels.”

ON RACE AND EXTRA-BIBLICAL SOURCES OF INSPIRATION

David Ebaugh, in addition to being a “present truth” preacher of Manifest sons of God doctrines, is reputed to be an “apostle” of the racist, white-supremacist Christian Identity movement. An Open-Door Doctrine that often precedes theories on race can be witnessed when there is an over-emphasis on the nature of the “blood,” whether that of Jesus or those on the path to “perfection.” For example, Ebaugh reprinted a proclamation by Rev. Dean Gross entitled “Melchisedec Order Decree,” a document affirming the belief that the “end-time” “overcomers” will be a part of the immortal “Melchisedec Order of priests.” In a very Esoteric way of speaking reminiscent of “initiation” into the “sacraments” of the Gnostic Valentinus it states, in part, “I receive glory, honor, and immortality by imparting” the “liquid streams of living light into my blood.” By doing this, say those who proclaim this “decree,” “I am helping to bring about the revelation and restoration of all things.”

Ebaugh places his comments about “blood” in the racist context of his other teachings when in his *RAPTURE???*, he includes “the evil usury system” in his list of topics on which he makes materials available. This, of course, is a dog-whistle to those, like QAnon, who believe in anti-Semitic conspiracy theories about “Jewish world bankers” who plot to destroy Christian society and are behind all of the world’s problems. Elsewhere, Ebaugh likewise raises questions as to his

sources of inspiration and those with whom he affiliates himself when he ruminates that it is “rather strange” that the Bible contains no use of the technique of “gematria” “because the Cabalists” who used it “were Old Testament Jews.”

SACRED SEX?

In *Volume of the Book (PART 2)*, Ebaugh seems to provide the Open-Door Doctrine that has been used by many others to set the precedent for a libertine attitude toward sexuality. In *RAPTURE???* he says that the “erroneous idea of a burning earth comes from: 2 Peter 3:10-12.” But he goes on to say that it is actually “the elements” that will “burn (melt).” Oddly, he says that this “burning” of the “elements” “exclusively refers to the laws of Moses,” not to “the globe of the earth.” It is the law of “Moses” that “shall be melted by fire.” This sounds as if Ebaugh is making a tip of the hat to the nullification of the laws of the “repressive” Jehovah as was expressed by the 2nd century Gnostic Valentinus with his “sacrament of “redemption” from, and “renunciation” of, the “oppressive” “rule” of the Creator. Apart from the theme of Sacred Sex, this Valentinian precedent “supports” the anti-Semitic teachings pervasive in the Esoteric World by attacking the Law of Moses and, as a corollary, the Jews and need to find a so-called “solution” to the existential “problems” they present. In that Ebaugh reputedly runs with the bad dogs of the Holocaust-denying, white-supremacist world of Christian Identity, his use of the word “burn” in the context of “Moses,” a central representative of Judaism, should raise red flags and not be taken lightly. And, as has been shown through the teachings of Manifest sons of God ministries chasing after every wind of Ongoing Revelation, anti-Semitic teachings remain one of the unfortunate concepts that has not and will not die away.

In *Free To Live (1978)*, Ebaugh tells that there is a “difference between the laws that Jesus Christ gave for Christians to follow and the laws Moses gave for Israel to follow.” If you smell a rat, then you are getting to know his method of revealing “deep revelations.” In other words, like all of his comrades in the world of Manifest sons of God teachers, Ebaugh reveals the “mysteries of the kingdom” gradually, overlapping “line upon line” and “precept upon precept” but, like a snake, he can be seen to raise his head and coil his body before he strikes. Ebaugh continues to “unfold” his teaching, saying that “Jesus told us to teach HIS commandments.” He concludes that he is going to spend his “time and effort

trying to keep Jesus' simple commands to love my neighbors and watch for the coming of the Son of man.”

On the other hand, seeming to echo the words of Ray Prinzing, fellow Manifest sons of God teacher gone wild, Ebaugh urges that we “not allow our minds to condemn ourselves when we are led by the Holy Spirit to do things that are against the commandments of Moses.” So, now do you smell a rat? Is there a fundamental principle of delusion at work here? Fellow Manifest sons of God-inspired “prophet” Earl Paulk said that if you don’t first have “lust in your heart,” then “adultery” is an impossibility. By comparing Paulk’s perverted “Kingdom Principle” to Ebaugh’s “two-commandment” special, what poisoned precedent has been set for Christian faith and practice?

EXTRA-BIBLICAL SOURCES OF INSPIRATION AND THE DEVIL REBORN

In his *To Where Shall the Grass and Flower Fall?* (Part 1), made available by Ebaugh, Roach quotes Mark Tooley’s article, *The Christianity Of Babylon*. According to Tooley, “The doctrine of hell,” in which “Satan” has been “exalted to the stature of a once-mighty archangel Lucifer,” is in fact “a notion borrowed from John Milton's 1667 work of fiction *Paradise Lost*.” We are told that “the idea stuck” and is “now proclaimed as 'truth' to the gullible masses.” Tooley refers to the “doctrine of hell” as “Christianity's sacred article of faith” is actually “pure myth” that was “born out of pagan tradition.” “Hell,” he concludes, is “neutral.” Tooley in effect levels the playing field, implying that the Holiness of God is no longer a thing to be observed and reckoned with. On the contrary, since “hell” is no more, we “should eat and drink for tomorrow we die” with the addendum that it is of no eternal consequence. As I have mentioned elsewhere, deconstructing or altering the Triune nature of the Godhead by adding a Multi-Faceted Goddess, a feminine deity, or by saying that God is a balancing act of “good” and “evil” forces, or by rearranging the afterlife into the multiple redoes of “reincarnation” or the purgatorial waiting rooms of “universal reconciliation,” functions as an Open-Door Doctrine to the theme of the Devil Reborn and makes one step closer to the seemingly unsupportable act of worshipping him possible.

A Thematic Critique of the Teachings of Ray Prinzing

INTRODUCTION

Prinzing seems to have dropped some of the typical Manifest sons of God terminology along his journey into the Converging Apostasy. However, in his “Gospel Echoes,” later renamed “Letters of Truth,” he has remained faithful to its basic tenets and “followed the spirit” through the impulse of Ongoing Revelation to embrace some of the “deeper revelations” of “present truth” with special emphasis placed on “ultimate” of “universal reconciliation.”

CONNECTIONS AND INFLUENCES

Prinzing is quoted heavily by Manifest sons of God teachers J. Preston Eby and David Ebaugh. An interesting sidenote can be seen in his influence on the writer of “Sirius 8 Ministries,” which we are told, according to astrology, means “the Prince.” Sirius 8 claims that he was formally a “New Ager” and references J. Preston Eby in a positive light. For those who have, like Sirius 8, questioned ideas that are confusing or contrary to scripture, the “sage” advice that Prinzing gave to Sirius 8 was to “put it on the shelf,” relax and, apparently, don’t concern yourself about the possibility that you are being deceived.

Notably, Sirius 8 claims that the beginning point for his “journey” into “present truth” started with Prinzing’s teachings on the “ultimate” “universal salvation” of “all” so that God would be “All in all.” Why this of special significance is due to the fact that when the doctrine of “ultimate reconciliation” is taught in conjunction with the basic Manifest sons of God doctrines, the result is a “happy” alliance with the basic tenets of the “new age” message. Accordingly, it is a teaching which, as I have explained elsewhere, which is often preceded by the theme of Deification Based on the Big Lie and which functions as an Open-Door Doctrine to the themes of the Devil Reborn, the Sacred Purge, and Sacred Sex, all staple themes of the Converging Apostasy.

Briefly restating my reasons for making these cause-and-effect relationships between “ultimate reconciliation” and other themes of the Converging Apostasy, the theme the Devil Reborn naturally follows in that attempting to “reconcile” or “balance” opposites such as “good” and “evil,” “light” and “darkness,” and Christ

and Lucifer along with his “angels,” always results in a contaminated doctrinal gene pool which gives birth to a “new,” whitewashed conception of the Devil. “Ultimate reconciliation” leads to the theme of the Sacred Purge because, like the Esoteric World’s doctrine of “reincarnation,” it cheapens life, making the “removal” of dissenters inconsequential, an act of God’s “love” carried out “through” the human agency of his “hands” on earth.

Likewise, in that there is no objective base for the consequences of one’s actions and “ultimate reconciliation” is a given, moral subjectivity is encouraged along with the erosion of Biblical standards of conduct. Similar arguments can be made for the connection between “reconciliation” for “all” and the loosening of sexual morality, which in effect makes baby-steps toward an introduction of the theme of Sacred Sex. In addition, if there is to be a “reconciliation” of “all,” including Lucifer, his “angels,” and all “apostatized souls,” as Jane Lead put it, then “God” is allowed to be “All in all” in a counterfeit establishment of the “Kingdom” prior to the literal, personal, individual return of Jesus Christ. In other words, rather than a “falling away” from the faith as predicted by Jesus and his Apostles, “universal reconciliation” paves the way for a worldwide “kingdom” ushered in on the coattails of the erroneous themes and false doctrines of the Converging Apostasy.

EXTRA-BIBLICAL SOURCES OF REVELATION ACCORDING TO SIRIUS 8

Sirius 8 admits that he has been “asked why I would place” *The Book of Urantia*, which “many claim is a New Age book,” on a “Christian web site?” “Well, the reason is simple” we are assured. “ALL things can add to the Truth Christ brings” to you.

ANGELS ACCORDING TO SIRIUS 8

Sirius 8 encourages us to become a “Bridge Between this realm and the Spiritual realm” and frequently quotes the words of one he calls a “sentient being.” Echoing the Plato-based concept about “angelic,” “pre-existent” spirits which was picked up by Manifest sons of God “prophet” Royal Cronquist and other “present truth” ministries, in *There’s Nobody Home* we are told that “WE ARE SPIRIT BEINGS CREATED BEFORE THE FOUNDATION OF THE WORLD.”

ONGOING REVELATION AND THE MULTI-FACETED GODDESS ACCORDING TO SIRIUS 8

In his *Present Truth*, Sirius 8 tells us that the “Spirit” has “revealed” “present truth” about God the “Mother/Father,” a “family of God.” Sirius 8’s “spirit” also approximates the pseudo-spiritual, Kabbalistic-like interpretations of science found in the Esoteric World when he tells us about the pantheistic-like “macro and micro” of “quantum physics” where the “universe” is “naught but God.” True to the bottom line of Ongoing Revelation, Sirius 8 comes to the conclusion that “It is All truth, for it is All God.” This includes what he once considered to be “the Truth as a New Ager” for there is no “Good vs. Evil,” no “right or wrong.”

A CHRISTIAN NEW AGE AND THE DEVIL REBORN ACCORDING TO SIRIUS 8

In his *The Prodigal Son* we get an Alice Bailey-like version of the story of the Prodigal Son, which many in the Esoteric World claim speaks of the “separation” and “reunion,” or “restoration,” of the fallen Lucifer with his “older brother” Jesus. Sirius 8 says that the story is primarily about “re-uniting of the family.” He makes the analogy of leaving “the family” to become a “New Ager,” something for which the “Christian World” had wrongly condemned. But the “Father” “runs out to meet” the “New Age son,” standing in for Lucifer in Sirius 8’s rendition of the story, and “declares” that you are now of the “Kingdom People,” the “Sons of God,” where you have become a “righteous Jew,” a “humble Muslim,” and a “member of the Hindu faith.” Thus, through the magic of the “embrace that smothers” by a misdirected take on “all-inclusiveness,” the younger brother/Lucifer/the Prodigal is “now back in the House of the New Age consciousness.” According to Sirius 8, “He has returned” with God’s blessings and approval, signs of the “amazing” acceptance of his “love and compassion.” This is stated in true Alice Bailey-form. The only difference is that she made a more direct correlation between the Prodigal and Lucifer, equating them with one another and stating that the “Father’s approbation” clearly lies with the one who “fell” but “returned” triumphantly. In *The Prodigal Part 2* we are asked, “Why did your minister” “scorn and ridicule you” when you “began to believe the so-called New Age message?” In the context of Sirius 8’s other statements, the word choice of “the so-called New Age message” takes on significance, and shows that Sirius

has made a “serious” attempt to defend the indefensible. According to him, in the story, the “Father” “divides” the “inheritance” for “Both” the adherents of the “Kingdom Message” and those of the “New Age message,” represented by Christ and his younger brother Lucifer. According to my premise that there is Converging Apostasy, this mutually “rewarded” dichotomy fits the bill.

A CHRISTIAN NEW AGE ACCORDING TO RAY PRINZING

Having taken a quick look at the ideas of one who was influenced by Prinzing, one who took the ball and ran with it with Prinzing’s approval, I will now turn to the horses’ mouth itself to see what precedents were set. According to Prinzing, “the beginning of a new age” will be when the deified “sons of God” are “made manifest” and God becomes “all in All.” In CASSETTE #307 - *OUT OF HIM WE CAME*, we learn that “What seemingly are the death throes of a whole existing order, are but the birth-pangs of a new order.” In alignment with the Esoteric World’s view of a modified “universal” salvation of “all,” except for those who are temporarily removed by the destruction of the “physical vehicles” of their bodies in which their “eternal souls” reside, as seen through the ideas of Alice Bailey and Helena Blavatsky, we are told in CASSETTE # 55 - *ALLEGORY OF RACHEL*, that “The WHOLE WORLD shall be saved” and, as naturally follows logically, “It will not depend on anyone’s “burden for souls.” We are told in CASSETTE #200 - *A HUSHED SECRET*, that Christians are “in bondage” to their efforts to “to try to save the world” because “they don’t realize” that the “firstfruits,” aka the deified, Angel-infused “manifested sons of God” are the “saviors” who “come out of Zion” to “restore” “the rest of creation.”

By this “mistaken” notion of seeing no need to preach the message of “salvation” to the world, Prinzing, according to his twisted logic as one caught in the net of “universal reconciliation,” claims that Christians have “taken the Christ and marred” his all-embracing message of “love and grace and mercy.” The lie has an appeal, but an appealing lie still offers nothing and its claims and promises vanish into the thin air of the Converging Apostasy as it arrives at the same conclusions as the stated goals and ends of the central teachings of the “New Age.” More plainly put, “universal reconciliation” is in direct opposition to spreading the Gospel of Jesus Christ and, instead, perfectly aligns itself to the goals of those

who, like Alice Bailey's disciples, work to "prepare" the way for a "world teacher," in a "new" "world religion," headed by one she refers to as "the Christ."

EXTRA-BIBLICAL SOURCES OF INSPIRATION

In CASSETTE #178 - *THE LAW OF CIRCULARITY*, we are told that "Christian theology needs to be rearranged according to the vast sweep of God's law of circularity." Apart from having its basis in the doctrine of "reincarnation," this "law of circularity" will, according to Prinzing, make "scriptural truth fit into its proper place without insulting our intelligence." Prinzing then seems to paraphrase the occult axiom "As above, also below," based on Plato's ideas about the "absolutes" above and their "shadows" below. He says in that "Even as all the natural realm is governed by the law of circularity," so is its reflection in "the spiritual realm."

Sounding like one of the many "present truth" teachers influenced by Plato, Prinzing tells us in CASSETTE #235 - *GOD COUNTED THE COST* that "the morning stars sang together, and all the sons of God shouted for joy when God started His plan of the ages." In CASSETTE #202 - *RETURNING INTO GOD*, we see that "all" spirits are like the divine, "angelic," "pre-existent" "sons of God" who came from "out of God," and "all" will "return" "back into Him." Prinzing calls this "cycle," like that of the Esoteric World under the influence of Plato's views on "reincarnation," the "process of being born again."

And, as has been stated before, taking note of the influence of Plato regarding "pre-existent" spirits is not merely an academic one. Instead, the doctrine of "pre-existent" spirits is often accompanied by the theme of Deification Based on the Big Lie. This theme, acting as the Mother of all Lies, is naturally followed by its doctrinal children; the themes of the Sacred Purge, the Multi-Faceted Goddess, the Devil Reborn and Sacred Sex. In other words, if you are "deified" through a "union" with "angels," as is typically said by the "prophets" of the Converging Apostasy, then deciding who stays alive and who is killed becomes your right and responsibility. If you are "deified" you are, in effect, attempting to "horn in" on the unique position occupied by the Triune God. By doing so, Deity is deconstructed and the Godhead is opened-up to a more "balanced," feminine, Multi-Faceted Goddess. This "balancing" union of "opposites" is the playground of false doctrine and almost always an Open-Door Doctrine to the theme of the

Devil Reborn, where “light” and “darkness” unsuccessfully mingle, producing greater “darkness.”

Finally, if one is “deified,” then morality goes the way of all flesh, so to speak, and the door is opened to the theme of Sacred Sex. All of this is contingent, of course, on whether or not you accept my supposition that false doctrines tend to coalesce by an inexorable Gravitational Force, and that they appear to hurl themselves down the path of the Converging Apostasy according to the scripturally-defined, unidirectional trajectory of the predictions and warnings of Jesus and his Apostles. If you don’t accept this supposition, then it still might behoove you to take into account the many connections I’ve drawn between the theme of “deification” and two of its more unsettling and unmanageable corollaries, the themes of Taking Dominion politically and carrying out a Sacred Purge.

ONGOING REVELATION

In his *SONSHIP – WHY?*, made available by Manifest sons of God teacher David Ebaugh, Prinzing gives examples of which scriptures shed the “first light on sonship,” implying that the doctrine was not previously available or necessary to understanding of the Gospel “once delivered” to the Church through Jesus Christ and his Apostles. He includes one of the scriptures that Prinzing says “sheds light” on this “new” understanding; “as many as received Him, to them He gave power” to “become the sons of God.” According to Prinzing, the word “BECOME was the focal point” of a “whole new concept” which had previously been “veiled.” In CASSETTE #175 - *THE HEAVENLY VISION* we are told, as with Jane Lead and her other disciples in the Manifest sons of God ministries, that what was previously “veiled” is now being “established in a progressive, growing, and increasing vision as God imparts it to us.” In CASSETTE #243 - *ANOINTED EYESIGHT*, Prinzing explains his position on “end-time revelations” further and calls into question God’s providential care for the Church at the same time, saying that “Much of the truth of God’s Word has been obscured and enveloped in darkness by the traditional teachings of Christian Babylon.”

ONGOING REVELATION AND ANGELS?

In CASSETTE # 142 - *THE HIDDEN ONES*, we see the snowball-effect that results from Prinzing's ideas about Ongoing Revelation. Firstly, his title of the "hidden ones" sounds like what Jane Lead, Manifest sons of God teachers Royal Cronquist and Bill Briton, along with occult-influenced, racist, white-supremacist Christian Identity teacher Wesley A. Swift all say about mysterious, disembodied, unknown "guests" who are to "reveal" the "secrets of Enoch" and assist in removing the "ungodly" in a Sacred Purge. As stated before, the concept of the "return" of "highly evolved" spirits is one familiar in the Esoteric World, and is often referred to as the "externalization" of the "Spiritual Hierarchy" who are to "take control" of systems of "governance" and "prepare the way" for the "reappearance" of a "world teacher" known as "the Christ." About the nature and scope of Ongoing Revelation specifically, Prinzing says that "The truth of total restoration will automatically affect our comprehension of every other truth." As I have stated above, "ultimate reconciliation" and "total restoration" do, in fact, "affect every other" so-called "truth" taught by false teachers. Prinzing, displaying the impenetrable reasoning of one of these false teachers, rightly says that this "truth is so great that most people think it is error."

Sounding more like his cousins in the Esoteric World, Prinzing tells us in CASSETTE # 152 - *GOD OF THE MOUNTAINS* that "Everyone is in the process of spiritual evolution" and that we are "all ascending in the realms of the spirit." This leads him to conclude that "the end result is secure for everyone, without exception." This is based on his application of Ongoing Revelation and is in agreement with his statement in CASSETTE #208 - *WHAT SHALL I DO?* that tells us that his Hindu-like subjectivist "God" provides "each person" with "their own particular perspective of truth in a way that sets them free."

TAKING DOMINION AND ANGELS

Prinzing discloses that one of the more "symbolic and mystical passages" on the "truth of sonship" concerns the "man-child" who will be "caught up" to the "throne" of God to literally "rule all nations with a rod of iron." According to him, this will be accomplished by "a remnant," which is his "composite body" made of those he has "chosen from each generation." Any reference to those "chosen from each generation," in typical Manifest sons of God doctrine, is an Open-Door

Doctrine to teachings about the “angelic” “cloud of witnesses” who, “without us” and access to our “Bodily Vehicles” in which they are to become “tabernacled,” cannot be “made perfect.”

DEIFICATION BASED ON THE BIG LIE AND THE SACRED PURGE

In *SONSHIP – WHY?* Prinzing, in full agreement with the Esoteric World, tells us that he “would strongly disagree that Jesus was the only Christ” since “we can express the Christ” thereby “becoming Christ.” Telling us more about the coming Big Event of deification, Prinzing says that another “rich treasure house of truth” concerning “the path of sonship” was found when it was understood that “the earnest expectation” of “all of creation” is for the “unveiling” of the deifying “MANIFESTATION OF THE SONS OF GOD.” According to Prinzing, some of the other phrases used by “present truth” advocates of “sonship” include “THE PATH OF THE OVERCOMER,” “RECEIVING HIS FULLNESS,” and “GOING ON TO PERFECTION.” In *CASSETTE #258 - THE MINISTRY OF WAITING* it is stated that “We are waiting for the manifestation of the sons of God” which is the “glorification,” deification and “redemption of our bodies.” As usual, what makes this meat and potatoes concept of the Manifest sons of God ministries of special significance is that it is said to occur prior to the return of the literal, individual, personal return of Jesus Christ, with all of the disastrous implications that follow. As Prinzing reminds us in *CASSETTE #201 - EXPECTATION OF RIGHTEOUSNESS*, this Big Event will be when “everyone will become a partaker of the divine nature.”

In *CASSETTE # 35 - CHANGING THY STRENGTH*, we are given a favorite axiom to support the experience of “deification” used by the Esoteric World, Jane Lead, several Manifest sons of God ministries and the teachings of Mormon founder Joseph Smith, which states that “what God is like, that's what you're going to become.” Prinzing connects this “deification” with a precedent to “purge” when he tells us that “THE PURPOSE OF SONSHIP IS TO BECOME AN INSTRUMENT THROUGH WHICH THE LIFE OF GOD MIGHT BE MINISTERED UNTO ALL CREATION” until “all enemies are put under His feet.” As all Manifest sons of God teachers say, through the distorted lens of their eschatology, the “last enemy to be destroyed is death,” along with those who “subject the creation” to the “bondage of corruption,” that “God may be all in all.”

Implying the Gnostic-like conception of God as a conglomerate of divine, “angelic” Spiritual Hierarchy-like “emanations,” as is prevalent in the Esoteric World, Prinzing tells us in CASSETTE #271 - *MADE TO LACK, READY TO FILL* that “all mankind” will be “restored” to the Spiritual Hierarchy-like, plural “Elohim,” or “God-company.” As stated in CASSETTE #253 - *AFTER YE HAVE SUFFERED*, “Every one of us will go on to perfection” since “Each of us are destined to become an expression,” or “manifestation,” of Christ.

Moving from individual “deification” to that on a cosmic scale, like the ideas of “spiritual alchemists” and Jane Lead, this deifying “restoration” is to extend to all of creation, including the “spiritual realm” of “angels” and the “natural realm” of the material world. In CASSETTE # 247 - *RAISE UP THE FOUNDATION*, we are told that God, like creation flowing from the “womb” of the Lucifer-like “Sophia” as taught by the Gnostic Valentinus, like the “Virgin Womb” of “Sophia” who gathers her “children” as taught by Jane Lead, like the “opening of the womb” of the “Bride of Christ” as taught by several Manifest sons of God ministries, and like the opening of a womb-like “portal” into the spirit world as conceived of by the occultist and Satanist Aleister Crowley, Prinzing tells us that “When God's time is ripe the best will swallow up the good and lift it up to its own Level.”

As has been stated before, this is also the sort of language used by Jane Lead and her disciple, the Latter Rain “apostle” George Hawtin, when saying that every major spiritual event occurs through the process of “angelic” spirits on a “higher level” of the “great chain of being” “reaching down” to those less “evolved” so that they may be “pulled up” the “ascension ladder.” More specifically, this concept is applied to a deifying “union” with those who “descend” to “tabernacle” in the “Bodily Vehicles” of “prepared,” “chosen vessels.”

According to CASSETTE #259 - *THERE IS A RIVER*, this will “completely envelope” the “creation that is groaning with pain” in anticipation of a “full restoration” to the sinless “perfection” of immortal “resurrection life” as exhibited by the “manifest sons of God” who, in “union” with those in the “cloud of witnesses,” are to become “saviors out of Zion.” In CASSETTE #252 - *SO GROWS THE KINGDOM* we are told that “Creation everywhere will be changed, renewed and restored to His glory.” In CASSETTE #278 - *GOD'S UNFINISHED WORK* we are told, in keeping with typical Manifest sons of God doctrine, that this “complete

restoration” of both the “spiritual” and “natural” “realms” coming together in “union” will “make,” or allow, God to be “All in all” prior to the literal, personal, individual return of Jesus Christ. In CASSETTE # 101 - *PASSING THROUGH* Watchman Nee is quoted as saying that this “restoration” will “leave no loose ends of any kind,” and leave “NOTHING out of harmony in this universe.”

This, of course, is another way to concisely sum up the aims and goals of Prinzing’s version of “complete” and “ultimate” “reconciliation” which, as his predecessor the 17th century “prophet” Jane Lead said, is inclusive of the “redemption” and “salvation” of “all,” from Lucifer to his “angels” to all “apostatized” souls in the “heavenly realm.” And, in alignment with the aims and goals of “Christian esotericist” Alice Bailey, Prinzing says in CASSETTE # 131 - *ONE WORLD GOVERNMENT*, a thought-provoking title for an “end-time” preacher, that “ultimate victory is secure for everyone.”

THE SACRED PURGE

Turning to the theme of the Sacred Purge as it relates to the theme of Deification Based on the Big Lie, we are told in CASSETTE # 36 - *AS KINGS AND PRIESTS* that “All of God's fires are motivated by love.” As a result, we are told in Cassette #30 *GOD'S WONDERFUL VENGEANCE*, that “The duration and intensity of hell will match the person's need for purification.” This idea aligns perfectly with the Esoteric World’s doctrine of the “spiritual evolution” made available to all on a sliding scale, on an as need basis, through “cycles” of “reincarnation.” For this reason, Prinzing tells us that “God MUST save everyone.” As has been stated before, the ideas of “universal reconciliation” and that of “reincarnation” cheapen life and provide an Open-Door Doctrine to the theme of the Sacred Purge. In other words, if you are gone today, physically removed in death for the sake of the Kingdom/New Age, don’t fret, you will get another chance to “return” to get it right. Conversely, if you are among the “chosen” deified ones, there is no need to feel sympathy or compunction when killing those who “offend the kingdom” or “hinder” the inauguration of the “new age.”

Evidently, Prinzing’s critics have encouraged him to become deft at fielding sticky questions. For example, he jousts with windmills and takes on strawmen by speaking rhetorically. He says if “everyone is going to heaven,” then “Hitler is going to heaven.” But all is in order, since “God has promised that all the Hitlers”

will be introduced to a “new realm where nothing negative can exist.” Such a statement is both ominous and full of irony. It implies a precedent-setting doctrine in which Hitler-like “killers for Jesus” are to “execute” the “written judgments” of God with impunity when they “cleanse” the world of “sin” by removing those who are deemed “sinful.” In the process, they would be doing the “work” of the Lord. At the same time, it lays out the Manifest sons of God/New Age principle that gives the greenlight to “take” in death, as in a “flood of judgment,” those who “offend” the “kingdom” or “hinder” the work of “the Plan.”

In CASSETTE #229 - *FIT FOR THE KINGDOM*, Prinzing speaks of the Biblical reference to some who “fall away” from the faith. In his assessment, “This is erroneous nonsense” which is based on “Babylon's interpretation,” meaning Christians who are apparently less enlightened than Prinzing. He continues by saying that he has “never been so excited in my life” due to his “anticipation of the judgements of God” since they will mark “the beginning of the establishment of the kingdom of God universally.” As understood by those on the path of the Converging Apostasy, the “judgements of God” are a two-edged sword.

In other words, when God grants the world its desire to be rid of evildoers who hold “all creation” in the “bondage of corruption,” “the beginning of the establishment of the kingdom of God” becomes the “Great and Terrible Day of the Lord” which, as Manifest sons of God teacher Bill Britton says, is “great” for the “manifest sons of God” who are “left alive” to “rule and reign,” and “terrible” for those deemed as the “ungodly” who are “taken” in death through the “ministry” of the “sons of God.”

In CASSETTE #209 - *TURN AWAY UNGODLINESS* we are told that on this “judgment day,” the one fabricated prior to the literal, individual, personal return of Jesus Christ, “The sinful soul of the sinner will perish but their spirit will be saved.” This is in keeping with what I have said about the concept of a fork-tongued, modified Sacred Purge with a caveat.

In other words, those who fail to come into a deifying “union” with the spirits who “descend” from the “cloud of witnesses” are “turned over to Satan” for the “destruction of their flesh,” i.e., they are physically and literally killed, “taken in death,” even though their “eternal spirits” will be “saved as by fire.” In CASSETTE #216 - *THE ANGER OF THE LORD*, we are reassured that these “judgements” will

“not use one bit more force than is necessary to accomplish His purpose of restoration.” In the context of a modified Sacred Purge with the caveat that life will go on through death, just as matter cannot be destroyed, it can only be transformed into energy, Prinzing’s “reassurances” become death warrants that “justify” “cleansing” the world of the “ungodly” through the human agency of the “manifest sons of God.”

THE DEVIL REBORN

As with numerous Manifest sons of God teachers, Joseph Smith, and Alice Bailey, we are told in CASSETTE # 61 - *AND GOD REPENTED* that “God PLANNED the fall.” This sort of propitious “fall” is one of the Open-Door Doctrines that, by altering the nature and motivations behind temptation and deception, often leads to the theme of the Devil Reborn. In Cassette #6 Prinzing tells us ideas that sound much like those of the 2nd century Gnostic Valentinus and the “Esotericists” Helena Blavatsky and Alice Bailey. He says that “Lucifer didn't fall, he was thrust” out of heaven and into “the negative realm” of physical existence, due to no fault of his own, in order to “become the loyal opposition.” He was, therefore, “part of the glory of Christ - the covering cherub” who “therefore will be restored” to, as Manifest sons of God teacher Bill Britton has put it, his exalted position as the “shining one.”

In Cassette #16 *SEE NO EVIL* we are told, in agreement with Manifest sons of God teachers like J. Preston Eby and others, that “We should see no evil in Satan. He is only an instrument in the hands of God.” In CASSETTE #178 - *THE LAW OF CIRCULARITY*, sounding as if he has been influenced by Kabbalistic teachings on the all-embracing “unity” that exists in the pluralistic God of “angelic,” Spiritual Hierarchy-like “emanations,” Prinzing says that “God Himself is the source of all things, both good and evil. Therefore, according to CASSETTE # 32 - *SUFFICIENT THE EVIL*, “God is the source of ALL evil.”

As a significant consequence of this idea, it naturally follows, as we are told in CASSETTE # 90 - *NO CONDEMNATION*, that we “should not condemn evil” because it would not be “allowed” if God “didn't intend it to happen” since, after all, “Evil” comes “from the hand of God.” In CASSETTE # 104 - *THE INTERPLAY OF GOOD AND EVIL: ALL THINGS*, Prinzing goes one step further in his pursuit of the

theme of the Devil Reborn when he says that “Even Satan himself is perfectly doing the will of God” and that, therefore, we should “Discard the false theology of the established systems of Christendom” that might say otherwise. We learn in CASSETTE #228 - *THE HEAVENLY HOST ATTENDS*, in agreement with Jane Lead and the occult-influence, racist, white-supremacist Christian Identity teacher Wesley A. Swift, that Jesus made the “divine prediction” that when the “restoration of all” occurs, “Satan will worship the Lord with all his heart and mind and strength.” By way of contrast, we are told in CASSETTE #215 - *THE LORD THY REARWARD* that “Almost all in Christendom are devil worshippers.”

This odd and fallacious idea is presumably based on the notion that in the process of denigrating the “innocent” Devil for “who he really is,” i.e., a “tool in the hands of God,” most in “Christendom” also fail to see that he will be “restored” to his former “glory.” Whatever the “true meaning” of this “deeper teaching,” suffice it to say that there is no need to express sympathy for the Devil; he will inevitably get his due.

In CASSETTE #295 - *TO RECONCILE ALL THINGS*, we learn that Charles Price, who Manifest sons of God Royal Cronquist attributed as having Jane Lead’s “prophecy” amongst his papers, wrote “There is no fear in hell for God will be there, and since God is perfect love, He will cast out all fear.” In CASSETTE # 119 - *HELD TOGETHER BY LOVE*, Prinzing tells us a more-than-lobsided concept that follows that of “ultimate reconciliation” as taught by Jane Lead and her disciples in the Latter Rain movement and the Manifest sons of God ministries which it spawned. He says that if you are sent to what he considers the purgatory “lake of fire,” your fears will be quelled since God “will even be with you in hell.” He follows this by letting us know that, as with those who constructed the Golden Calf according to their liking, he can “really excited about this kind of God.”

In CASSETTE #204 - *FROM EAST TO WEST* we are again returned to the story of “The Prodigal Son.” As with those in the Esoteric World and their cousins in the Manifest sons of God ministries, we are told that the “Prodigal” “was just as much in the will of his father as his older brother was.” Sounding much like the 20th century “Christian esotericist” Alice Bailey, Prinzing says that “the prodigal son” was “purified through the results of his waywardness.” This is in alignment with ideas seen in those influenced of the 2nd century Gnostic Valentinus, who said

that the “fallen,” Lucifer-like “androgenous” “Sophia” will be “restored” to her former status as the “glorified” “consort” of Christ.

In basic agreement with the occultist and Satanist Aleister Crowley’s central assertion in his *Book of the Law*, which states “Do as thou wilt,” Prinzing tells us in CASSETTE #206 - *TIME OF YOUR SOJOURNING* that we should “Do what you feel you should do and it will always be the will of God.” This leads to Prinzing’s belief that since “Scientists” say that we are currently “only able to use less than 2% of our mental capacities” and that God is “holding in check” its future “power” until the time when he “releases the whole potential of our minds.” Presumably, this “mind-power” also has the power to eradicate the perception of sin in that, according to Prinzing, “All sin originates in the mind.”

Continuing in this same vein, Prinzing sounds as if he is retracing the steps of Jane Lead, John Robert Stevens, and the influence that the “spiritual alchemists” exerted on Latter Rain “prophet” George Hawtin and the “Esotericists” Helena Blavatsky and Alice Bailey, in their attempts to create pseudo-scientific mergers with spirituality. He says that this future “unleashing” of the power of the “mind” will “unveil the manifold riches of the wisdom of God in its expression through His creation.” In other words, the deification of the mind, body and spirit will lead to the Big Event of the culminating deification of matter in the “physical realm.” And, in that the “mind” has the “power” to “release” one from the presence of sin, it also has the power of choice when faced with making the leap into the open chasm of the Devil Reborn.

SACRED SEX?

In CASSETTE # 105 -*THE SOVEREIGNTY OF GOD*, Prinzing rightly points out that “People want grace when they want license” to sin and “law when they want to stop others from doing it.” However, he provides a precedent-setting Open-Door Doctrine to the theme of Sacred Sex when he goes on to say that “In the Royal Law of Love there is Liberty” to “do as you please.” As can be seen elsewhere, Prinzing’s premise is in complete agreement with that of the 20th century occultist and Satanist Aleister Crowley. According to Prinzing, we are to follow this “Royal Law of Love” which allows us to, like The Brethren of the Free Spirit, “do as you please,” because “God does not want us bound to the letter of the Bible.” It therefore follows that we should not “try to bind everybody else to YOUR

interpretation of scripture.” Instead, according to CASSETTE # 147-*BEYOND DISCIPLINE*, “God is taking us beyond obedience” to an “inner union with His Spirit” which “sets us free” from our “bondage to outward restrictions.”

As has been stated elsewhere, Manifest sons of God teachers Bill Britton and David Ebaugh, along with Manifest sons of God-inspired cult leaders “Moses” David Berg of the “Children of God” and John Robert Stevens of the “Church of the Living Word,” Victor Paul Wierwille, leader of the cult “The Way International” and author of *Jesus is not God*, the Medieval “Brethren of the Free Spirit,” and the occultist and Satanist Aleister Crowley are all in essential agreement with the same basic premise of the sexual liberty afforded by heeding a “higher law” that “frees” one from “bondage to outward restrictions.”

Prinzing caps off this apparent Open-Door Doctrine to the theme of Sacred Sex in CASSETTE # 133 - *AFTER THE PRESSURES*, where he abstrusely reframes Proverbs 29:18, telling us that it “has been mistranslated” to read “Without a vision the people perish,” whereas the “true, “deeper” meaning is brought to light when we understand that it “literally means” to “become naked.” Where Prinzing is headed with this “revelation” and why he thinks it is of any value as an “end-time” teaching is yet to be seen. But according to the coalescing, Gravitational Pull of false doctrine to false doctrine, and the scripturally-defined, unidirectional trajectory of the themes of the Converging Apostasy, we will likely see it returned to and gradually made more explicit as the deceived and the spiritually vulnerable increasingly choose lies over Truth and seek self-satisfaction over service.

A Thematic Critique of the Teachings of Roland Pletts

BACKGROUND

Wade Taylor was co-founder, along with Bill Britton, of Pinecrest Bible Training Center in Salisbury Center, New York. Roland Pletts is a part of “Wade Taylor Ministries.” The following critique is based on Pletts’ *The Shekinah Glory of Christ at His Coming* (2020). Pletts’ message is significant in that it shows the progression taken by many Manifest sons of God ministries who have followed Ongoing Revelation into the themes of the Converging Apostasy.

ONGOING REVELATION

Pletts opens the door to the “deep truths” of “what God is saying today.” He says that Jesus was “the master of metaphor” and that, for this reason, “Many things that He taught were not openly revealed but had to be received and understood by the Spirit of God.”

TAKING DOMINION

As with all of those influenced by the 17th century “prophet” Jane Lead and her disciples in the Manifest sons of God ministries, Pletts says that “His people” will “take control of the world.” Christ will, according to Pletts, rule “through” his people and “subdue the whole world to the Kingdom of God.”

THE SACRED PURGE

“Subduing” the “whole world” to the “rule” of God’s “elite,” deified “sons of God,” as has been stated elsewhere, obviously expedites carrying out a Sacred Purge. Pletts uses the same scripture as Bill Britton to introduce the topic of a physical, literal removal of the “ungodly.” He says that they will be “Those who are taken away are taken in judgment, just as the flood took people away at the time of Noah.” We are told that the term “vultures” is used in relation to the written “judgments of God.” Ominous overtones reverberate as Pletts makes it clear that this is based on a “figurative description by the prophet Ezekiel” of “the great judgment supper” to be executed through the human agency of the “manifest sons of God.” It reaffirms, in Pletts’ mind, that “Those who are taken are the wicked,” while “Those who remain enter His Kingdom and inherit the

earth.” Pletts goes on to say that God “will cleanse all nations” and “the people in them who cause offense will be removed.” The key to this “removal” lies with understanding through what agency the “cleansing” action will occur. The human agency of the Sacred Purge becomes clear when Pletts says that there will be a “final great rebellion of all who follow Satan” and a “destruction of those who resist Jesus,” *in and through* the “true” Church, “at His return.”

The means of carrying out this Sacred Purge is further explained when, according to Pletts, the Apostle Peter said that the “final purging of the world” is to occur “on the day of Jesus’ Parousia, or presence.” As is stated in typical Manifest sons of God teachings, “the appearance of Jesus at His Parousia” conveys the “the idea of the brightness” of his “coming” *in and through* the “corporate Body of Christ.” This is the “Parousia,” or “presence,” which will “usher in the Kingdom of God.” In other words, the “presence” of Christ in a select group of people will be the “brightness” of his “coming,” placing the agency of the “final purging of the world” in the hands of the “manifest sons of God.” This will be, according to Pletts, “the start of a new era” when Jesus “returns,” which “does not necessarily mean that everyone in the whole world will see him come like lightning, but that His return will be to the whole world.” At this time Jesus will be “visible in the temple of His people, in His Shekinah Glory.” As with his cousins in the Esoteric World, we are told that this non-literal return of Christ is, at least initially, “not referring to a public display, but to a universal presence” in which “will not be confined to one spot” but will be “widely felt.”

ANGELS?

Pletts expounds further on the multi-layered metaphorical presentation of the “Parousia,” the “brightness of his appearance,” and the “Shekinah,” which he defines as “the radiance, glory, or presence of God, dwelling in the midst of His people” who “will manifest Christ’s Shekinah Glory.” To this meta-metaphor Pletts, using typical Manifest sons of God nomenclature, adds the word “clouds.” He says that “At His return, or Parousia, Jesus will again be with His people, just as the cloud was in visible glory.” In other words, in agreement with his fellow Manifest sons of God teachers Bill Britton and J. Preston Eby, the idea that Christ will return “in the clouds” is a reference to a deifying “union” with those who have “gone on before” and now reside in the “heavenlies.” The disembodied spirits in this “angelic” “cloud of witnesses,” God’s “army” in the “heavenlies,” are

said to “return” to “join forces” with the “army of God” on earth, meaning the “elite” members of the “corporate” Body of Christ. Sounding like George Warnock, Pletts says that at the point of their arrival the “clouds” will “tabernacle” within them, making the deified “sons of God” “manifest,” thus causing the symbolically expressed “Feast of Tabernacles” to literally “find its perfect fulfillment.”

THE DEVIL REBORN

Pletts tells us that the “Shekinah” is the “nearest Jewish equivalent to the Holy Spirit” which became, like “Wisdom,” a “bridge between man’s corporeality and God’s transcendence.” In the context of the Manifest sons of God teachers’ cousins in the Esoteric World, the “Shekinah” is equated with the “left-hand” side of the Kabbalah and the “fallen,” Lucifer-like “benefactor” of humanity, the “androgenous,” Multi-Faceted Goddess “Sophia.” With this contextual melting pot in mind, the “return” of the “Shekinah” through the individual “angelic” spirits who are the “clouds” of the “corporate Body of Christ” in the “heavenlies,” becomes the “return” of Lucifer and his “angels.” By taking the words of Jane Lead to their “logical” conclusion, this would be a “return” of all “apostate” spirits who come, as she says, to “coagulate,” “incorporate,” or inhabit the “Bodily Vehicles” of “prepared,” “chosen vessels” in order to make them “all deified.” In the words of Royal Cronquist, her disciple in the Manifest sons of God and a representative of the many “present truth” ministries, this deifying event of becoming a “manifest son of God” would be accomplished by “them,” the “angelic” “pre-existent” spirits in the “cloud of witnesses,” taking up their “abode” within “us.”

According to Pletts, the Apostle Paul “foretold that a new day, or *age*,” will “dawn” when “the morning star” will “arise in the hearts of the Lord’s people.” He goes on to explain, sounding much like fellow Manifest sons of God teacher J. Preston Eby, that the words “Morning Star” come from the Greek word “phosphorus,” meaning “light bearer.” As has been noted elsewhere, this is something that Eby extrapolates to mean “the Christ” as the “phosphorus,” “light-bearer,” “Morning Star” equates with “Lucifer,” whom Bill Britton has also written about, referring to him as the “shining one.” We are told that this “morning star” will “arise and shine within believers.” In the context of the implications of the deifying infusion of “angelic,” disembodied spirits, to “arise and shine within

believers” becomes a “union” with the “shining one” Lucifer and his “angels” at the “manifestation of the sons of God” equated with the “externalization of the Spiritual Hierarchy.” Eby goes on to say that “We read something similar in Daniel 12:3” where it says that “they will shine like the stars.”

When considering the concept of Christ as Lucifer, the “shining one,” together with the stated resolve of “Christian esotericist” Alice Bailey to “restore” the “Mystery Religions” on a “worldwide” scale in the context of the “initiations,” along with her teachings on the “noble” and salvic role of Lucifer, it is not unfair or outlandish to say that, according to her, Luciferic “initiations” are to be established in the “new age” when the one she refers to as “the Christ” “reappears.”

Returning to Pletts and his fellow-travelers in the “present truth,” Manifest sons of God-based ministries, it remains unclear whether this idea of Christ in unity with his “luminous” “younger brother,” the “Prodigal” Lucifer, will function as an Open-Door Doctrine to Extra-Biblical Sources of Inspiration. For example, it may lead to doctrines such as “Christian” astrology, or to the out-and-out themes of the Multi-Faceted Goddess and the Devil Reborn, as associated in the Esoteric World with Venus, the “Morning Star,” and Lucifer as “Sophia.” However, considering the fact that these sorts of teachings occur within the context of the Converging Apostasy, it follows that the scripturally-defined, unidirectional trajectory of the observable, predictable Gravitational Pull that such false doctrines exert on each should warrant an awareness of their growing danger.

DEIFICATION BASED ON THE BIG LIE AND SACRED SEX

Pletts says, using words similar to those of Latter Rain “apostle” George Hawtin, a disciple of both Jane Lead and Jacob Boehme, that Adam and Eve “lost their spiritual covering, and they knew they were naked.” According to him, “prior to their fall, they were covered by the glory of God,” which “departed when they chose death rather than life and immortality.” As has been noted before, in the hands of Manifest sons of God teachers who “unveil” the “deep things of God” gradually and metaphorically, “line upon line, precept upon precept,” this understanding comes with the implication that when they become “glorified,” “immortal,” “manifest sons of God,” morally incapable of “sin,” they will also

enter into the “glorious freedom” of the “sons of God” and become “as the angels of heaven,” without the confining limitations of marital fidelity, and will return to this pre-fallen, sinless state of “innocence,” knowing “neither good nor evil,” in the “Garden” of “paradise.”

Pletts quotes the words of the Apostle Paul, who wrote that “the whole creation groans as it waits for the unveiling,” or “manifestation,” of “the sons of God.” Pletts is quick to point out that this passage of scripture stresses the “glorious freedom” of the “sons of God,” for which “the whole of creation waits.” He tells us that “Believers will be set free from the corruption of the mortal body with its carnality.” It is worth noting that groups that believe, whether Manifest sons of God ministries or their cousins in the Esoteric World, that either (1) they will at some time achieve “sinlessness” or (2) that notions like “sin” are simply “limiting” constructs of the “mind,” are notorious for their practice of unrestrained sexual wantonness. This can be seen by the alleged example of some of the followers of the 2nd century Gnostic Valentinus, his 20th century admirer, the occultist and Satanist, Aleister Crowley, and many that fall in-between, historically speaking. As with all Manifest sons of God teachings, Deification Based on the Big Lie functions as the primary point of departure leading toward all of the other themes of the Converging Apostasy. This is demonstrably true in the case of the cause-and-effect relationship that can often be observed between the theme of Deification Based on the Big Lie and that of Sacred Sex.

ANGELS?

Pletts sounds as if he has been influenced by teachings from the Esoteric World, such as those concerning the pluralistic, emanation-like, “angelic,” Spiritual Hierarchy-like nature of Deity found in the Kabbalistic writings. For example, he says that “There are different orders and levels in the angelic realm.” His justification for this viewpoint comes from a favorite scripture of Manifest sons of God ministers who wish to set the stage for a “third,” deifying event in which the “Feast of Tabernacles” becomes a reality and they are made “manifest” as the “sons of God.”

For example, in like fashion to the Kabbalah, Jacob Boehme, Jane Lead and Bill Britton, Pletts says that “the heavens opened and the angels of God” were seen “ascending and descending” on the “Son of Man.” In the context of typical

Manifest sons of God teachings that say that the “Body of Christ *is* Christ,” however, this “true ladder,” or “stairway into heaven,” becomes the “link between the two realms,” the divine, “angelic” realm of “heaven,” and the “mortal” realm of earth. And as the “barrier between the spirit and material realms is removed,” says Pletts, “Angelic activity will become very intense” and “allow them,” those “pressing on” to “perfection,” to “function like angels.” Pletts goes on to say that functioning “like angels” will occur at the “Parousia,” when “the veil” is “removed” and “Jesus will again become visible to believers” who are to “share His Glory.” It is important to remember that by defining the “Parousia” as the “coming of the Lord” *in* and *through* the “clouds” of “his people,” and to “function like angels,” is to become “immortal,” “sinless” “manifest sons of God” who are given the mandate to carry out a literal, physical Sacred Purge of those who “hinder” the work of establishing the “kingdom.”

In typical Manifest sons of God teachings, the “Shekinah” is the “Parousia,” or the “coming of the Lord in Clouds of glory,” is the return of “ministering angels.” The “return” of these “angelic” spirits in the “great cloud of witnesses” is, in this sense, “the manifestation of the sons of God.” This “return” is seen as the “joining” of the “heavenlies” with the “earthly.” As a result of this “union” in the so-called “Bridal Chamber,” there is also a “return” to the “innocence” and “perfection” of the paradisaical “Garden” followed by the “judgment feast” of the Sacred Purge. According to Pletts, the “bride chamber” was “originally a tent or canopy.” He continues with the “unfolding” of these multi-layered metaphors by saying that “this same canopy,” as “the cloud of His Shekinah Glory,” will “stretch over all the assemblies of Mount Zion,” the “city of the living God,” until the “cloud of His glory,” which is the “Heavenly Jerusalem,” is made “manifest” and “has come” to earth.

In other words, the “marriage union,” which is “considered a figure of the union between Jesus and His Church,” will be accomplished by the “descent” and embodiment of the individual “angelic” spirits in the “clouds,” which “corporately” compose the “New Jerusalem.” As Jane Lead put it, they are then to “tabernacle” within the “Bodily Vehicles” of “prepared,” “chosen vessels,” making them “all deified.” According to Pletts, and in agreement with Latter Rain “apostle” George Hawtin, fellow Manifest sons of God teacher Royal Cronquist, and the Gnostic Valentinus all “angelic” spirits are masculine. This point is confused, however, in that the “Heavenly Jerusalem” of Jane Lead’s teachings,

which is to “descend” and “consummate” in a deifying “union,” is both the feminine “Bride of God” on earth and the “corporate” Christ/Sophia/Lucifer “above.” Notwithstanding the double meanings and duplicitous language, the main takeaway remains that a deifying “union” with spirits is to occur, and that the lines of distinction between Christ and Lucifer become blurred in the process. Pletts offers further clarification on the ultimate role and function of “angels.” Like all Manifest sons of God teachers and their cousins in the Esoteric World, however, his attempts to clarify come through the use of a somewhat complex mix of metaphors and collapsing contexts.

For example, the following statements of Pletts appear simple when taken at face value. However, they gain significance and nuance when taken in the context of ideas found in the teachings of his spiritual compatriots, such as Valentinus, Jane Lead, and some Neo-Gnostics. They also echo the concept of “the manifestation of the sons of God” as the equivalent of the “externalization of the Spiritual Hierarchy” as understood by some in the Esoteric World.

For example, Pletts says that “there will be a new relationship between the realm of heaven and that of earth.” According to Pletts, this “new relationship” will be established when the “New Jerusalem coming down out of heaven, like a beautiful Bride,” will be joined to the “sons of God” on earth. Sounding like any number of teachings found in the Esoteric World, we are told that this culminating “consummation” will be the time when “the material and spiritual” will be “united together forever in perfect harmony.”

THE DEVIL REBORN AGAIN

As has been stated before, the Manifest sons of God doctrine of “ultimate reconciliation,” as taught by Jane Lead, appears to come right out of the playbook of the Converging Apostasy. Accordingly, Pletts speaks of a “great end-time harvest,” rather than acknowledging a “falling away” from the faith. According to him, “through His people” a “worldwide net” will “bring in the greatest ingathering of the ages.” This is to fulfill “the purpose of God” which is “that all mankind might come to Him.” In this “progressive” universal “reconciliation,” “every eye” will eventually “see Him” and “His Kingdom” will be “established throughout the whole world.” That is, “established throughout the whole world” in and *through* the “manifest sons of God,” who will then “hand over the kingdom” to an individual that they assume will be “Christ.”

As with the 2nd century Gnostic Valentinus, the 17th century “prophet” Jane Lead, the “founding father” and “apostle” of the Latter Rain of 1948 George Hawtin, and all other presentations of a “coming together” and a “return” to “the One,” an “ultimate reconciliation” implies a “restored,” whitewashed, or “reborn,” Devil.

But incredibly, we are told that “Jesus will harmonize the two realms through Himself,” and will “perfect a new order” which “will know its fullness in His Church.” In other words, as the “barrier between the spirit and material realms is removed,” and as the “two realms” of “His Church” and “all who follow Satan” are “harmonized,” the “union” of “all,” including Lucifer, his “angels,” all “apostatized” spirits who await the time of their “perfection” will be made complete, to paraphrase Jane Lead. Likewise, according to the teachings of the influential “Christian esotericist” Alice Bailey, the “world religion” of the “new age” will, to a large extent, come through a “revitalized” Church that recognizes its “perennial,” “Esoteric truths.” It should be clear that this sort of a “gathering together” of all “opposites,” whether expressed in Esoteric language or that of the “Biblical” version found in the Manifest sons of God and “present truth” ministries, is a one-way ticket to the Converging Apostasy.

A Thematic Critique of the Teachings of The Freedom ARC (Apostolic Resource Centre)

BACKGROUND

At Mike Parsons and Jeremy Westcott's website we are told that their "Apostolic Resource Center" is "an expression of the apostolic mandate of Freedom Church, Barnstaple, UK." At this website, Parsons and Westcott demonstrate that their roots are in the Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned.

Apart from typical Manifest sons of God doctrines, such as the "Jacob's Ladder" as an introduction to contact, communication, cooperating and "comingling" with "angels," and the mandate to "take dominion," they also reference *The Book of Enoch* in a positive light, intimate Jane Lead-like teachings on "Universal reconciliation" through the "Restoration of All Things," and present highly suspect precedent-setting hints about "polluted genetics."

Some of the loaded terminology used at through their ministry includes "equipping a Joshua Generation of supernatural sons of God to live according to the order of Melchizedek," the "Manifestation of the Sons of God," "The Restoration of All Things – Going Deeper," and "Nephilim: The Enemy Pollutes the Seed."

EXTRA-BIBLICAL SOURCES OF INSPIRATION

As with Manifest sons of God ministries who appear to be in tune with concepts of the Kabbalah, much of the Esoteric World, and who follow the teachings of their spiritual mother, Jane Lead, we are told that there are "different places or realms in the heavens," and that "we can access them even while we are living on the earth, just as Jesus did."

ANGELS?

As has been noted before, in Manifest sons of God doctrine, the introduction into an over-emphasis on the nature and role of "angels" often begins with either teachings about the "great cloud of witnesses" who "without us cannot be made

perfect,” or with “Jacob’s Ladder” and the “angels” who are said to “ascend” and “descend” on the “corporate Body of Christ,” one in the “heavenlies” and one on earth. Parsons and Westcott evidently have been influenced by Bill Britton or someone like him. They tell us that “There is a ladder, with angels going up and down” and that “God is inviting you” to “go into that realm, where your throne is in the heavens.” For Britton, this “invitation” to the “throne” held connotations of not only the theme of Angels, but also Deification Based on the Big Lie, and the interlaced themes of the purge-enabling Taking Dominion and its sister theme of the Sacred Purge.

Making a play on words with the name of their organization, “ARC,” which stands for “Apostolic Resource Centre,” we are introduced to a Plato-influenced concept “popular” in “present truth” ministries. Through the tainted lens of Manifest sons of God doctrine, we are often told that the “real,” or the “absolute,” is the “heavenly realm” of “angels” and the “spirits” of those who have “gone on before.” This is in contrast to the “material,” or “earthly realm.” ARC uses the phrase, “Arc Angel – on earth as it is in heaven,” to affirm a near-Esoteric reading in which the occult axiom “As above, also below” is articulated.

In other words, according to typical Manifest sons of God doctrine, what is in the “heavenly realm” may be “brought down” to earth so that “above” may also be “below.” This refers primarily to “calling down” the “angelic spirits,” of whom the “corporate Christ” in “heaven” is composed, in order that they might “tabernacle” and, as Jane Lead said, “impersonate Christ” before this literal, individual, personal return occurs.

TAKING DOMINION AND THE SACRED PURGE

We are told that “the enemy is losing ground as God causes us to overcome and take back dominion.” The folks at ARC become a bit more specific, saying that “just as Caleb” went “into the Promised Land” and “drove out the sons of Anak,” we must do likewise with the “enemies of God.” Apparently just getting warmed up, we learn that we must “do as David did to Goliath; he cut his head off.” According to Parsons and Westcott, “that is what caused the enemy army to turn and flee.” Having Goliath decapitated left the “enemy” with “no doubt that their champion David had been defeated.” Whether more ridiculous than forthcoming, the obvious is admitted; “This all sounds a bit gory, I know, but we have to cut their heads off.” More specifically, “we have to split them open so that all the

stuff inside them spills out, everything they have robbed from us and that they have consumed. Then we can take it and eat it and place it within us.” To be completely clear, we have to “split open their belly and recover everything that should be ours.”

According to ARC, again sounding as if they are under the influence of Bill Britton, we are told that there is a “heavenly realm” where the “sons rule.” It is there that “We have thrones.” But apparently not willing to patiently wait for the “kingdom of God” to “descend” to earth, it is said that “When we begin to occupy that place” of “rulership,” God will start to “cause us to be manifest as sons on the earth.” In the context of Taking Dominion and carrying out a Sacred Purge, this sliding-rule of their “end-time” order of operations is significant in that it means that action precedes fulfillment, that practice goes before belief, and that works define faith. In other words, it opens the door for adherents who long for doom and destruction to enact what Robert J. Lifton has called “forcing the end.” Continuing with this fascination with “rulership,” we are told that when Jesus talked about giving “good and faithful servants” the right to “rule over ten cities” he was “talking about much wider dimensions than what we might previously have understood” by the word “cities.” We are then taken for a truly cosmic stretch of the imagination and to the breaking point of the plain meaning of the words of Jesus. Sounding like teachings from a “new age” or Esoteric background, or like Mormon founder Joseph Smith, Latter Rain “apostle” and Manifest sons of God teacher, George Hawtin, and the occult-inspired racist and white-supremacist, Christian Identity teacher Wesley A. Swift, ARC tells us that “Every galaxy has a black hole in it that is just waiting for the manifestation of the light of the sons of God to go and occupy it.”

ON RACE

We are told that “The Nephilim were the hybrid offspring of fallen angels and human women” who “did not have human spirits.” The “apostles” at ARC correctly state that what they are saying is “pretty wild stuff.” They inform us, however, that we “can read more about this in *The Book of Enoch*.”

ARC says that “in mating with human women” the Nephilim “created” the “mighty men” of the Bible. Making several leaps of logical connection, it is further said that the word “Mating” could “allude to overshadowing” or “genetic manipulation.” This, we are told, is like what “happened with Adam and Eve”

when Satan convinced them to “trade their DNA” in “return for knowledge apart from God.” As has been seen through the writings of other Manifest sons of God teachers, “overshadowing” can be seen in a positive light, as something akin to the experience of an “angelic,” deifying “possession.” The result according to ARC, however, was that the Nephilim produced “the seed of Satan.” ARC says that “all the thoughts and intents of the hearts” of the “seed” of the Nephilim are “evil,” they “are not human” but instead are “polluted, genetically changed,” forever “roaming around, looking to affect, influence” and “control man.” We are told that this was “the enemy’s strategy,” to “pollute the seed, to make the people on the earth genetically impure.”

At this point, you should have begun to detect the unquestionable odor of doctrinal sewage, with a strong hint of the pogroms of Eastern Europe, the Third Reich, and the legacy of hate and violence that exists today with those who peddle the lies of the Alt-Right, white-supremacy, QAnon, and the growing assortment of syncretistic Christian-Identity-meets-Manifest-sons-of-God presentations of anti-Semitism in the Converging Apostasy.

Parsons and Westcott nail their own coffins shut, making it clear that their “pretty wild” rants about the “seed of Satan” and the “genetically impure” have more behind them than just an innocuous walk down Ongoing Revelation Lane, where “Aryans” rule supreme and Jews die. They dare to tell us, like Latter Rain “prophet” George Hawtin, that “God” has “decreed that all living things should reproduce after their kind” and that, as a result, “there was to be no crossbreeding.” For this reason, “the spirits of all” of those “genetically impure” people were “not human spirits.” Taken in the context of the ARC’s position on a deifying event known as the “manifestation of the sons of God,” along with their views on Taking Dominion which facilitates a Sacred Purge, their rhetoric on the need to “split them open so that all the stuff inside them spills out, everything they have robbed from us,” should be taken as more than just hate speech. It should be seen as a call to arms advocating literal, physical action through a mandate to murder.

It Spreads Through Those Influenced by the Latter Rain Movement and the Manifest Sons of God Doctrines

Francis Frangipane

Francis Frangipane is an ex-follower of Latter Rain-influenced “apostle” John Robert Stevens, who was a Manifest sons of God teacher and the leader of the occult-inspired cult known as “The Church of the Living Word,” aka, “The Walk.” Frangipane wrote a book entitled *The Days of His Presence*, which speaks of “the greatest manifestation of all, the unveiling of Christ THROUGH HIS PEOPLE.”

In the advert for his book *The Days of His Presence*, Frangipane says "Prior to Jesus Christ's physical return," his “presence” will be “the visible glory of the Lord” upon “God's people.” As has been said before, this is a typical Latter Rain/Manifest sons of God teaching which shifts the eschatological timeline “forward” in such a way that (1) “taking dominion” (2) “executing judgment” and (3) “ruling and reigning” all take place “in” and “through” the “corporate Body of Christ” prior to the individual, personal, literal return of Jesus Christ. By so doing, alignment with the goals of the “new age” branch of the Esoteric World is facilitated, encouraging a further Convergence of the themes of the Apostasy.

In the July 1993 edition of *Charisma* magazine, Frangipane said that “The Church is the feet of Jesus.” He goes on by saying that “God promised Jesus” that he would “use them,” his “feet,” to “tread down and crush your enemies.” Frangipane then tells us that “Satan and all enemies of God will be put under the feet of the corporate man-child, the new sons of God.”

Sounding much like his Spiritual Mother Jane Lead, Frangipane wrote that “God is preparing” the “spiritual womb of the Virgin Church” which is “in labor and in pain to give birth.” This is a reference to Manifest sons of God teachings on the “man-child” of Rev 12:1-2 who is destined to “rule the nations” in a “theocracy.” In typical Manifest sons of God fashion, Frangipane says that “Before Jesus Himself returns, the last Virgin Church shall become pregnant.” It is “Out of her,” continues Frangipane, that “the Body of Christ shall come forth, raised to the full stature of Jesus.” In this way, “Corporately manifested,” the “Bride of Christ shall arise.”

Paul Cain

Showing his lack of discernment, the “prophet” Paul Cain, who traveled and “ministered” with the “prophet” William Branham in the 1950s, referred to Branham as the “greatest prophet that ever lived.” Cain, like Jane Lead and those that she influenced in the Latter Rain, said “I want you to know he,” meaning Christ, “is coming *to* the Church before he comes *for* the Church.” Cain often referred to Joel's “Army of god-men” and the “Manifested Sons of God” as the “man-child” of Revelation 12:5 who is “birthed” in order to “rule the nations with a rod of iron.”

At a “Vineyard Prophetic Conference” titled *You Can Become the Word!* (1989), sounding like the second century Gnostic Valentinus, the 17th century “prophet” Jane lead, and the 20th century occultist and Satanist Aleister Crowley, Cain said “He's about to open the womb.” According to him, it is when you “begin to become” the “Word that was made flesh” that “the world will behold the glory of the Father.” Cain, like J. Preston Eby and other Manifest sons of God teachers, makes it clear that “we're going to have some channeling,” and “it's going to be channeled right out of the throne room of Heaven.”

Bob Jones

From Bob Jones' *Shepherd's Rod Prophecy* (2012), we learn that “Instead of there being one Jesus down here” on earth at the “manifestation of the sons of God,” “there will be thousands.”

In *God's Mercy* (September 2018), Jones speaks “prophetically” for God, saying that “there will be a war” in which “I am going to hire mercy-naries.” “I shall pay well,” “God” continues, because “they work for Me.” They are referred to as “warriors” who will be given “the victory.” This is to be “the tip of the sword” with which they will “touch many” as the “Overcomers,” the “elite,” chosen “corporate Body of Christ” who will be the “sons of God” made “manifest.”

“The Coming Kingdom” was a message delivered at the “Piercing the Darkness Conference” (Session 4, Feb 24, 2011, 7:00 pm) held at “general” and “apostle” Bill Johnson's Bethel Church, a New Apostolic Reformation “megachurch.” At this conference Jones lets us know that “the Lord spoke” to him. The “Lord” decided

to use typical Manifest sons of God eschatology when “he” told Jones “I’m coming IN my people. Christ in you, the hope of glory. I’m comin’ IN my people.”

James McKeever

In an article titled, *When Is the Rapture?*, James McKeever said that there will be a time when God “gets rid of all grossly evil people.” And how does this “purge” take place? According to McKeever, God's “pattern” is to “use His people as an army when He wants to get rid of evil people.”

Paul Crouch

As with Bill Britton, Bill Hamon and other Latter Rain/Manifest sons of God influenced teachers, “Moses” David Berg and Paul Crouch’s “angelic reapers” are metaphorically equated will “the sons of God,” “ministers of fire,” who will be made “manifest” to carry out the ministry of “judgment,” giving human agency for this “cleansing” action.

For example, in a March, 1994 PTL Newsletter Crouch, said “Read the parable of the Wheat and the Tares.” He goes on to say that at “the end of this age” the “ANGELS” are “sent forth to remove evil from the earth.” Then, in a typical latter Rain/Manifest sons of God interpretation, Crouch says that the word “ANGELS” also means messengers.” “So God may use some of us,” he concludes, “to finish up the work of this age.”

On the Praise The Lord television program, on the Trinity Broadcasting Network, November 7, 1997, Crouch gave a “Prophetic Warning.” In it “God” is pushed aside by the “almighty” Crouch in an occult-like proclamation that states “we proclaim death to anything or anyone that will lift a hand against this network” and “we proclaim death to anything that would stand in the way of God's great voice of proclamation.”

Lance Wallnau

Manifest sons of God-influenced NAR “apostle” Wallnau uses the phrase “eradicate the rats” in reference to the action that will eliminate the “ungodly.”

Glen Foster

In his July 11, 1994 edition of *Fields of Honey*, a “prophetic message” is given by Foster. His “Jesus” speaks through him, saying “I am ready to begin cleansing the nations.” In it, the “fire that falls first” is on “my Church” then on “the false prophets” represented by “the government and leadership of the world.” Foster’s “Jesus” then sounds like Manifest sons of God-influenced Rosemary LaVigne as he becomes metaphorically murderous, saying that “the Elijahs of this hour” “shall feed the flesh of Jezebel to the dogs.” In other words, “Jezebel,” in this context, represents those who dare to go against what “God is doing” through the “end-time” “corporate Christ.”

Rodney Howard-Browne

On p. 22 of Hank Hanegraaf’s *Counterfeit Revival*, Howard-Browne, sounding like Manifest sons of God teacher Bill Britton and NAR “prophet” Gwen Shaw, is quoted as saying to his critics “you’ll drop dead if you prohibit what God is doing!”

It Spreads Through the New Apostolic Reformation: A Thematic Critique of the Teachings of Gwen Shaw

BACKGROUND

Shaw acted as a doctrinal crossroads between the “Word of Faith” teachings of the plagiarist Kenneth Hagin and his doctrinally ill-begotten child, Kenneth Copeland, along with Latter Rain and Manifest sons of God themes acquired from the Esoteric World via Jane Lead and others. She was a close associate of the “prophet” Bill Hamon and was widely accepted as a speaker and author in the Charismatic World. She has also exerted further influence through her position of “prophetic” leadership in the many conferences and self-anointing sessions of the current-day New Apostolic Reformation.

THE CONTINUING SAGA OF THE LATTER RAIN

One of Shaw’s “Life-Changing Books,” titled *IT’S TIME FOR REVIVAL*, speaks of the “scriptural promises of the end-time revival,” something that has been said by everyone who has been influenced by Jane Lead and her disciples in the Latter Rain movement of 1948.

Stating by using the same sort of language as those who believe that “praise and worship” was restored with the Latter Rain movement of 1948, Shaw states in her *THE POWER OF PRAISE* that “miracles happen when holy people praise a Holy God!”

In her *The Toronto Blessing is Real!* Shaw says that “in January, 1994, God again began to pour out His Holy Spirit in Toronto” when “Randy Clark came to Toronto Airport Vineyard.” According to Shaw it was, like the Latter Rain, an “outpouring” of the Holy Spirit accompanied by “signs and manifestations of the Spirit, such as falling down, tremendous joy and laughter, shaking and trembling,” and spontaneous “dancing.”

CONNECTIONS AND INFLUENCES

From an ex-follower we learn that the following “prophets” have spoken at the Shaw’s “Handmaiden’s World Convention” between 1982-2004: Manifest sons of God minister Kelley Varner, New Apostolic Reformation “apostle” C. Peter

Wagner, NAR “prophetess” Cindy Jacobs, Dutch Sheets, Jim Goll, Chuck Pierce, “Word of Faith” minister Benny Hinn, Randy Clark, and ex-Shepherding-Discipleship advocate Derek Prince.

In Donna M. Shuck’s *WEB OF DECEPTION*, we learn that Shaw repeatedly called Latter Rain “prophet” William Branham “a man of God.” Shuck lets us know that Shaw was a member of New Apostolic Reformation “apostle” C. Peter Wagner’s “Apostolic Council of Prophetic Elders,” which included Mike Bickle, Paul Cain, Chuck Pierce, Dutch Sheets, Doris and C. Peter Wagner and Cindy Jacobs. Jacobs quotes Shaw as an authority on “spiritual warfare,” refers to the “prophet” Bill Hamon as her “father” in the faith, and is the “President of Generals of Intercession.”

Shuck tells us that “Word of Faith” minister Joyce Meyers and ex-Church of the Living Word and Manifest sons of God teacher, Francis Frangipane, are also seen as important Christian leaders according to Shaw. Shaw’s # 55, June 2000 *Excerpt From The Prophets Report* includes “a very special meeting called by Dr. C. Peter Wagner and Cindy Jacobs” with the “Apostolic Council of Prophetic Elders,” a group composed of “some of the leading prophets and prophetesses of this nation.” We are told by Shaw that due to the work of these leaders, “Apostleship is being recognized by the Church” and that they will be at the forefront of the “last great move of God” which will be “more of a revolution” than a work of the Holy Spirit.

Shuck says that Shaw promoted the following books: *In His Presence* by E.W. Kenyon, *The Lost Books of the Bible*, *The Final Quest* and *The Hordes of Hell are Marching* by Rick Joyner, *Elijah’s Revolution* by Jim Goll and Lou Engle, *Apostles, Prophets, & the Coming Move of God* by Bill Hamon, and books by Cindy Jacobs.

Bruce Cook’s *Partnering With The Prophetic: Portfolios, Protocols, Patterns & Processes* (2014), is endorsed by Bill Hamon, C. Peter Wagner, and others. Cook designates as “patriarchal prophets” Bob Jones, Bill Hamon, Dick Mills, John Sanford and others. There are also “matriarchal prophets” listed, like Cindy Jacobs, Jane Hamon, and Gwen Shaw.

Considering the who’s who of false teachers that gravitated toward Shaw and each other, it begs the persistent question when confronted with their revolving door of error; how is it that “prophets” haven’t the faintest ability to discern the

multitude of false doctrines that spew from the mouths of their fellow “anointed” teachers? It seems that rather than “ministering” to the spiritual needs of Christians, they constitute a gathering of vultures who have a taste for picking the bones of the spiritually vulnerable.

ONGOING REVELATION

On p. 5 of her *End-Time Handmaidens Magazine*, (June 1995), Shaw gives one of the more widely used scriptural “justifications” provided by those who desire to “move on with God” to the “deeper revelations” of “end-time truth.” Speaking for God “prophetically,” she says “If you can’t think in a new way, if you can’t accept what I am going to do,” you will “burst” like an “old wineskin.”

In *THE DAY OF THE LORD IS NEAR: Vol. I – IV* Shaw quotes an often-misused scripture that is “surely” tortured beyond its plain, contextual meaning when she says that “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

An ex-follower says that Shaw’s taught a sermon about the 12 TRIBES, giving a “version of astrology” that is “really wild.”

According to Shuck’s *WEB OF DECEPTION*, p. 4 of Shaw’s *The Law of the Angels* provides us an Open-Door Doctrine to the theme of Deification Based on the Big Lie. Shaw says that “Elohim divided Himself” and “deposited Himself into Mary’s womb” to produce Jesus. This sort of teaching is generally followed by stating the Gnostic-like concept that we also have had the “spark,” or “seed,” of “divinity” placed in us and we only need it to “grow” into the “fullness” of the “stature of Christ,” the “Pattern Son.”

According to Shuck, Gwen teaches, similarly to Mormon founder Joseph Smith and other Manifest sons of God teachers, that they will be able to “translate” their spirits to another place on earth or to Heaven. On p. 11 *The Law of the Angels*, sounding like someone more at home in the Esoteric World, Shaw says that “When the Light of God comes upon you in its fullness” all “carnality will be extinguished.” It will “transmit itself to our bodies” and “we will disappear from

this earth's scene just like Enoch" did. We will be "translated and glorified into athanasia (immortality)."

According to an ex-follower, "Mrs. Shaw told me that she was very careful about whom she introduced Mrs. Skarin's books to since, in her words, 'not all people can handle the deeper truths.'" The ex-follower said that Shaw's *The Law of the Angels* is based on the writings of Mrs. Skarin, as is her *Ye Are Gods*, and that Gary Peattie of DeVorss publishing "verified that Shaw had indeed plagiarized from Skarin."

The same ex-follower says that she "was told that Mrs. Shaw had read all Annalee Skarin's writings." She goes on to say that "Mrs. Shaw affirmed to me that this was true." In this ex-member's opinion, "The writings of Annalee Skarin" are "theosophical" and "incorporate verses from Mormon writings, the Hindu Vedas, and the Bible." Interestingly, Skarin, like those in the Esoteric World who seek to develop a "connection" with their angelic "resurrection body" of "light" so that they might be "clothed" with "immortality," says that "after one has his body filled with light" he will be able to go into the "fourth dimension" of "immortality."

We are given a list of a few of the books authored by Skarin that would undoubtedly whet the appetite of many readers of Esoteric literature. They include, *Ye Are Gods* (1952), *Sons Of God* (1954), written by Skarin under the pen name "Christine Mercie," *Secrets Of Eternity* (1960), *Celestial Song Of Creation* (1962), which it seems Manifest sons of God teacher J. Preston Eby may have read, *Man Triumphant* (1966), and *Beyond Mortal Boundaries* (1969).

Like Latter Rain "apostle" George Hawtin, Shaw tells us on p. 106 of her *Love: The Law of the Angels*, that "Scientists" have "come to the conclusion" that "blood is congealed light." From this it follows, although it is not revealed exactly how, that blood "has mystically become congealed." Something that has been seen to follow Extra-Biblical teachings on the nature of "blood," especially when in the context of that of Adam and Eve's "pure" blood, or Jesus' "divine" blood, is an Open-Door to theories rife in the Alt-Right, white-supremacist world concerning the inferior "pre-Adamic" races and those of "Aryan" purity.

Shaw also cites the Kabalistic "Holy Zohar" in her ETH&S Newsletter, Aug/Sept. 1999, as the authority for contending, as Jane Lead intimated, that women are to

usher in the “true Light of God.” On p. 167-8 and p. 388 of the *Theosophical Glossary*, Helena Blavatsky is quoted as defining the *Zohar* as a “compendium of Kabbalistic Theosophy” and “the oldest extant treatise on the Hebrew esoteric doctrines.”

Like Plato, the Kabbalah, Joseph Smith and most of the Esoteric World, Shaw says, on p. 165 of *Love: The Law of the Angels*, that “God made Adam androgynous, and later separated him into Adam and Eve.”

An ex-follower relayed what she was told by a former Mormon concerning the idea of the “pre-existence” of spirits. She explained that the “the doctrine of pre-existence as taught in Mormonism” is that “humans were formerly angels and will become angels again.” This idea is very similar to what was taught by Jane Lead and what can be seen in the ideas of “present truth” Manifest sons of God ministries. She continues by saying that “Angels to Mormons” are either “not yet born humans” or “humans” that have “died” and returned to God, their “source.” In this Esoteric-inspired notion, “We all had a pre-existence,” being “born in spirit form” by “heavenly father and mother,” with “Jesus being our elder brother.”

DEIFICATION BASED ON THE BIG LIE

In her *WEB OF DECEPTION*, Shuck tells us that *ENDUED WITH LIGHT TO REIGN FOREVER* is one of Shaw’s books on the “manifest sons of god” who will be “filled with the glory light from heaven and become as gods.” This theme is taken up again when we are told that, according to *Notes taken from the Christian Retreat in PA, May 17-19, 2002*, Shaw teaches that “the world is waiting for the manifestation of the sons of God.” In the context of typical Manifest sons of God doctrine that places the “glorification” of the “immortal,” “sinless,” “manifest sons of God” prior to the return of Jesus Christ, this event can only be accurately read as achieving Deification Based on the Big Lie. On p. 107 of *Love: The Law of the Angels*, we learn that Shaw says, like Joseph Smith, the occult-inspired racist, white-supremacist Christian Identity teacher Wesley A. Swift, and many in the Manifest sons of God ministries, that “We were created to be ‘gods’ ruling over the universe.”

ANGELS?

According to an anonymous ex-follower of Shaw, and in agreement with the doctrinal precedents and themes of the Converging Apostasy brought to the Christian world by Jane Lead, “you receive guidance and help from the angels.”

In one of her “Life-Changing Books,” titled “*OUR MINISTERING ANGELS*,” Shaw, like Jane Lead, says that “Angels will be playing a more and more prominent part in these last days.” Like Royal Cronquist, Shaw adds that “We need to understand about them and their ministry.” This is a regurgitation of the ideas of the 17th century, Esoteric-inspired “prophet” Jane Lead, one that is parroted by many, like Cronquist, who have been influenced by her through the Latter Rain movement and the Manifest sons of God doctrines.

This ex-follower went on to say that Shaw claims, “By her own account,” that she “has been personally visited by Jesus Christ and angels” and that she also “encourages her followers to anticipate angelic visitations.” Shaw, like all Esoteric-leaning “prophets,” says that there is a “veil” between our eyes and “the spirit world,” but that those with a sufficiently “deep” spiritual “walk,” like herself, can see “angels, demons, the saints” and “Jesus.”

This same ex-follower says that after her mom claimed to have seen Shaw's "angel" come to her and “kiss her on the forehead” she was told that it was her "guardian angel.” As has been said elsewhere, this same over-emphasis on the nature and role of “angels” has a long history that can be traced from the 2nd century Gnostic Valentinus through the 17th century “prophet” Jane Lead and to the Manifest sons of Gods ministries and, taking a “left-hand” turn, can also be seen through the occultist and Satanist Aleister Crowley’s ideas about “invoking” one’s “Holy Guardian Angel.” It often acts as Open-Door Doctrine to teachings on “union” with “angels” becoming the means through which the “immortalization,” “perfection,” or “completion” when the “manifestation of the sons of God” is made a reality. The ex-follower goes on to say, in words similar to those of Jane Lead, that there were also “reports that our spirits can go and minister to others” and “be seen by those that are being ministered to.”

Shaw sounds like the 2nd century Gnostic Valentinus, the occult-influenced, racist, white-supremacist Christian Identity preacher Wesley A. Swift, and other

Manifest sons of God teachers influenced by Plato and his ideas about the “pre-existence” of “angelic,” “divine” spirits. For example, in her *Going Home* she says that “angels accompanied our spirits from Heaven as our spirits entered” our “earthly existence when the spark of ‘God-life’” came into our “bodies.”

THE SACRED PURGE

In her *Life-Changing Book* called *The Changing of the Guard*, Shaw refers to herself as a “General in God’s army” who “challenges the next generation” to “do or die” in “following God.” In the context of Shaw’s other teachings and those of her fellow ministries influenced by the Manifest sons of God doctrines, this cannot be read in other way than ominous.

Again, sounding like the occult-inspired, racist, white-supremacist Christian Identity teacher Wesley A. Swift and the Manifest sons of God ministries influenced by Jane Lead, Shaw says the “battle of all ages” is “going to take place on this planet!” On p. 134 and 135 of her *Love the Law of the Angels* she continues the theme, rhetorically playing the devil’s advocate, with “You say, ‘But what about those who have died?’ They will be there too. I see them coming with the armies of heaven.”

In her # 50 November 1997 newsletter titled *Prophecy for Canada -- God is Grieved because His Visitation in Toronto Has Been Rejected*, Shaw speaks for God, saying “For those of you who have scorned what I did in Toronto there shall be no hope for you.” The “Lord says,” she continues, “I would rather give you a harvest of blessing than a harvest of judgment and a harvest of blood.”

In *WEB OF DECEPTION*, Shuck tells us that Shaw, sounding like her fellow New Apostolic reformation “prophet” Bill Hamon, to “call the spirits,” who are “protecting angels,” to come to our “attention” in order to break the demonic “curse” that holds America. We must “tell the spirits” that we are “issuing them orders” that “their time of dominion is ended,” unmeaning the rule of the “ungodly,” and that “we are here to execute what God has already decreed.” In the context of typical Manifest sons of God-inspired concepts, within which Shaw wallows, to “execute” what God has “already decreed” is a call of arms to “take dominion” politically and carry out the “cleansing” action of a Sacred Purge.

In *Gwen Shaw Prophecy to America*, sounding like Jane Lead, Shaw “allows” “God” to speak through her, saying “I come the second time to judge” and “cleanse.” Afterward, “there shall be miracles and signs and wonders that this nation has never seen.” Like Bill Britton and Sam Fife, Shaw says that “judgment and glory will come together” as we, “an anointed remnant,” come with “the glory of the Son of God.” According to one of Shaw’s ex-followers, this “coming” to “cleanse” is taught, as with typical Manifest sons of God theology, in the context of “quite a teaching on Joel’s army.”

From this ex-follower we learn that “Mrs. Shaw repeatedly stated that all who have spoken out against her” have met with the “judgment from God” and that a “favorite Bible verse of hers,” as with many false prophets, was “Touch not mine anointed and do my prophets no harm.”

In her *Life-Changing Books ENDUED WITH LIGHT TO REIGN FOREVER: REDEEMING THE LAND*, Shaw talks about the “authority” of “true” Christians to magically “dislodge evil spirits, break curses, and restore God’s blessing upon the land.” Another book promoted by Shaw is *Digging the Wells of Revival* by Lou Engle. It claims that God is “calling us” to “reclaim the spiritual inheritance of our nation.”

In her “Life-Changing Book” titled “*THE LIGHT WILL COME FROM RUSSIA*,” Shaw claims that “prophecies” about “the nations of the world” will somehow be divinely inspired by and related to the nation of Russia. This position can perhaps be understood in light of what I have written about *From Russia with Love?* and white-supremacist’s interest on the same theme. From Russian president Vladimir Putin’s preoccupations, to the predictions of Valentinus and Kabbalah-inspired Vladimir Solovyov and Alexander Dugin, to Alt-Right “true believer” Richard Spencer, to Neo-Gnostic racist and Luciferian John Lamb Lash, the idea of the rise of Russia to loom large in the future dismantling of the “West” and the beginning of a “new era” in which Russia is “made great again” is a common thread.

SACRED SEX?

On p. 7 of her *The Law of the Angels*, Shaw uses the same Open-Door Doctrine used by Bill Britton and David Ebaugh when she writes “If we had perfect love even God would not have to give us rules and commandments.” Does this mean that any of these preachers teach some form of “free love”? Not at all. But it does

mean that they provide the jumping-off point from which those sorts of ideas are given the opportunity to grow and flourish.

THE MULTI-FACETED GODDESS AND ONGOING REVELATION

In *WEB OF DECEPTION*, Shuck tells us that Shaw says, like J. Preston Eby, the Kabbalah, the Gnostic Valentinus, and an overwhelming majority of the Esoteric World, that "God is not only male, He is female," a "Mother-God." Shaw says on p. 67 of *Love, the Law of the Angels*, that since "God" is both male and female, it follows that "when God created Adam, He made him like himself, creating in him the male and female characteristics." In the context of her views on God as a dual-gendered deity, Shaw's *EVE: MOTHER OF US ALL* takes on special significance. In it we are told "the secrets of one of the most neglected and misunderstood stories in history."

It Continues to Spread Through the New Apostolic Reformation

BACKGROUND

What started with the Esoteric-laden teachings of Jane Lead in the 17th century and was then passed on to the Latter Rain movement of 1948 and the Manifest Sons of God ministries which it spawned, again found life through the “Kingdom Message” of the 1980’s and, finally, arrived repackaged and with a new look in the New Apostolic Reformation, or NAR, as witnessed in many of the current-day “megachurches,” such as Bill Johnson’s Bethel Church in Redding, California.

The Potter’s Wheel Christian Fellowship posted by a “Position Paper on the New Apostolic Reformation” in response to “the growing concerns about the teachings and practices of the New Apostolic Reformation (NAR).” Some of the teachings and practices associated with NAR are “corporate fasting initiatives,” the late “apostle” C. Peter Wagner’s “Seven Mountain Mandate” in order to “take dominion” of all aspects of society, the “Sozo ministry” which “teaches people how to prophesy” and “24/7 prayer rooms.” Although, according to the authors of Position Paper, there is “no biblical support for the NAR teaching that contemporary prophets and apostles can reveal new truths,” the above mentioned “new truths” have supposedly been “revealed” by NAR “prophets” and “apostles.”

According to the Position Paper, the NAR is “experiencing explosive growth in the Global South—Africa, Asia, and Latin America—and is also growing fast in the United States.” Since the NAR is “a movement, and not a formal organization,” there is “no official list of leaders or organizations.” However, “some of the most influential U.S. leaders” include Bill Johnson and Kris Vallotton of Bethel Church in Redding, California, Mike Bickle of International House of Prayer (IHOP) in Kansas City, Missouri, Lou Engle of The Call, Cindy Jacobs of Generals International, Dutch Sheets of Dutch Sheets Ministries, and Rick Joyner of MorningStar Ministries in Fort Mill, South Carolina.

NAR “apostles” and “prophets” claim to possess “much greater authority than pastors and elders” because pastors and elders must “submit” to them as “divinely authorized spokespersons for God.” In addition, they distinguish themselves from the rest of Christianity by using their own version of the Bible,

the “Passion Translation.” This version of the Bible has been identified by “researchers of the NAR movement” as containing “completely reworded verses” that make it “appear to support NAR teachings.”

Destiny of a Nation by C. Peter Wagner, Bill Hamon, Dutch Sheets, Cindy Jacobs, among other “prophetic voices” (2001), offers an example of co-authorship that reflects who’s “in with the in crowd” of false teachers. Oddly, the title of this book has a familiar ring to a racist 1915 silent movie that was originally titled *The Clansmen*, for obvious reasons, but was changed to *The Birth of a Nation*. Without trying to get blood out of a turnip, in the context of the NAR and its overlap with the goals and Points of Entry of those in the Alt-Right, the word choice at the very least raises questions. Again, there is no need to make wild extrapolations based on a title, but it is interesting to note that *The Destiny of the Nations* (1949), is also the name a book by “Christian esotericist” Alice Bailey which details the “guidance” provided to humanity by the “Spiritual Hierarchy” in preparation for the “new age,” the “reappearance” of “the Christ,” and the establishment of a “world religion” in his service.

Dr. Richard M. Riss, author of *The Latter Rain Movement of 1948 and the Mid-Twentieth Century Evangelical Awakening* (1982), offers much historical information about the who’s, when’s, and where’s of the influential, so-called “spiritual outpouring” of 1948, which laid much of the doctrinal groundwork on which the “apostles” and “prophets” of the current-day NAR were to build. However, in that Riss was a supporter of this Canadian “move of the spirit,” his interpretations of certain events and the importance of the “extreme views” of “some” taint his overall assessment of the development and the spread of the Manifest sons of God-influenced doctrines that were to come to be the basis for the eschatological “timetable” of the current-day New Apostolic Reformation.

This became especially apparent when I quoted various Manifest sons of God teachers’ views to him on carrying out a physical, literal “purge” in which the “sons of God” would kill the “ungodly” in order to “cleanse” the “kingdom” and “allow” or “cause” one whom they supposed would be “Christ” to return to “receive” *their* finished work. For this reason, I can honestly say that the conversations I had with him in the early 1980’s were only partially useful to my pursuit of the origins and nature of the Manifest sons of God doctrines which was “birthed” in the Petri dish-like milieu of the Later Rain movement of 1948. My understanding came later and independent of his assistance.

However, according to Riss, Bill Hamon, like many other false teachers, began his “prophetic ministry” through the influence of the controversial Latter Rain movement. Along the way, Hamon came into contact with the Manifest sons of God doctrines, and then later made his connections with fellow travelers in the New Apostolic Reformation. In that the NAR “prophet” Hamon openly shows his Latter Rain/Manifest sons of God roots and is an influential and vocal spokesperson for its key doctrinal points, I will rely on him as a starting point for an understanding of how “it” spreads. I will then turn to a few of Hamon’s fellow “apostles” and “prophets” of the NAR, including C. Peter Wagner, Cindy Jacobs, Dutch Sheets, Lou Engel, James Goll, Chuck Pierce, Rick Joyner, and Mike Bickle. Above, my *Thematic Critique of the Teachings of Gwen Shaw* documents the beliefs of yet another “respected” NAR “prophet.”

A Thematic Critique of the Teachings of Bill Hamon

In 1967, Bill Hamon founded Christian International School of Theology. Hamon received the completely unoriginal Latter Rain/Manifest sons of God-inspired “revelation” that God was going to “raise up a great end-time company” of “prophets” to “restore the ministries of the prophet and the apostle.” In 1991, “apostles” and “prophets” began to be recognized as what Hamon thought of as “foundational ministries of the Church,” In May of 1992, he formed “Christian International Network of Churches (CINC)” to provide “a new Dimension” of “covering,” meaning a new level of autocratic manipulation, to those “going on with God” to “perfection.”

Apart from this evidence of his marked ambitions, Hamon is one of the most influential and explicitly death-and-destruction oriented leaders of the NAR. I know this from personal experience, as you will see. He is considered a “bishop,” “general,” and “prophet” in the movement. Hamon is a prime example of one with roots in the Latter Rain movement and Manifest sons of God ministries who has passed down their doctrines to his fellow current-day “apostles” and “prophets” of the NAR and to the “megachurches” affiliated with the NAR. The late “church growth expert” C. Peter Wager claimed to have started the NAR, was its head “apostle,” and had an outspoken respect for Hamon and his teachings. Wager, like many others in the movement, refers to Hamon as a “prophet” in the loosely organized network of the NAR’s structure of leadership. Showing off his spiritual acumen, the “prophet” Hamon has said that former president Trump is “God’s man for this time” and “God’s going to use him to restore America back to its true destiny and purpose.” Hamon gives the Biblical character of Cyrus as a similar example of God choosing an “ungodly” man, like Trump, to carry out his will. Hopefully no comment is necessary at this point.

Significantly, Hamon has close connections with fellow NAR “prophet” Cindy Jacobs. Jacobs refers to Hamon as her “spiritual father” in the faith. She eulogized Violet Kiteley, an early Latter Rain advocate revered for helping to “restore” “praise and worship” according to the “Davidic pattern.” Jacobs wrote an article on *Charisma's* website in 2000 entitled, “Remembering the Latter Rain.” Hamon introduced himself to Jacobs using what is a typical “prophetic” mode of manipulative communication. He said “God has a word for you.” Really? Are we

talking about specific, verifiable messages from “God,” or opinions spewed from the mouth of a bona fide false teacher?

Jacobs, in turn, has a close personal and “prophetic” relationship with Bobbie Houston and her husband, Brian Houston, the pastor of the NAR-influenced “megachurch” Hillsong. Jacobs is also a welcomed preacher at Bill Johnson’s “megachurch” Bethel. She has worked with Trump’s “spiritual advisor” Paula White in launching the “One Voice Prayer Movement.” Both Hillsong and Bethel have had virtual open-door receptions at the White House. Should these connections and cross-contaminations be taken lightly? Should they be considered a thread too thin to follow or to matter? When considering the responses given to me by Hamon regarding “executing judgment” as the killing of those deemed as “ungodly,” and the statements of others who run on the same path in one accord, the answer is “not in the least.”

As far as Hamon and the rest of those influenced by the Latter Rain movement and the Manifest sons of God doctrines go, the key to focus on is their timetable of eschatology. For example, those coming from 1st, 2nd, or 3rd generation Latter Rain movement of 1948 influences say, in one fashion or another, that Christ is “held” in the heavens until “all of the works,” that Evangelicals have generally said He would carry out at the “end of time,” are carried out “in” and “through” themselves, the “many-membered corporate Body of Christ,” the “overcomers,” the “manifested sons of God,” “Joel’s Army,” the “New Man,” etc. The problem with this understanding of an eschatological order of operations that has been pushed “forward” is not an academic pursuit, or an insignificant attempt to see how many Manifest sons of God teachers can go through the eye of a needle. As a position of misguided faith, it will become a matter of life and death if acted upon.

THE CONTINUING SAGA OF THE LATTER RAIN

According to *The Emerging World Church* by Georgie Szendrey and Bob K. Wright PhD, “Bill Hamon started his prophetic ministry in 1951 after he received impartation and directive prophecy from Stanley Frodsham, Rev. Raymond Hoekstra and several others of the Latter Rain presbytery.” Taking what he learned in the Latter Rain and running with it, Hamon has been able to plug many into the “deeper truths” that Manifest sons of God teachers developed. His influence can be seen in the leading figures of the New Apostolic Reformation. For

example, James W. Goll had the gall to raise Hamon to an absurdly high and mighty position of esteem and authority when, according to his *The Fourth Great Wave Has Begun!*, he states that “Bill Hamon with Christian International has possibly activated more people into a prophetic gift than any person in Church history.”

THE SACRED PURGE

To verify and document what I already knew to be a fact about the deadly implications of Manifest sons of God eschatology, I made a phone call Bill Hamon. In particular, I asked him about (1) “taking dominion,” or political control of America, and (2) if “executing judgment” on the “ungodly” in physical, literal death were responsibilities to be carried out through the human agency of the “manifest sons of God.” Any true “prophet,” pastor, preacher, or sane person would consider these questions to be beyond outlandish and would recognize them for what they are; a homicidal recipe for large-scale murder. The “prophet” Hamon, however, was quite voluble and cheery on the topic. He told me, clearly and without hesitation, that whether you “cut their heads off” or “execute judgement” in some other way, “death is death, any way you look at it.” He then gave what sounded like a hearty, self-satisfied chuckle. Hamon went on to give several Biblical “proofs” that murder for God would be an acceptable and expected upcoming “end-time” event.

His Biblical “proof-texts” included decontextualized scriptures like “go and smite” and “utterly destroy,” “slay both man and woman, infant and suckling,” do not “let anything that breathes remain alive,” and “annihilate them.” He also made sure to reference Ananias and his wife Sapphira, who were struck dead for disobeying God and lying to the Apostle Peter. Hamon’s voice became more forceful and intense as he slowly and emphatically stated his assertion that, in all of these cases, the main point was that “they died!” He then went on to pose the question, “What do ya think He’s gonna do to those ministers that hinder the work of God?” Strange and as potentially dangerous as it seems, Hamon is still considered a “prophet” in the growing New Apostolic Reformation. As I have previously pointed out, Hamon remains significant through his writings and by training other politically active supporters of Trump and influential “apostles,” “generals,” and “prophets” such as Cindy Jacobs.

As with fellow “prophet” Bill Britton, Bill Hamon and other Latter Rain-influenced teachers, such as “Moses” David Berg and Paul Crouch, “angelic reapers” are

metaphorically equated with “the sons of God” and “ministers of fire” who will be made “manifest” to carry out the “ministry” of “executing judgment” in a “cleansing” action which will be accomplished through human agency. This widely-used mishandling of the plain meaning of scripture is yet another example of how the Truth can be appropriated in the service of deception with underlying inklings of murder for God.

“Apostle” and church growth “expert” C. Peter Wagner wrote glowingly of his approval in the foreword to Hamon’s *Apostles, Prophets and the Coming Moves of God* (1997). In it, Hamon refers to a “Army of the Lord Movement.” He writes that “God is preparing His Church to become an invincible, unstoppable, unconquerable, overcoming Army of the Lord that subdues everything under Christ’s feet.” In the context of typical Latter Rain, Manifest son of God-influenced teachings, this act of “subduing” of “everything” is to be understood as placing “everything” under the “feet” of the “end-time” “company” of the “Body of Christ” who have the mandate to “take dominion” politically and act as the human agency of a “cleansing” Sacred Purge carried out through the human agency of the “corporate Body of Christ.”

Hamon continues by saying that God will “activate all that is needed for His army to be and do what He had eternally purposed.” He becomes clearer by what “God” has purposed when he says that a “great end-time army is being prepared to execute God’s written Judgments” and “divine judgment decrees.” If you need to be reminded of what these “written Judgments” and “divine judgment decrees” refer to, take a look above at my interview with Hamon and you will notice that they generally end in the physical death of those being judged. Hamon goes on to let us know that the “time is set when they,” the “written Judgments,” will be “administered and executed on earth through God’s saintly army.”

TAKING DOMINION

According to Hamon’s *Apostles, Prophets and the Coming Moves of God*, under the heading of “Apostolic and Prophetic Evangelism,” we are told that “The saints are being trained now in the military bases of international training centers and their local church armories. The goal is to have them taught, equipped and field trained to be the officers that lead God’s army.” He says that “They will minister under the covering and leadership of fivefold apostolic and prophetic generals who trained them.” To unpack Hamon’s meaning, to be “under” the “covering” of the “fivefold apostolic and prophetic” ministry is a direct reference to the Latter

Rain “restoration” of obedience to “prophetic” insights and “apostolic” authority, which has been passed down to the NAR through Hamon and others. As a reminder, Cindy Jacobs is considered to be one of these “prophetic generals.” Hamon continues by saying that “These saints will function like God's army prophetically described by Prophet Joel (Joel 2:1-11).” Taken in the context of what Hamon told me concerning just what the role of the “true” Church is to be in “executing judgment,” his comments on “God's army” in relation to Joel 2 should not be taken lightly. Instead, they should be understood as a misguided license to kill.

More specifically speaking, it should be noted that Joel 2: 1 – 11, a favorite text among those influenced by the Latter Rain and the Manifest sons of God ministries, includes phrases such as “let everyone tremble in fear because the day of the Lord is upon us,” since it will be a “day of darkness.” On that day, a “great and mighty army appears.” A “fire” of judgment “burns in front of them,” and behind them nothing is left but “desolation.” No one will be able to “escape,” they will attack with “the roar of fire” like a “mighty army moving into battle.” Fear will “grip all the people” and “every face” will grow “pale with terror.” They will “swarm,” they will “enter all the houses” as they climb “like thieves through the windows.” To conclude, we see that the “great and terrible day” of “the Lord” which is to be carried out through the human agency of the “end-time army” of the “sons of God,” will be both an “awesome” and a “terrible thing.” As Joel asks, “Who can possibly survive?”

ANGELS AND THE SACRED PURGE

At a conference in 1999 Hamon “gave orders” to the “archangel Michael,” resulting in a supposed flood of “angels” filling the room. In “God’s” words as filtered through Hamon’s words, “God says ‘From this day forward I give you authority. When you call for Michael, he will bring a legion of angels and they will fight.’” Continuing to speak for God through a “prophetic word,” we learn that “I’m adjoining you to join angelic hosts and the army of the Lord of the saints to win My battle.” If this sounds reminiscent to the teachings of the 17th century “prophet” Jane Lead regarding becoming “chosen vessels” for the “pure” angelic spirits to come and “comingle” in one’s “Bodily Vehicle,” it should. That’s because as a “prophet” from the Latter Rain, Hamon stands in the doctrinal pipeline that reaches directly back to the influence of Lead. Going further, and sounding like a “spiritual alchemist” attempting to “call down” beneficent “angels,” Hamon says that “God’s raising up angels” and that “we’re going to call them in right now.” To

demonstrate his theurgical prowess to summon “exalted beings,” Hamon goes to the top of the command chain when he “calls” for “General Michael and the host of war angels” to “come and appoint yourself companions now, now, now! Here they come! Accept them! Accept them!”

This is amazingly close to what has been said by several significant characters in the unfolding tragic plot of the Converging Apostasy. First, the 2nd century Gnostic Valentinus taught his followers to “receive” their personal “angels” in the “sacrament” of the so-called “Bridal Chamber” in order to become “sinless,” recognizing their divine origin and destiny. The “great work” of calling down a personal “body of light” to “descend” in order to “clothe” one in “immortal,” “glorified” “spiritual flesh” as practiced by “spiritual alchemists,” also influenced the thought of Jane Lead which, by way of the trickle-down effect of false doctrine, has also influenced Hamon.

The same basic concept has been handed down to Manifest sons of God teachers, like Royal Cronquist, who said that to become a “manifest son of God” “they,” the “angels” in the “cloud of witnesses,” would need to take up their “abode” in “us.” This sort of idea of turning one’s body over to “higher beings” is, of course, nothing new to the Esoteric World where “channeling” is considered the norm for “spiritual” teachers like Helena Blavatsky in the 19th century or Alice Bailey in the 20th century. Furthermore, when Hamon tells the “angels” to “come and appoint yourself companions” and when he then tells the deluded and vulnerable under his sway to “Accept them! Accept them!” he echoes the language of Valentinus’ “sacrament” of what is essentially an invitation to “possession.” Likewise, instead of coming across as a “Christian” preacher, he sounds more akin to Aleister Crowley, the 20th century occultist, Satanist, and admirer of Valentinus, who said that one must “invoke” one’s personal “Holy Guardian Angel” in the theurgical practice of “controlled possession.”

THE COMING OF THE LORD, TAKING DOMINION, AND THE SACRED PURGE

Those who, as Hamon teaches, are said to become the “manifest sons of God” believe that they will be the “coming of the Lord,” the “shining forth” and “brightness” of his “coming” in the “Parousia.” From this perspective comes the idea that they must “subdue the nations,” “rule with a rod of iron,” “take dominion,” establish the “theocracy” of the “kingdom,” “usher in” the “new age,” etc. If they are “coming of the Lord,” it also means that they will be the human

agency for "executing judgement," the literal, physical removal in death of all who "offend" or "hinder" in order to establish the "kingdom." This goes far beyond the generalized awareness of some critics who say that the "Joel's Army" bunch and others in the New Apostolic Reformation display what has been described as a "militant" attitude.

More accurately put, I would say that those, like Hamon, who espouse these sorts of doctrines are advocating violence and, ultimately, murder. So, attacking and explaining the Latter Rain and its many aberrant teachers and cultic sub-sets of Latter Rain/Manifest sons of God descent, such as William Branham, Jim Jones, Sam Fife, "Moses" David Berg, John Robert Stevens, etc., is useful up to a point.

It's really more fruitful, however, to critique the themes of their doctrinal concepts that stem from their particular eschatologically-skewed timelines of their "end-time" order of operations. Despite the different names that come and go and the terms that change, as is with the slightly white-washed, current-day NAR version of eschatology, they can all be traced back to the influence of the Latter Rain of 1948 and Manifest sons of God ministries and, to a large extent, to the writings and prophecies of the 17th century mystic and "prophet" Jane Lead. And, as is stated elsewhere, to be influenced by Jane Lead is to be introduced to and influenced by the themes of the Converging Apostasy that influenced her.

In other words, Lead functions as a clearinghouse for the ideas of the Esoteric World, such as those from Neo-Platonists, the Kabbalah, Jacob Boehme, John Pordage and the "spiritual alchemists," that have been passed on to the peripheries of the "Christian" world. These ideas have raised their ugly heads in the Pentecostal and Charismatic branches of Christianity through the influence of Latter Rain movement of 1948, the Manifest sons of God doctrines which it spawned, and the keepers of the flame, such as the "prophet" Bill Hamon, in the current-day New Apostolic Reformation.

Here is a case in point that Hamon is still a keeper of the Latter Rain flame. Hamon posted a video on Facebook of his February 24 - 27, 2020 "Watchman Conference." He said that he met with the "commander of God's army," the angel "General Michael." He went on to say that Jesus was beginning to reveal his "war plans" and "strategies" to his "prophets" and "generals," NAR terms for their "apostles" and "prophets." He then said that we are "going to finish this job" of "making all His enemies His footstool." This is typical Latter Rain, Manifest sons of God, Kingdom Message, NAR party line, which is in keeping with what I said about their "pushed forward" eschatological timeline. The key words here are "we,"

"finish" and "enemies," an eschatological order of operations to be fulfilled by human agency before the literal, personal, individual Jesus Christ is “allowed” to return to “receive” the “glorious kingdom.”

POINTS OF CONVERGENCE AND CROSS-FERTILIZATION

As has been stated previously, the New Apostolic Restoration provides an only slightly white-washed regurgitation of the same old Latter Rain and Manifest sons of God stuff. What is new are the more widespread pushes for “unity,” increased numbers of adherents, and a more effective organizational structure. Of particular concern is the cross-fertilization of ideas from the Latter Rain of 1948, the Manifest sons of God ministries which it spawned, the Kingdom Message of the 1980’s, and the current-day NAR doctrines. This cross-fertilization is facilitated through the conduit of numerous “mega-churches” and denominational churches via “praise and worship” practices that “produce” the “presence of God,” a form of worship which was supposedly “restored” in 1948 by the Latter Rain “brethren” and is continued by such churches as Bethel Church in Redding, California and Hillsong in Australia.

In addition, because the names, faces, and terminology have changed, the spread of ideas that have been handed down by the Latter Rain movement and Manifest sons of God ministries have tended toward the greater concealment of their previous controversies as a function of the need for “unity” and the validation of “God” through increased numbers of adherents. And this appeal to “unity” among virtually the entire Evangelical community, often coupled with the populist, politically motivated urge to “take back the country for God,” only allows for the further growth and acceptance of the overall aims and eschatology provided by those influenced by the Latter Rain movement and the Manifest sons of God ministries. As Jesus said, you cannot serve “two masters.” The first commandment given through Moses tells us to worship no other God. How is it that we attempt to find God through “righteous” politics, even if we believe our political positions serve the God/country we say we love?

CONCLUDING REMARKS

Bill Hamon stands out to me because of his influence on larger groups of people than some of his fellow false teachers with Latter Rain roots and the Manifest sons of God doctrines that they spawned. With a larger audience, he is able to introduce more of the toxic doctrines of the Converging Apostasy to the

vulnerable and he, as a respected "prophet," is able to steer leaders in the current-day New Apostolic Reformation toward more extreme and potentially dangerous views.

Cindy Jacobs Carries the Torch

Cindy Jacobs shows the clear influences of the Latter Rain movement. Through her spiritual “father” Bill Hamon, her participation on the many “apostolic” and “prophetic” boards and conferences of infamy, and her connections with Trump’s White House and his “spiritual advisor” Paula White, and the large fingerprint she has left on the growing “restoration prayer” movement, Jacobs has become an influential component of the NAR. This influence goes beyond the NAR of Charismatic Christianity to the doorsteps of the non-Charismatic, denominational churches which desire to “put aside petty differences” in order work and pray in “unity” and to “take back the nation for God.”

On p. 150 of her *The Supernatural Life: Experience the Power of God in Your Everyday Life* (2005), Jacobs asks “Have you ever seen an angel?” Sounding like the 17th century “prophet” Jane Lead and her disciples in the Latter Rain of 1948, the Manifest sons of God ministries which it spawned, her fellow NAR “prophet” Gwen Shaw, Alice Bailey, the “Christian esotericist” and devotee to the “Spiritual Hierarchy,” and Aleister Crowley, the occultist, Satanist, and student of the 2nd century Gnostic Valentinus, Jacobs then asks “what do you think about God having a guardian angel assigned to you?”

We can see that the spiritually high-stepping Jacobs walks the hall of shame with her comrades on p. 141, where she claims that she saw a twenty-foot tall “angel” standing behind her fellow false prophet Dutch Sheets at a speaking engagement. As a sidenote, it is interesting to consider the penchant for false prophets like Oral Roberts, William Branham, Tod Bentley, Gwen Shaw and Cindy Jacobs to not only see “angels,” but to see exceptionally tall “angels.” In the Land of Supersized equals better, maybe this is proportional with the magnitude of their overblown lies and deceptions. Jacobs is really attached to this fixation. For example, on p. 137 in a chapter titled “There is an Angel in my Living Room” she tells us more about “entertaining angels.”

A typical tactic to cause someone to drop their defenses against deception, manipulation, or out and out lies, is to appeal to a position on which “everyone” can agree is vital, useful, “godly” or “of God.” This allows for a “coming together in unity” over an indisputable “truth” in which an untruth is embedded. Thereby, the “half-truth,” which is more poisonous than the obvious lie, is born and perpetuated. This is not only the case with the general call for “unity” apart from “silly” squabbles about “false doctrine” in order to “take back the nation for God”

or to “usher in the kingdom.” It can also be seen in the NAR-inspired and dominated push for fervent, “travailing prayer,” of “prayer warriors” to “take back the nation for God” or to “usher in the kingdom.” In that this is in alignment with the same “godly” goals and is therefore beyond dispute, all of the other disputable baggage which the NAR carries come with the overall package. Like a “good” bill with “bad” stipulations added through pork barrel politics, this allows the false and dangerous doctrines of the Jane Lead-inspired eschatology present in her spiritual decedents in the NAR to ride the coattails of something as wholesome as prayer.

For example, at a 2008 “Prayer Quake,” Jacobs and “24/7” prayer advocate Pete Greig were featured speakers. Topics listed for break-out sessions included “Extravagant Worship,” “Fervent Prayer” at which you are promised to learn about “Impartation Prayer” and how to distinguish between “Dark and Light” “angels.” To unpack some of the loaded-language and place it in the context of Latter Rain roots is simple enough. First, Latter Rain-inspired enthusiasts practice the “Davidic” form of “praise and worship” thought to have been “restored” in 1948 in which the “presence of God” is “called down” so that you can “feel” it. Interestingly, “feeling” the “presence” of God in this context invariably includes the mildly euphoric experiences attained through self-generated states of altered consciousness.

The mental state induced is not only psychologically addictive, it also leaves one more open to the suggestions and manipulations of whatever “prophet” or “channel” of divine directives happens to be at the helm of power, pulling and pushing the group experience wherever they wish. And no, I’m not speaking as an unwashed, “carnal” Christian who doesn’t know what he’s talking about because he has never “entered into” that “realm of the spirit.” I’ve been there and done that and speak, not only based on the collective wisdom of other Christians, but on personal experience; it is a common practice for those in the NAR to get “drunk in the spirit,” producing a “high” that impedes certain aspects of their mental faculties and distorts their decision making. In other words, when experience trumps doctrine or validates “truth,” sound doctrine goes out the window.

At issue with “fervent prayer” is that is often understood to be “travail in the spirit,” meaning through what is often the learned process of “speaking in tongues.” Apart from a Biblical debate on the issue, it has become clear to me that the vast majority of those claiming to “filled with the spirit” with the

“evidence” of “speaking in tongues” fill the air with an easily learned, pseudo-Arabic collection of sounds. Just begin, the newly “baptized in the holy spirit” are told, and “let the spirit take control.” This, of course, is done in the context of having heard others who have the “gift.”

In other words, if it is learned, and if it is some form of repetitive, contrived vocalization, and if it is practiced as a way to “get in the spirit,” then how is it distinguishable from any form of consciousness-altering chanting, visualization, or focusing on a mandala practiced to put one “in tune” with the “universe”? Lastly, how is it that devote, prayerful Christians are told that what they offer to God is a “lower” form of prayer, mere “casual” prayer? Those with such an attitude would do well to avoid insulting the Holy Spirit. They would do well to remember what Jesus said about those who think God hears their “super prayers” even though they have made such a show to make “vain repetitions.” God’s acceptance of the “widow’s mite” is just as easily applied to humble offerings of thanks, prayer, and petition as it is to giving money.

“Impartation” of “spiritual gifts” through the “laying on of hands” was another “gift” that the Latter Rain “brethren” claimed was “restored” in 1948. In particular, adherents were thought to be bequeathed with the “restored” “offices” of “apostle” and “prophet” at that time. The idea goes back to the 17th century “prophet” and spiritual godmother of the Latter Rain movement and the Manifest sons of God doctrines which it spawned. It was similarly practiced by the 2nd century Gnostic Valentinus, who claimed to be able to facilitate his disciples “receiving” their personal “angels” through the “laying on of hands.”

Another remnant of Latter Rain misconceptions and falsehoods is what Jacobs refers to as being able to “discern” between “Dark and Light angels.” This focus on the “good” and “bad” beings on “the other side of the veil” and how to interact with them, again, goes back to the influence of Jane Lead. It was also a main preoccupation with one of the other major sources of inspiration for the Latter Rain movement; the false prophet and occult-influenced false teacher, William Branham.

The “Prayer Quake” advertisement ends by promoting the experience of “Prophetic Worship” with Daniel Brymer. Interestingly but of no surprise is that Brymer was affiliated with Manifest sons of God-influenced Mike Bickle, a member of the so-called “Kansas City prophets” and pastor of the International House of Prayer.

No wonder that at its inception adherents of the Latter Rain were told, in a very Gnostic sort of way, to “keep quiet” about the “new thing” that “God was doing” because other Christians “would not understand” the “deep revelations” and the “outpouring of the spirit” would fall into disrepute. Well, that it did, but not enough so.

On p.66 of her *Possessing the Gates of the Enemy: A Training Manual for Militant Intercession*, Jacobs again lets it be known that she swims with the big fish, who are exclusively her fellow NAR-codependents. For example, she promotes Dutch Sheets’ *Intercessory Prayer* (2016) which has a forward by C. Peter Wagner, C. Peter Wagner’s *Prayer Warrior: How to Seek God’s Power and Protection in the Battle to Build His Kingdom* (1992), and John Dawson’s *Taking our Cities for God: How to Break Spiritual Strongholds* (2001) which has a forward by Jack Hayford.

On p. 68 Jacobs places herself in the center of the Latter Rain tradition by positively referencing “Glad Tidings Tabernacle,” one of the congregations that “received” the “message” of the “brethren” from Canada. On p. 75 Jacobs again asserts her belief in current-day “apostles” and “prophets,” a lofty status which she proudly claims for herself. On p. 79 she speaks of the NAR-promoted and dominated movement to establish “24/7 prayer rooms” throughout the world. In this context she again establishes her approval of Pete Greig by quoting him and favorably promoting his “powerful book” titled *Red Moon Rising* (2015). The additional import of this connection will become clear below in *It Spreads in Denominational Churches*. Unsurprisingly, on p. 79 Jacobs reminds us who’s “in” when she praises her fellow travelers on the path of the Converging Apostasy. For her this list of the “elite” includes Bill Johnson, James Goll and Lou Engle and on p. 82 she positively references C. Peter Wagner’s wife Doris. On p. 79 Jacobs references Dick Eastman in a positive light.

This is worthy of note in that on the main website of “Awakening Blaze,” Jennifer LeClaire refers to herself as having an “apostolic-prophetic voice.” Who would put their stamp of approval on such a high-minded clam? Some of the usual NAR suspects show up for typical, “inhouse,” self-congratulatory, ego inflation. It turns out that she has received “Apostolic Endorsements” from NAR figures such as Micke Bickle, Bill Hamon, Lou Engle, James Goll, Cindy Jacobs and none other than Dick Eastman. On p. 89 Jacobs continues the downward spiral of the company she keeps when she describes the Esoteric-influenced, NAR false prophet and cult

leader “sister Gwen Shaw of End-Time Handmaidens” as another “powerful prayer leader.”

On p. 91 we learn of the tiered, elitist efficacy that is contingent on the “level of authority” that “the person praying” has “in the Spirit” and then humbly mentions the “Reformation Prayer Network” of which she is a member. Apparently, she is living proof of one who prays with this sort of “authority.” She downplays the “flaky intercession” of the less “spiritual” peons in God’s Kingdom who have only meager hot-lines to God with their “casual prayer.” By way of contrast, on p. 107 we are told that “when we enter into” this special, higher “kind of prayer we will experience manifestations such as travailing, weeping and laughing.” Though this is not a “laughing” matter, it is a tip of the hat to the many examples of Latter Rain-style, “restored” exhibitionism and trance-inducing “praise and worship” that the “spirit” has “restored” to the Church in these “end-times.” More of an occasion for “weeping” is the fact that this form of “praise and worship,” as promoted and dominated by the NAR, acts as a conduit and delivery service through which the extra doctrinal baggage of the Latter Rain Manifest sons of God eschatology is transferred to the too frequently unaware Church.

Ignoring the very real issue of doctrinal purity, on p. 107 we are told that “church growth” calls for the “complete unity” of “Evangelicals, Charismatics and Pentecostals.” It does? What if those screaming “unity” the loudest are false prophets and the furthest from the truth. This, again, is the “embrace” of “unity” that “smothers” the light truth. For example, if there were ever any reasonable, scripturally-based critique of the writings of Gwen Shaw that concluded that she and her followers were examples of proponents of sound doctrine, then “unity” would be in order. However, after seeing my *Thematic Critique of the Teachings of Gwen Shaw* below the verdict should be clear enough, and the conclusion that she is an Esoterically-influenced, Manifest sons of God-based plagiarist and false prophet should be beyond question. However, the spiritually “discerning” “prophet” Jacobs again references Shaw on p. 117 with a positive endorsement of her *God’s End-Time Battle Plan* published in 1984, ironically.

Mike Bickle Carries the Torch

An article by Holly Pivac and Doug Geivett titled *Michael Brown's NAR Straw Man: Is the New Apostolic Reformation Just a Conspiracy Theory or Something More?* (2018), was posted online at "The Christian Voice." Pivac has a master's degree in Christian apologetics from Biola University and is the author of two books on NAR, called *A New Apostolic Reformation?: A Biblical Response to a Worldwide Movement* and *God's Super-Apostles: Encountering the Worldwide Prophets and Apostles Movement*. She runs a popular blog critiquing NAR called "Spirit of Error." In my communications with her she has expressed alarm at the Esoteric roots of Jane Lead's teachings and their impact on the Latter Rain movement, the Manifest sons of God ministries, and the NAR. Doug Geivett is Professor of Philosophy at Biola University and Talbot School of Theology in La Mirada, California. He holds a PhD in philosophy from the University of Southern California and is past president of the Evangelical Philosophical Society. They are both excellent sources of fair, balanced, and well-documented critiques of the NAR.

In their article, Pivac and Geivett tell us that "the 24/7 prayer rooms popping up in churches around the world today are directly related to NAR" and are "modeled after the 24/7 prayer room run by the International House of Prayer in Kansas City, Missouri. (IHOPKC)." Mike Bickle is "the founder of IHOPKC" who claims he "received revelation" from the Latter Rain/Manifest sons of God-influenced "prophet" Bob Jones to start a 24/7 prayer room.

According to Bickle, 24/7 prayer rooms throughout are an "essential new practice for the church" which are to "play a crucial role in the unfolding of God's end-time plans for the earth." He teaches that "through the practice of 24/7 prayer" the "last generation of Christians will actually *cause* the tribulation" and the judgments written "in the book of Revelation." In prayer rooms throughout the world, people will "release judgments of God that will kill millions of people and wipe out entire cities."

Andrew Jackson, M.Div., Fuller Theological Seminary; D.Min., at Gordon-Conwell Theological Seminary, is a seminary professor and an ordained minister in the Evangelical Presbyterian Church. In *Forerunner Eschatology: Mike Bickle's End-Time Teaching and the International House of Prayer* (March 31, 2011), Jackson tells us that Mike Bickle was previously "the leader of the highly controversial¹ Kansas City Prophets in the 1980s and 1990s."

Sounding like the Manifest sons of God teacher Sam Fife, Bickle says that once they are “perfected,” they will be ready to “launch the last-day divine war to drive evil from the earth and cleanse it” in a Sacred Purge. In preparation for the “cleansing” purge, Bickle seeks to create “24/7 prayer rooms throughout the world” that “use the Book of Revelation” as their “prayer guide” for Jesus’ “end-time battle plan.”

In Session 1 of his “Overview of Revelation” at the 2008 “OneThing Conference Podcast Promo,” Bickle sounds like all of those in the Latter Rain movement of 1948 and the Manifest sons of God ministries that were influenced by Jane Lead. According to him, “Jesus’ second coming can be delayed or sped up.” This is because “Jesus is waiting for the church” to become the completely “pure Bride of Christ.” This bloodthirsty “Christ,” hungry for theocracy, world domination, and worship, will “only return when the church is functioning in the unity of the Spirit” and is “anointed in prayer” to “release the destructive end-time tribulation judgments.”

According to Bickle, this “prayer movement” must realize, like any “good” Esotericist under the influence of the occultist and Satanist Aleister Crowley, or the occult-influenced Manifest sons of God teacher John Robert Stevens, that they “will be the primary agent to transition human history” to “the age to come” through “prayers” that “heal, but also kill.”

We learn on p. 4 of Bickle’s *Book of Revelation*, that the “end-time church” will, sounding in principle like the Kabbalist and Satanist Éliphas Lévi, be able to “loose or bind God’s judgments.” On p. 42 we learn that this is to include “praying Revelation’s Great Tribulation events into existence” which will result in “billions of men, women and children being killed.”

Things get even more explicit on p. 9 of Bickle’s teaching from the transcript *Armageddon Campaign: The Battle of the Great Day of God Almighty*, from *Armageddon and the Second Coming of Christ*. We are told that, like his fellow Latter Rain/Manifest sons of God-influenced “prophets,” the literal, physical removal of the “ungodly” is “not figurative.” In fact, according to him when “Jesus kills people, their blood will splash up on His garments.” No need to explain, but Bickle confesses that “it is gruesome.” He continues on p. 10 by saying that Jesus “is intimately involved” in “killing people” and that, in this insanely unchristian

scenario, “their blood spurts up on Him.” Bickle sums up the blood-bath by telling us that all of this will occur “in the second coming.”

In an online article titled *Mike Bickle and New Apostolic Reformation* (1999), we are told that Bill Jackson devoted an entire chapter to Bickle in his book *The Quest for the Radical Middle: A History of the Vineyard*. Jackson says that Bickle believed that as preparation for the return of his false Christ, “God was now going to restore the offices of apostle and prophet to lay the foundation for a new and glorious church,” a belief “consistent with the restorationist thesis that began in the Latter Rain.” Jackson goes on to say that “Bickle held to some or most of the Latter Rain doctrine.” This point is borne out by the fact that Bickle “continues to feature strong NAR teachers on his stage,” such as Rick Joyner and Bill Johnson, and “promotes their teaching.” He also makes the writings of C. Peter Wagner and Bill Hamon in his bookstores.

Rick Joyner Carries the Torch

According to Pastor Bill Mack's research, Rick Joyner "plagiarized" the works of 17th century "prophet" Jane Lead, the guiding light of Latter Rain/Manifest sons of God eschatology. Joyner is a repeated speaker at Mike Bickle's IHOP. On p. 215 of his *Mobilizing the Army of God*, he says, like all of his comrades in the Jane Lead/Latter Rain/Manifest sons of God-influenced NAR that "The apostolic ministry will be raised up," thereby "restoring" "authority to the church."

According to one critique of Joyner's *The Final Oquest*, we are told of a "vision" he had of an "ascent up the mystical mountain." Sounding like an Esoteric reading of *The Book of Enoch*, along the way he "converses with angels" and "discovers doors" that lead to "secret knowledge." He also finds the "Garden of God" and is invited by "angels" to "taste of the tree of life." During his out-of-the-body-like "third heaven" experience, he meets many believers and friends who have "gone on before" and then meets Jesus himself.

Joyner, like his spiritual godmother, the 17th century "prophet" Jane Lead, is found of relaying the details of this sort of astral travel-like, out of body, trip to "heaven" to confer with the "angelic realm." For example, on September 7, 2014, he claims he "was caught up in to heaven for eight hours." While in "heaven," Joyner's "Lord," evidently under the influence of the occult axiom "as above, so also below," told him "You've got to bring this here." This makes the deluded Joyner joyful. He says "We're going to have heaven on earth. Right here!"

Sounding like those influenced by an Esoteric, Kabbalah-like version of "Jacob's ladder," Joyner goes on "explaining" that that the "angels ascending and descending" means that his Spiritual Hierarchy-like conception of "angels" indicates that "they" will be "bringing back to the earth evidence of heaven's reality."

In a September 26, 2014 video titled *Cindy Jacobs' Response to Rick Joyner's Prophecy*, Cindy Jacobs gives a "prophetic" and favorable "response" to Rick Joyner's "sobering dream." This is the utmost of irony in that, considering the views of her spiritual "father" Bill Hamon and the larger context of the Latte Rain/Manifest sons of God-inspired teachings on "executing judgment" on the "ungodly," she feels compelled to warn the faithful about "physical dangers IN THE USA." In their shared delusion, we are told that "Rick and Cindy are each highly concerned" and through their superior "prophetic" abilities they are

“tapping into the same revelation” that prayers “are essential RIGHT NOW for the protection of America!”

This irony reaches the point of spontaneous combustion when considering Joyner’s Manifest sons of God-influenced, Sam Fife-like version of “Joel’s Army,” which according to him will be “completely without sin” since “He is returning for a people who are without stain.” This will turn out to be a tall order, considering the blood that Joyner and those of his ilk will have on their hands if given the ability to carry out their “cleansing” Sacred Purge.

And, as I have pointed out before, “sinlessness” is a necessary “fiery dart” needed in the quiver of dispensing death with impunity, one which Joyner, and his doctrinal brothers Bill Hamon and Kelley Varner, obviously possess. In a “conversation” with none less than Adam, Joyner was told, “Through them,” meaning the human agency of the “perfected,” “sinless” Body of Christ, “He will remove sin from the whole earth.” “This,” we are told, “cannot be stopped.” Sounding like the Manifest sons of God “prophet” Bill Britton and his buddy Kelley Varner, Joyner warns that “The pastors and leaders who continue to resist will be removed from their place” in this inexorable wave of “judgment.” Joyner later sums up his “holy” threats by saying “Do not resist the Lord in this work.”

Lou Engle Carries the Torch

Lou Engle is considered to be another one of the leaders within the NAR who has been affiliated with Mike Bickle's International House of Prayer. On August 6, 2011, in Houston, Texas, he participated in a prayer event called "The Response" hosted by Texan governor Rick Perry. This event is cited as "a sign of the influence of NAR beliefs on Rick Perry's political viewpoints" and clearly establishes the connection between the religiously-oriented drive to "take dominion" with the "real" brass tacks world of the political arena.

Engle places himself in the family tradition of false teachers by his praise of the 1948 "movement called The Latter Rain." He then references the impact that the "prophet" Franklin Hall had on the "outpouring of the spirit." He says that prior to receiving the "new revelations" of the Latter Rain, they "had been fasting for three months in the winter of '47 and '48 inspired" by Hall's *Atomic Power with God, Through Prayer and Fasting*. Like all of his fellow Latter Rain/Manifest sons of God-influenced comrades, he says that "Joel chapter 2 gives us the paradigm for recognizing these times." As has been pointed out elsewhere, in the context of typical Manifest sons of God-influenced doctrine, Joel 2 becomes a battle cry for the "elite" members of the Body of Christ to "take dominion" politically, to "execute the written judgments of God" literally, and to "rule and reign."

In his *The Briefing 017 – The Latter Rain* (December 19, 2017), Engle says that Trump is "possibly a modern-day Cyrus, as has been prophesied." He affirms that he is "convinced that we have only a short window in the days of President Trump for the greatest revival and awakening in America's history. Without it, I see no future for America."

James Goll, Chuck Pierce, and Dutch Sheets Carry the Torch

The following look at the ideas of James Goll, Chuck Pierce, and Dutch Sheets is based on *High-Profile Prophets Release Words of Knowledge About COVID-19 and America's Future* in *Charisma Magazine*, May 7, 2020. It includes a sample of some of their connections, along with their views on the themes of the Sacred Purge and Angels.

Providing further evidence of the never-ending power-plays of the self-aggrandizing leaders of the current-day New Apostolic Reformation, we are told that this “prophetic” conference included “Generals International's Cindy and Mike Jacobs,” “Bill Hamon,” “Chuck Pierce, James Goll, and Dutch Sheets,” and the “apostles Tom and Jane Hamon.”

James Goll, similarly to Jane Lead, said “I had a prophetic dream” that was “a blueprint to build an ark.” Goll says that “people are getting the word out that an Ark of His Presence is being built.” In the context of typical Manifest sons of God doctrine under the spell of Jane Lead, building an “ark” implies preparing the “corporate Body of Christ” to become the “tabernacle” for the deifying “Shekinah” to “descend” into its individual “Bodily Vehicles” and to “glorify” them. The “ark,” as one might guess, also provides a haven of safety from the “flood” of “written judgments” to be administered by the “manifest sons of God” in a “cleansing” Sacred Purge.

Goll goes on to sound like Bill Britton, saying that he “woke up” and had “imprinted” on his “heart” a favorite scripture used by Manifest sons of God teachers to introduce the literal, physical removal of the “ungodly” through the human agency of the “manifest sons of God.” He says “As it was in the days of Noah.” This is a clear dog-whistle in that the following unspoken part of this verse says, “one shall be taken, the other left.” As has been stated before, in the hands of Manifest sons of God-influenced teachers, it is understood that “one is taken” in “death,” while the “other” is “left” alive. Goll goes on to connect this theme of the Sacred Purge to the “birthing” of the “new age” of the “kingdom” by telling us that “we're going into an entire new era of history after the storm” of judgment.

Chuck Pierce, like fellow Latter Rain-inspired “apostle” of the New Apostolic Reformation C. Peter Wagner, tells us that “In the Old Testament, Egypt had to give back what they had taken from God's people in that land.” Likewise, according to “apostle” C. Peter Wagner, one of the results of the “taking dominion” will be a “transfer of wealth.” James Goll, speaking in the context of this “transfer of wealth” along with “executing judgment” in a redo of the “days of Noah,” said there will be “grave consequences for some.” It will be a time when “nations will be threshed” in a “move of the Spirit of God like we've never seen.” In a way similar to Bill Britton, Goll “pacifies” any cause for alarm by saying that “one of the groups” that will have the “hardest time” will be “the church.” Again, this fits the basic Manifest sons of God foundational teachings of William Branham, George Hawtin, Bill Britton, Kelley Varner, Bill Hamon and others who warn that “judgment begins” in the “house of God,” meaning within Christianity, typically as is practiced in what is called the spiritually “dead” denominational churches identified as the “whore of Babylon” from which “true” believers must come out in order to avoid the “judgments” which bring about “her destruction.”

Dutch Sheets, apparently “asleep” to the same degree as his fellow “prophet” Goll, says that in a dream he was told “to take a team to Valley Forge” because “angels in reserve were there that need to be released.” What? Really? “Angels” need to be “released” by false prophets of the Converging Apostasy? Taking a militaristic turn, Sheets then tells us that an Unidentified False Prophet, what might be called a UFP, said that “the same angels that helped Washington during the Revolution needed to be released now.” Really? Who is this “prophet” who “revealed” that the Revolutionary War was fought by “angels” that need to be “released,” or better yet, “unchained”? Are we to think that this fits into the idolatrous idea that America, identified primarily with patriotic “white” colonists, is “God’s country,” the “New Jer-USA-lem?” Sheets brings us back to his reality, one with overtones of death, by saying that “it's time” to “turn the plowshares back into swords.” He backs up this call to arms by telling us to “Read Joel 3:10” where it is said to “Beat your plowshares into swords and your pruning hooks into spears” for, as Sheets says, “the warfare is going to intensify.”

It Continues to Spread from the White House

A gathering was held at the White House on Friday, Dec 6, 2019, including an hour of worship, a "faith briefing" with Mike Pence, and then a prayer and photo opt with then President Trump. Hillsong Church pastor Brian Houston and his wife Jenn, the Lead Pastor of Hillsong in Phoenix, along with Stephen James Hart, Heather Armstrong, Kiley Goodpasture, and Dominic Shahbon from Bethel Music, and Chris Quilala of Jesus Culture of Bethel Church were all present for the event. Also, worship leaders Kari Jobe and Cody Carnes from Gateway Church participated. What is wrong with this? I mention it only to show how birds of a feather often gather to feast as they opportunistically feed on those around them. The end result is that as elbows rub elbows and palms are greased, the germs of the Converging Apostasy spread and the occasion for it to infect grows. And, through Hamon's connections with and influence on some of the above-mentioned participants in the NAR, we see how the "prophets" of such a dangerous form of lunacy have been given the open door and the welcome mat to the former president and his advisors. As always, action follows belief when given the opportunity to do so.

Paula White Carries the Torch

Indicating her affinity with the NAR, White claims to be the “Apostolic Overseer” of her church. Perhaps seeking to “oversee” more than the day to day matters of her church, at Trump’s request she joined the White House staff to lead the “Faith & Opportunity Initiative,” which included “leaders of the New Apostolic Reformation,” such as James Goll, Cindy Jacobs, Lou Engle and Dutch Sheets, who seek to “take dominion” of the things of this world. White’s “dominion” driven, “apostolic” buddies, Jacobs, Sheets and Goll, also spent time at the White House in 2019 for “One Voice Prayer Movement.”

In *Beneath the “Wacky” Paula White Video is a Dark and Deeply Undemocratic World Propping Up the President* by Frederick Clarkson (November 17, 2020), we learn that White and the “positive confession,” “prosperity gospel,” false prophet Kenneth Copeland were part of a “group that met with the future president at Trump Tower in 2015.” Then, during the 2016 presidential campaign, Trump “credited White with his conversion.” As a result of rubbing elbows with power, White was asked to deliver the invocation at Trump’s inauguration and subsequently “became chair of Trump’s White House evangelical advisory board.”

According to Rachel Tabachnick, “White and many prosperity doctrine evangelists,” many Kenneth Copeland and the many Copelandettes, have “adopted the church governance models of the New Apostolic Reformation.” Tabachnick tells us that White began 2012 with a very NAR-influenced sermon titled “Season of Apostolic Reformation,” in which she told her congregation that “they must align with this new order.” Sounding like any given Latter Rain/Manifest sons of God teacher under the influence of the 17th century “prophet” Jane Lead, White regurgitated the theme that “God is a theocracy, not a democracy” and “warned,” or threatened, her congregation to “get in, get out, or get run over.”

Amazingly, White went on to say, “It is illegal for God to do anything on the Earth” “unless he works with someone.” Tabachnick recognizes this essential element of human agency when confronted by Manifest sons of God-influenced eschatology. White has simply reworded the “kingdom principle” that states that in the “end-times” God will only work “in” and “through” the “Body of Christ” to take “dominion” over the Earth and to, as Tabachnick puts it, “enforce their understanding of God’s agenda.” What Tabachnick and journalist Sarah Posner

fail to include in their accounts of the Latter Rain/Manifest sons of God influence on the NAR is that “God’s agenda” for that will be “enforced” in the “end-times” includes an explicit, literal, physical, documentable, “cleansing,” removal of those dissenters who “hinder” or “offend” the “kingdom” in a Sacred Purge.

However, Tabachnick rightly points out that “The apostolic and prophetic networks that now dominate organized Christian Zionism” have moved from “passive narratives of events to take place in the afterlife” toward “narratives requiring dominion over the world in this life.” The “political implications” of this radicalization mirrors the ideological shift away from waiting for “heaven,” to actively establishing “heaven on earth” that took place in American Evangelical Christianity due, once again, to the Jane Lead-influenced products of the Latter Rain and the Manifest sons of God ministries, such as the NAR. In this “hands on” approach to usurping God’s providence, the many “nationalisms” around the world are, according to Tabachnick, adopting an “increasingly politicized interpretation of the prerequisites required for the return of Jesus and the end of the natural world.” White reminds God to “mow down the wickedness, even as you mow down the grass.” Her “covenant” with God is actually an occult-like “conjuring” or “command” in which she “declares” that God must “keep the POTUS in his purpose and in his position right now.”

Are there any ulterior motives to NAR disciples like White becoming the power behind the throne, or the whisper that is amplified into shaping the policy of a nation? If you were wondering, the answer is “yes” on both counts. For example, in keeping with the goals of Jane Lead/Latter Rain/Manifest sons of God/NAR eschatology, White and those under her influence called on God to “smite” the president’s “enemies,” meaning his “political opponents,” “anyone standing in the way of a second term,” and “anyone interfering with their vision of national and global dominion.” Giving further evidence of the kind of mindset required to attack the Capitol or carry out a Sacred Purge, Clarkson tells us that White “asked God to take vengeance” because “some are trying to steal this election.” Sarah Posner, however, reports in her *Unholy: Why White Evangelicals Worship at the Altar of Donald Trump*, that White and her husband, fellow evangelist Randy White, apparently have little need for concern over financial hardship or having anything “stolen” from them. This is clear in that they were “able to afford a \$3.5 million condo in Trump Tower in New York.”

It Spreads in Denominational Churches

Recently, at a denominational I church, I heard what perked up my ears, but not in an entirely good way. I heard the pastor make several points that reminded me of the NAR. I felt as if I was listening to some of the talking points of the late “founding father” and “apostle” of the NAR, C. Peter Wagner. For example, the pastor implied that “travailing prayer” had been “lost” to the denominational churches in America, that they can’t compete with the effectiveness of the churches in Africa and Central and South America which thrive in numerical growth and emotional fervor, and that these congregations will likely become the “centers” of truly pure and engaged Christianity.

We were told about Pete Greig’s *How to Pray: A Simple Guide for Normal People*. It is important to remember at this point that Greig runs with the big dogs of the NAR, such as the self-proclaimed “prophet” Cindy Jacobs, who proudly asserts that the Manifest sons of God-influenced NAR “prophet” with the urge to purge, Bill Hamon, is her spiritual “father” in the faith. To understand the significance of this, refer back to my *A Thematic Critique of the Teachings of Bill Hamon* and pay particular attention to his version of the Sacred Purge and how he expressed it to me in a phone conversation I had with him. Learning that Greig moves and has his spiritual being in the context of those influenced by the Latter Rain movement of 1948, and the Manifest sons of God ministries which it spawned, seems to make sense in that in his epistle-like *The Letter of Pete Greig to the UK Church* we are told, in true Latter Rain fashion, that God is “doing a new thing among us.”

Sounds exciting, right? In my experience of having reviewed many Latter Rain/Manifest sons of God-influenced materials, the undefined “new thing” is where a cornucopia of false doctrines and questionable practices tend to find room to grow and thrive. Again, sounding like a Latter Rain-inspired or a Manifest sons of God-based “present truth” teacher, Greig says that “dynamic new churches” are surpassing the “dwindling congregations” of denominationalism. Like the tired old prattle of all Latter Rain and Manifest sons of God-influenced “prophets,” he proudly states that this decline is “ruffling” the “feathers” of traditionalists. Greig pushes for “unity,” an obvious contradiction to his deriding of the “dwindling” attendance of denominational churches, and an apparent introduction to the “thriving” NAR-based churches and leaders with which he

associates. He wraps up his “Letter” by letting us know that he is the one who can be credited as the “founder” of the “24/7 prayer room” movement, a preoccupation of the NAR.

The pastor then talked about the Welsh Revival, the young Evan Roberts, and his role in the revival’s success. It was said that Roberts was theologically “untrained.” We were not told, however, that like the “untrained” “prophet” William Branham and the Latter Rain “brethren,” Roberts believed that “demons” could “possess” Christians and that he made decisions based on “visions” and audible directions from God. Also, in the same vein as the Latter Rain “outpouring of the spirit,” there were many reports of miraculous “signs and wonders,” such as “healings” and the “casting out” of “demons.” Generally speaking, Roberts was a great influence on the Latter Rain “prophet” William Branham and, apparently, influenced Branham’s supposed psychic-like practice of receiving a supernatural “word of knowledge” about those he reputedly healed with the help of his personal “angel.”

For example, Roberts would at times reportedly detach himself from reality, gaze off into space and “know things” about others, such as who was praying and to what ends their prayers were directed. The Bible College of Wales describes worship during the Welsh Revival as “spontaneous,” and that it seemingly “broke out as the spirit directed,” not unlike the “restored” “praise and worship” of Latter Rain-influenced congregations, those in the current-day NAR, and the congregation that I attended in the early 1980’s.

As a jazz guitarist and bassist familiar with the nature of musical “improvisation,” my experiences with Latter Rain-influenced “spontaneous” “praise and worship” “in the spirit” are easily explained and duplicated. Through heightened expectation, practiced awareness, attentive listening, and being prepped by previous contact with others who worship “in the spirit,” events such as participating in communal “angelic choirs,” moments of silence followed by alternating “travail,” bouts of learned “speaking in tongues” in virtually universal, but untranslatable, pseudo-Aramaic “heavenly languages,” uncontrolled emotional exuberance, and being “drunk in the spirit,” God is said to have been “magnified.” However, by applying similar ways of interacting with fellow musicians, through heightened expectation, practiced awareness, attentive listening, and being prepped by previous musical

knowledge, spontaneous improvisation is similarly achieved. It is also interesting to note that the “spontaneous,” “angelic” choral singing that occurs in many Latter Rain-influenced “praise and worship” services happens to be based on the easily reproducible major pentatonic scale, a simple five-note scale that can be found in the music of many primitive societies. Does this mean that God is limited to this one form of music in Latter Rain-style “spontaneous” worship that is “led by the spirit” at an assortment of “revivals” and NAR-influenced church services?

In addition, “singing in the spirit” in current-day, Latter Rain-influenced “praise and worship,” is invariably accompanied by a “pad,” which in reality is a musical “drone.” A drone is a single note that is repeated or sustained. It has a pacifying, meditative effect and is the foundational basis for classical Indian music. The instrument it is played on is called the tanpura, which produces the signature “hypnotic” effect underlying much of Indian music, such as that popularized by Ravi Shankar, the Beatle George Harrison, and some of the “psychedelic” music of the 1960’s in which a “zoned-out,” suggestable state of mind is facilitated. It is often identified with the Hindu concept of “Om,” a way of connecting with the divine “All.” I have only pointed this out as a way of saying that what is called “getting into the spirit” or “feeling the presence of God” during Latter Rain-influenced “praise and worship” runs parallel with several trance-inducing technologies of the non-Christian world.

Returning to the Welsh Revival, it is interesting to look at a few direct quotes from Roberts. Seeking “more” of God than that provided by the finished work of salvation through faith in Jesus Christ, he desired to be “filled with God’s Spirit.” However, for him and all of current-day, Latter Rain-influenced Charismatic Christianity, this went beyond simple “conversion.” It was a “special filling of the Spirit” that came “subsequent to conversion.” Roberts said that as he “prayed” he “felt some living energy or force entering” into his “bosom.” He goes on to say that “it held my breath” and that his “legs trembled terribly.” It was a “living energy” that “increased and increased” until it “nearly burst me.” The pastor relayed the portion of Evans’ account of this “special filling of the Spirit” in which the revivalist “cried” “Bend me, bend me, bend me!”

Is this account the denominational church pastor’s way of introducing the congregation to the Pentecostal/Charismatic expression of Christianity in which

there is “more of God,” meaning a superior, post-conversion “baptism of the Holy Spirit” with the “evidence of speaking in tongues”? If so, it was not indicated during his sermon. However, since the themes of the Latter Rain/Manifest sons of God-influenced NAR spread primarily through the “nondenominational,” Charismatic and Pentecostal churches, where “speaking in tongues” and current-day “apostles” and “prophets” wander unleashed, “unity” with them can become problematic. Even when “safe,” “sound,” and “baptized” initiatives are forwarded, such as those for evangelism, “church growth,” “vibrant” music and worship, “fervent” and “effective” prayer, and “making a difference in society,” many Christians in denominational and Evangelical churches seem to be ready to jump on board without counting the cost.

For example, having a “positive impact on society” as faithful Christians easily morphs into misguided versions of the desire to “take back America for God,” to the arrogant notion of “taking dominion,” or to the NAR’s Manifest sons of God-inspired “7 mountains” campaign to take control of all aspects of society in order to “allow” or “cause” Jesus to return to a “pure and spotless Bride of Christ” and a “glorious kingdom.”

Unfortunately, within the current cry for “unity,” as heard primarily from the vocal Charismatic Christianity community, most of these initiatives are either dominated by or strongly influenced by the “apostles” and “prophets” of the NAR. This influence is difficult to escape due to the pervasive presence of NAR-based “music ministries,” such as those associated with Bethel Church or Hillsong, whose songs are heard on Christian radio stations and played at “contemporary” worship services within denominational and Evangelical churches; music, the “universal language,” often greases the wheels and opens the door for a deluge of pre-existing doctrinal ailments that are handed down through the influence of the Latter Rain and Manifest sons of God-based goals, doctrines and eschatologically-skewed timelines. In this way, the denominational and Evangelical churches are exposed to, and corrupted by, a legacy of false and questionable doctrines and practices that cater to the senses, the wallet, and spiritual pride.

Perhaps there are lessons to be learned and further questions to be asked about Roberts other than those directly pertaining to the success of the Welsh Revival. For example, Roberts’ family became concerned with his increasing episodes of

wakefulness, hypervigilance and intense euphoria, which he displayed at night. His over-the-top, talkative mode of high energy persisted in the day, along with the emotional ups and downs of him and his audience. These qualities were in some ways helpful traits in his ministry as a revivalist. Today, however, it would be interesting to know more about his mental state. I mention this because he, like Vicent Van Gogh, lived before people were diagnosed with manic depression. Roberts seems, though, to have exhibited some of the classic symptoms of this condition when it is left untreated. For example, in 1906, at the age of 28, after working feverously in a sustained, apparently “manic” state, he had a nervous breakdown. Thereafter, he never returned to full-time ministry as a revivalist.

These facts, of course, do not diagnose Roberts, delegitimize his work, or his commendable push for prayerfully grounded evangelizing and sharing the Gospel. In that Roberts’ story was relayed to the congregation in the context of an introduction to NAR-dominated themes, goals and practices, such as “24/7” rooms, “travailing prayer,” and the promotion of books by NAR-associated advocates, however, it should become a wake-up call to the possibility of the future influences of false prophets and the erosion of sound doctrine.

Despite the measurable “successes” of the “church growth” in third world countries and America, numbers do not validate fidelity to the faith. The NAR-affiliated churches that are experiencing growth appeal to this desire to put faith in the tangible world of what can be seen and measured. In a “big tent” sort of way, they garner followers from a variety of Christian denominations through their drive to “take dominion” of society. They employ the deceptively unassailable foundation of “24/7 prayer rooms” and the “excitement” and “vitality” of their music and “praise and worship” events. The “evidence” that God is “on their side” comes through the “proof” of an advancing “unity,” though it is detached and unencumbered by sound doctrine. However, as shouldn’t have to be said, the Church is not called to be “effective” according to worldly standards; it is called to be faithful, and its faithfulness is not measured by the emotional fervor of its adherents.

Unfortunately, due to the above reasons, the denominational churches that have no historical association with Jane Lead-driven eschatology have, as witnessed in the Latter Rain movement, the Manifest sons of God ministries or the current-day

NAR, nevertheless become increasingly vulnerable to the seductive draw of a works-over-grace mentality that wants to see results and, childishly, wants to see them “now.”

One way to exacerbate the situation when confronted with “strong delusion” that is introduced “within” Christianity is to draw a false line of demarcation between the Church, its beliefs and practices, and its approximation through a Gnostic-like excoriation of the faith “once delivered” to the Church. This seeks to break, redefine and remake the Church in the image of its counterfeited imposter.

For example, this assault on the faithful is implicit in making false distinctions through the strawman argument that “casual prayer” is inferior to “travailing prayer” that brings “restoration,” “revival,” and a “fresh outpouring of the spirit.” By thus blindly tilting at unseen windmills, the false prophets of the NAR create a vacuum for those under their influence. Subsequently, this vacuum is only filled by appropriating their methods, their agenda, and their Latter Rain/Manifest sons of God-based doctrines and eschatologically forward-tilted goals.

In other words, like the Esoteric World under the influence of the 2nd century Gnostic Valentinus, or like the unchecked power to persuade by any destructive, thought-reforming cult, they tell you that you are sick, or “broken,” and then provide the “fix,” or “cure,” which is no cure at all. Like Alex, the disturbing, unrepentant main character of Stanley Kubrick’s 1971 film *A Clockwork Orange*, the faithful are thereby beguiled and led astray but mistakenly proclaim that they are “cured alright!”

With these sorts of distinctions made to the unwitting denominational churches, whispers of the spiritual pride to be gained by becoming one of the “super” Christians who is a step ahead of the rest of the pack are made. In this way, the roles of the poor widow and her mite and the rich hypocrite are played out. Likewise, the sinner who humbly beats his chest in prayer is heard and the “elite” hypocrite, with his vain repetitions frothing from the mouth, provide the “reward” of being seen, heard and honored.

This is like a two-sided coin, one side that gives to Cesar according to the world’s standards and one side that gives to God what is due to him. In other words, it can be compared to the “proof” of God’s approval gained through the fertility of crops in pagan lands, which led many of the people of God to worship the multi-

faceted, false gods of their own self-righteousness, as opposed to the “barren” desert where the one true God leads his faithful people.

Finally, to repeat, Greig and his relative significance in influencing denominational churches should be understood in the context of his association to the “prophet” Cindy Jacobs and her spiritual “father,” the Manifest sons of God-influenced, death and destruction-oriented, NAR “prophet” Bill Hamon.

It Continues to Spread Through “Softer,” more “Rational” Voices: A Thematic Critique of the Teachings of Jim Watt

BACKGROUND

As one involved in the Latter Rain movement at its inception in 1948, Watt is relatively tame compared to some of the Manifest sons of God teachers who were associated with the same movement. In this sense, he can be thought of as a proponent of Latter Rain-Lite. As such, he admits that the Latter Rain had moments of “excess,” and he even gives examples of doctrinal “errors” such as achieving “sinlessness,” “universal reconciliation,” and “extreme” views on the “manifestation of the sons of God.” However, Watt makes what is meant by “extreme” and “excessive” unclear by simultaneously maintaining certain Latter Rain doctrines and, unfortunately, presents others who likewise swim in the doctrinal shallow end of the pool.

For example, apart from his glowing recollections of the Latter Rain movement, which according to him was “of God,” he promotes the writings and ideas of teachers from the so-called “Shepherding Discipleship” movement, the “Word of Faith” aka “Positive Confession” movement, along with leaders of the New Apostolic Reformation. He even throws a card-carrying advocate of the Manifest sons of God doctrines, Kelley Varner, into his confused mix of kosher “end-time” teachers. Watt, in this regard, inadvertently indicates that he is still an enamored keeper of the flame and, as such, remains significant. In that he sees the themes of the Latter Rain and its corollaries in the Manifest sons of God ministries through rose colored glasses, and can therefore pass that illusion on to others, he takes a step beyond significant and becomes dangerous.

THE ONGOING SAGA OF THE LATTER RAIN

In an interview posted on YouTube titled “#1 Latter Rain Chronology” by Jon Rising (2018), and subtitled *Jim Watt recalls the LRM's earliest history*, Watt says that the things that happened in “worship, revelation, and restoration” were “of God,” so you can’t “throw the baby out with the bath water” just because of the

occasional “excesses” of doctrine and practice at the time of the 1948 “outpouring of the Spirit.”

He claims that after he “fasted and prayed,” “God said - Write to George R. Hawtin,” the “founding father” and “apostle” of the Latter Rain movement. “God,” according to Watt, did this so that he would be encouraged to “apply as a student.” Someone is off track here. We can easily assume that it is not God. If you still need help in understanding this, I recommend reading my *Thematic Critique of the Teachings of George Hawtin*.

Watt says “Prophecies” were given in 1948 that “new things of God” were to occur along with “divine instructions” to not tell anyone yet “because they wouldn’t understand it” and “would ridicule what the spirit of God was doing.” But after checking for “scriptural backing for their beliefs,” the Latter Rain brothers reflected that maybe they weren’t “in heresy” after all. For example, according to Watt, “IMPARTATION” of “spiritual gifts” through the “laying on of hands” was “the key restoration truth of the 1948 Visitation in North Battleford, Saskatchewan,” otherwise known as the Latter Rain movement. To me, that is not a deciding factor in making an analysis of the “scriptural” validity of the Latter Rain movement. However, those caught up in the emotional furor of the moment and the spiritually adulterous anticipation that God was about to “do something new” obviously disagree with my evaluation.

In his communications to those on his email list, which he calls “Two are Better than One,” Watt shows that his acceptance of the basic concepts of the Latter Rain have gone unchanged. For example, he promotes *REVIVAL: Its Present Relevance & Coming Role at the End of the Age* by Dr. Wes Adams and Rhonda Hughley. Adams is affiliated with Mike Bickle’s International House of Prayer. According to Bill Jackson’s *The Quest for the Radical Middle: A History of the Vineyard* (1999), Bickle advocates much of the Latter Rain’s doctrines, has featured many New Apostolic Reformation teachers at his church, such as Rick Joyner and Bill Johnson, and has promoted NAR books, such as those of the “prophet” Bill Hamon and the “apostle” C. Peter Wagner. Dr. Adams, who Watt obviously admires, says that “a final global revival is promised in Scripture.” In a typical eschatologically-skewed, Latter Rain-fashion, this “end-time revival” is said to be the time of a “vast spiritual harvest of souls” and the completion of a “pure

and spotless Bride for the Bridegroom” which is the “final preparation” for the “return of His Son!”

INFLUENCES

In Rising’s interview called *Jim Watt recalls the LRM's earliest history*, Watt speaks of the value and impact of Manifest sons of God “prophet” Franklin Hall’s *Atomic Power with God Through Fasting and Prayer*. Watt also talks positively about the “prophet” William Branham and his “visions” of the people he would pray for. We are told that “100% were healed” if Branham “saw them” in his “spirit” ahead of time, “50% if he didn’t see them ahead of time.” This is not a great track record for someone purported to have a ministry of “divine healing.” According to Watt, George and Ern Hawtin were “astounded” by what they saw Branham do, along with his teaching that “demons had to be cast out” before some healings would be “effective,” which was “new to the Latter Rain brothers.”

In his “Two are Better than One” email, Watt references the following teachers and concepts in a positive light: a “prophetic message” was given by Mike Bickle at IHOP in Kansas City, which gave Watt “confirmation” that “an unprecedented great revival is coming to the earth!” Watt promotes *God's Chosen Fast*, authored by “Shepherding Discipleship” leader Derek Prince. Watt praises “Positive Confession” pastor Dr. “Paul” David Yonggi Cho, New Apostolic Reformation “prophet” Jack Hayford, Manifest Sons of God teacher Kelley Varner, and “Shepherding Discipleship” ministers Juan Carlos Ortiz and Bob Mumford. All are given a moment to shine. Watt claims that Latter Rain “prophet” and Manifest sons of God teacher Bob Jones “shared some significant insights” when he said that “the wells of 1948,” meaning the beliefs and practices of the Latter Rain, “needed to be redug.” Watt was then commended by Jones, who said that Watt had “insights that would be helpful.” Jones also “verified” that a “revival of the Latter Rain” movement and its essential doctrinal ingredients will “usher in the kingdom.”

Interestingly, Watt says that his first “spiritual mentor,” a Jewish woman named Mary Bertha Alquist, told him that “the Lord wanted her to share” her understanding of “the Feasts of the Lord” with him. What she told Watt sounds strangely similar to ideas more at home in the Esoteric World, as seen in the three “heavens” of the second *Book of Enoch* where Enoch is said to have gazed down upon Paradise, the location of “the tree of life.” Establishing an Open-Door

Doctrine for the theme of Deification Based on the Big Lie, later to be used in Manifest sons of God teachings, Alquist said that the “Feasts” were “grouped in three’s, Passover, Pentecost, and Tabernacles.” As a reminder, the 17th century “prophet” Jane Lead, who was undoubtedly influenced by the Jewish mysticism of Kabbalistic writings and the “spiritual alchemists,” and who passed on some of these influences to the Latter Rain and Manifest sons of God ministries, also taught about the “Feast of Tabernacles” in the same context of a deifying “third” spiritual experience. During the 1948 “Revival,” Watt followed Alquist’s lead and taught this same doctrinal construct to students at “the Sharon Bible College.” He says that “George Warnock audited the class” and, as a result, the Holy Spirit “would not give” Warnock “rest until in 1951 he wrote his book, *The Feast of Tabernacles*.” It is worth asking if Alquist had had any contact with the Kabbalah or other texts of Esoteric World, considering her Jewish background. This question is perhaps a moot point, but it is potentially significant based on the nature of her teachings about the three “Feasts,” her influence on Watt, and in turn on George Warnock, which may have led to the writing of *Feast of Tabernacles* which was a Kabbalistic-like book, at least generally speaking.

ONGOING REVELATION

Apparently missing the point concerning the problems with doctrine and “divine inspiration” that have plagued those influenced by the Latter Rain movement, Watt naively says “if you walk in the Spirit without the clear balance of the Word, you can end up in heresy.” The naiveté displayed by this half-true position accounts for Watt’s appraisal of the Latter Rain “apostle” George Hawtin and his teachings. Watt completely understates just how far-gone George Hawtin is in his theology when he compares him to “King David of old.” Watt asks, “Did David walk perfectly” in his relationship with God? “No,” he answers, “And neither did George Hawtin or any other human being.” If this were to be used as the means of setting the bar for Truth, and of using “discernment” when confronted with “every wind of doctrine,” then we might as well offer the free get out of jail card to influencers like Jim Jones, Charles Manson, or any other “wolf” in “sheep’s” clothing who speak lies for their own personal gain.

On the topic of “walking in the spirit,” George Warnock, author of the influential *Feast of Tabernacles* and a student of Watt’s, said that “one glorious thing about the realm of the spirit is that there is nothing stagnant or monotonous.” It is a

place where “one is introduced into this glorious realm, where there is ceaseless progression and activity.” According to Warnock “the time has come” to “remove the veil from God’s secrets and initiate His people into the mysteries of God.” This is the kind of language that you would be more likely to hear in the Esoteric World. But the shoe fits well, and those, like Warnock and many others in the Latter Rain movement who have been influenced by the 17th century “prophet” Jane Lead, wear it as they trod through the many false doctrines that they encounter, or create, through their stance on Ongoing Revelation. As for Watt, his attitude toward Warnock remains favorable, and is therefore is still problematic.

EXTRA-BIBLICAL SOURCES OF INSPIRATION

In “Two are Better than One,” Watt says that Ivan Panin, who “mathematically proved” the “absolute inerrancy of God's eternal Word of 66 books,” is “GOD'S GIFT TO CHRISTIANITY THROUGH RUSSIA.” It turns out that Panin “had nothing but praise” for the help of “Brook Foss Westcott and John Anthony Hort,” saying that without them he “could not have really done his work.” He added that “however guilty these two men may have been in their involvement with the Occult,” a “diamond is still a diamond even if it is found in a mud-hole.” During the thirty years it took them to complete their revision of the Greek New Testament, “they remained involved in the Hermes Club,” which was dedicated to the study of the themes of the “perennial wisdom” found in assorted Neo-Platonic and Esoteric-based groups. They were also active members of “The Society for Psychical Research” and “Spiritualist groups that attempted to contact the spirit world.”

Watt tells us that “Blood comes genetically through the father, not the mother. It was not through Mary that Jesus' blood-atonement became efficacious - but the pure and sinless blood of God.” To the contrary, in *Fundamentalists and the “Incorruptible” Blood of Christ*, John MacArthur, Jr. is quoted as saying that “The Apostle John warns against Gnosticism” or “any doctrine which denies the *complete* human nature of Christ.” An example of this denial of the human nature of Christ is “claiming His blood is divine.” This, according to MacArthur’s understanding of scripture, “is of the spirit of antichrist.” The early “church father” Athanasius likewise expressed “the importance of a true Christology” by stating “What He did not assume, He could not redeem.”

DEIFICATION BASED ON THE BIG LIE

Watt sounds similar to George Warnock when he says that we should, “like David, enter in to sit before the Ark of the Covenant” to “worship God.” He says that we should not “stop at stage one,” the saving faith of salvation, or “stage two,” the “Feast of Pentecost,” which is the “baptism of the Holy Spirit with evidence of speaking in tongues.” Instead, we are to “press on” to the “Feast of Tabernacles,” which is the “final goal” when you will “be possessed by all of God.” This is completely aligned with Watt’s fellow Latter Rain participants who he has lightly slapped on the wrist for being naughty, even though they have “gone on” to the “extremes” of the Manifest sons of God doctrines.

Sounding somewhat like the Gnostic Valentinus, George Warnock and a host of other Latter Rain/Manifest sons of God-inspired “sonship” teachers, Watt says that the “Outer Court” represents “the body,” the “Holy Place” represents “the soul,” but “when we pass on through” the “Riven Veil into the Holy of Holies” we will, like David, find “union with the Spirit of God Himself.”

Like the elitists of the Manifest sons of God ministries he claims to have disavowed, Watt speaks of “the secret” of all “overcoming saints,” the “high calling” which the “vast majority of professing believers know little of.” Similar to Kenneth Copeland and Bill Britton, Watt says “Jesus emptied Himself of the prerogatives of Deity when He came to earth and functioned as a 100% man of faith - so that He should be a perfect example for us.”

ANGELS?

In “Two are Better than One,” Watt says “we all need to be sensitive to the unseen world in which God and His angels and saints dwell.” He cites H. A. Baker’s *Visions Beyond the Veil* as inspiration on this count. Watt then gives an example of this growing “sensitivity” at the “60th Anniversary Celebration of the Latter Rain Revival,” where he said that there will be spiritual “revelation through worship.” And to signify that the worship and revelations are “of God,” “angels” will “begin to fill every worship house.” Elvin Gladney, who Watt glibly considers “an apostolic prophet or a prophetic apostle,” spoke at this same “Celebration” of the “Latter Rain Revival.” Sounding like Jane Lead, the “prophet” Bill Hamon or any other Manifest sons of God teacher who claims that “heaven” will be “brought

down” to earth, or like Bill Britton and Royal Cronquist who specify that “heaven” is “composed” of “angelic” beings in the “cloud of witnesses” who will be “brought down” to earth, Gladney said “we declare that revelation” will “come as the angels descend on houses of worship,” just the way it happened for Watt “64 years ago” in the Latter Rain. Are we to believe that a questionable “restored” form of “praise and worship” that brought the erroneous, “restored” “revelations” of the Latter Rain and the Manifest son of God was airmailed to Christians seeking “more of God” by “angels”?

On the issue of invoking the presence of “angels” during “praise and worship,” Watt says that the book *40 Years of Signs and Wonders in the Life of Mrs. Maria Woodworth-Etter* was lent to him in 1944. She said that “angels came down and joined with the human singing.” Watt claims that “the Spirit clearly spoke” to him and let him know that “In the not-too-distant future” he would see “the Heavenly Choir restored.” Watt says that “God restored” this “form of worship” with “the Latter Rain in 1948.” According to him, such “restored” worship “excites the angelic hosts” and “causes them to join in.” Using an often-quoted, out of context scripture, the “angelic hosts” are caused to “join in” since “God inhabits the praises of Israel.”

According to this mis-handling of scripture, the “presence” of “God” is thus magically summoned, or as the Esoteric World would say “invoked,” which “brings heaven and earth together.” This idea was not new to Watt since he had been prepped for it by reading about the “heavenly choir” in the previous revivals of Ruth Maria Etter-Worthey. Ern Hawtin, brother of the “apostle” George Hawtin, told Watt to “get the thing going.” In other words, for the “supernatural phenomena” of the “heavenly choir” of “praise and worship” to be “restored,” God needed some “help.” So “God” told Jim to start by “singing hallelujah” and to then just “launch out” and let the “spirit takeover.”

Watt, in accordance with a favorite Latter Rain preoccupation, provides what he apparently thinks all Christians need; further instruction on the nature of demons. Coming from Latter Rain roots, and with a great admiration for the “prophet” William Branham and his “ministry” of “healing” and “casting out demons,” this comes as no surprise. For example, Watt speaks about Raphael Gasson with approval. What about Mr. Gasson’s ideas has drawn Watt’s attention? He applauds Gasson because prior to becoming a Christian, he “perfected the art of

mediumship to the highest degree” and spent “up to 16 hours a day for 10 years to perfect the manifestation of ectoplasm.” Watt claims that Gasson “unveils Satan and his demonic minions as clearly as any book that has been written” in his book *The Challenging Counterfeit*. In addition, like Manifest sons of God teacher, “apostle,” and student of the occult, John Robert Stevens, Gasson recommends that Christians “reclaim” what has been “counterfeited” by the devil and strive to become “a selfless channel” “possessed” by the Holy Spirit.

In the context of other Manifest sons of God teachings on the “cloud of witnesses” “descending” to “tabernacle” within the “Bodily Vehicles” of “chosen vessels” in order to become “glorified,” “sinless” “manifest sons of God,” the use of the words “channel” and “possess” take on interesting overtones. In fact, more than one Manifest sons of God teacher has adopted the same terminology of “channeling” and “possession” to indicate, as the 2nd century Gnostic Valentinus did, the deifying event to be brought about by their relationship to, and future encounter with, “angels.” In addition, the push to “reclaim” what has been “counterfeited” by the devil should be seen for what it is; a smokescreen which hides lies and disarms the vulnerable. It is a trick that every false prophet, from Kenneth Copeland to Bill Britton, has used to cover the darkness which they emit with a false light which blinds their followers. Evidently, this old sleight of hand maneuver has also taken Watt for a ride.

Watt sounds as if he has been influenced by fellow Latter Rain participant Lester Sumrall, or by Frank and Ida Mae Hammond’s *Pigs in the Parlor: A Handbook for Deliverance from Demons and Spiritual Oppression*. The authors credit their publication to the valuable insights of “Shepherding Discipleship” teacher Dereck Prince, who Watt has been shown to commend elsewhere in this critique. Watt’s preoccupation with misinformation is continued when he shares the “RULES FOR CASTING OUT DEMONS,” which he says he “gleaned from Rev. Jim White, in April 1963.” Evidently, it’s “against the rules” to “pray publicly for the demon-possessed,” or to “SHOUT at demons,” which, according to the enlightened Rev. White, is an obvious “a sign of defeat.” On the other hand, you are encouraged to, like Latter Rain “apostle” John Robert Stevens, “learn from converted mediums” who have “white angels” which are the “most powerful” since they are demonic “angels of light” that “primarily work in churches.” Also, keep in mind that “Pentecostal churches attract the emotionally unstable, but this is not necessarily a demon.”

From the Fringe of the Far-Right

INTRODUCTION

We now take a sharp turn to the Right which, ironically, actually turns out to be a simultaneous turn to the Left to collect a totality of totalitarianisms, just as East meets West, and Esoteric meets “Christian.” While on this be-all-things-to-all-men, syncretistic journey, the fringes of the far-right bring together a multitude of themes of the Converging Apostasy. This is due to several key points where ideologies that at one time would have been seen as more than strange bedfellows collide and coalesce. For example, the world of Neo-Nazi, Alt-Right, and white-supremacist Christian Identity, traditionally products of the KKK-variety of the extreme far-right, have been permeated with Vladimir Putin’s goals to “bring down” the democracies of the “West,” make Russia “great again,” and institute a pan-global rule of “white power” with a “restoration” of the “Perennial Wisdom” of “Traditionalists.” Along the way, the far-right has absorbed a considerably number of themes from the Esoteric World through the teachings of Savitri Devi, Julius Evola, Alexander Dugin, John Lamb Lash, Wesley A. Swift, and Richard Spencer. Swift is of particular interest in that he taught typical Manifest sons of God doctrines along with occult-infused racist ideas through his brand of Christian Identity.

Due to the insatiable hunger for “new revelations” which invariably lead to Extra-Biblical Sources of Inspiration, many Manifest sons of God leaders, like George Hawtin, Royal Cronquist, J. Preston Eby, Eldon Purvis and, perhaps to a lesser degree, David Ebaugh, have introduced the same racist, occult-infused teachings that their brothers in the more politically-based branches of the Converging Apostasy. In other words, a gathering of concepts from the Alt-Right, the Esoteric World and Manifest sons of God ideologies are all finding a place to sit together at the table, so to speak and, to a growing extent, their factions have begun to overlook the inconsequential differences that have kept them apart. This allows them to work in a unified field of diversity toward the same basic goals.

A Thematic Critique of the Teachings of Eldon Purvis

BACKGROUND

Up to this point, I have placed major importance on the Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned. For this reason, I will start with Eldon Purvis, a true double-faced purveyor of the lies of both Manifest sons of God doctrine and the far-right hatred of Christian Identity. Purvis is significant as a conduit through which the converging strands of Apostasy are knit together. He functions as a bridge, or an open door, through which those who have been influenced by the Latter Rain movement and the Manifest sons of God doctrines, with their pervasive pursuit of chasing after “ongoing” revelations of “present truth,” are able to “move on” to the Esoteric-laden world of Christian Identity and the Alt-Right. He unites those with Latter Rain/Manifest sons of God backgrounds with adherents of the white-supremacist concept that “Anglo-Saxons” are to be “identified” with “ancient Israel.”

As a side note, it is typical to hear people who have been influenced by this particular accumulation of false doctrines, such as Latter Rain founding father Franklin Hall, to use the “sacred names” of “Yahweh” for the Creator, and “Yahshua” for the savior Jesus. In addition, those who have taken the “next step” by “identifying” “Anglo-Saxons” as the “chosen” race, but who are also steeped in the doctrines of Manifest sons of God theology, like Royal Cronquist, have been known to appropriate the Jewish “Feast of Tabernacles” for themselves, celebrating in an annual gathering of people associated with the movement. This sends the signal that the “Feast of Tabernacles” does not belong to “Christ hating” Jews and, simultaneously, foreshadows the expected experiential “third salvation” when the “manifest sons of God” are “clothed” with the “immortality” that “descends” as the “New Jerusalem” which is composed of the individual spirits of the “great cloud of witnesses,” the “corporate Christ” in the “heavenlies,” those who “without us” cannot be “made perfect.”

THE CONTINUING SAGA OF THE LATTER RAIN

While Purvis was with *New Wine* magazine, he “identified with the Latter Rain revival.” For Purvis, this included a “restoration of God's presence” with his people and a “return” to the “Davidic pattern of praise.”

DEIFICATION BASED ON THE BIG LIE

Purvis absorbed the Latter Rain's main points of "emphasis," which were "the restoration of the church" and "the manifestation of the sons of God" who were to "prepare the church" for the "second coming of Jesus" through His "overcomers."

TAKING DOMINION

Further Manifest sons of God residue that rubbed off on Purvis through his affiliation with the Latter Rain movement was his reception of an eschatology that says that the "manifest sons of God" are "destined" to "establish His Kingdom on Earth" and "rule and reign" prior to the return of the literal, personal, individual Jesus Christ.

ON RACE

In the early 1970s, Eldon Purvis' New Beginnings Fellowship began publishing a monthly periodical called *New Beginnings* along with running a book distribution service. Since his death in 1990, his wife Nancy Purvis has continued publishing *New Beginnings*, which has made available an assortment of Manifest sons of God, Alt-Right, and white-supremacist materials. Some of the more interesting and significant works include *The Witness of the Stars* by E.W. Bullinger, *The Challenge of the Great Pyramid* and *Segregation: a Divinely Ordered Precept* by Howard Rand, and books by Manifest sons of God teachers Kelly Varner, Speed Wilson, Ray Prinzing, Noreen Nichols and David Ebaugh.

Purvis also made available Holocaust denier David A. Hoggan's *The Myth of the Six Million*, *The Protocols of the Learned Elders of Zion*, an infamous book that has inspired anti-Semitic conspiracy theories, occult-influenced Christian Identify preacher Wesley A. Swift's *The Sword of Truth*, Dan Gayman's *The Two Seeds of Genesis 3:15*, *Do All Races Share in Salvation: For Whom did Jesus Christ Die?* and *The Theocratic Kingdom*, Jack Mohr, author of *Satan's kids!: Facts every American Christian should know about the international Jewish conspiracy to control you and the world*, and William Grimstad, author of *The Six Million Reconsidered: Is the 'Nazi Holocaust' story a Zionist Propaganda Ploy?* Swift, Gayman, Mohr and Grimstad are all reported as dangerous racists who have either inspired or participated in perpetrating hate crimes. When I talked with him on the phone,

Purvis was cryptic when it came to direct questions about doctrinal matters, telling me that the Lord was about to make “a great sifting” and do a “quick work.”

A Thematic Critique of the Teachings of Wesley A. Swift

Why is the information that I've provided about the Sacred Purge of any significance for this report? For one thing, it sets the stage and provides a context from which to examine the teachings of Wesley A. Swift and how his ideas relate to and cross-pollinate with both the Manifest sons of God doctrines and the goals of many in the Esoteric World. The teachings of Wesley A. Swift act as a conduit through which the convergence of Esoteric-infused racist ideas and "present truth" Manifest sons of God doctrines are facilitated.

Ella Rose Mast makes Swift's Christian Identity sermons and books available at her christogenea.org, a clearing house of white-supremacist and Neo-Nazi materials. As has been said previously, Christian Identity states that the "identity" of God's "chosen race" is the Anglo-Saxon "white," or "Aryan," people who are considered "superior." Therefore, all other races are the enemies of God. In addition to giving racist materials such as these a platform from which to be spread in the Alt-Right, "white power" world, Mast also puts in a plug for some of her own Esoteric-based teachings at the website. For example, she promotes her tapes on "Qabbalistic Cosmogony," the Gnostic "*Gospel of Thomas*" and the "SECRETS OF THE ZODIAC."

She also seems to imply a Plato-inspired position on reincarnation as she muses and meanders in an Esoteric fashion. She points out that things "return from whence" they have "come" and that "creation is a circle." She states that the "dot in the center of the circle is also an emblem" full of symbolic meaning. She's right. It is used in Esoteric literature to denote the deifying merger of all "opposites," including "male and female," "above and below," "spirit and matter" and Christ and Lucifer. It represents self-deification in the "cosmic womb," what the 2nd century Gnostic called the "consummation" in the "Bridal Chamber." Mast adds that "within this circle creation and dissolution" take place. This is a process that Esotericists and Satanists like Eliphas Levi, Medieval "spiritual alchemists," and others on the "left-hand path" say they follow to regain their "pre-existent" status. They claim to seek the "philosopher's stone" in the "great work" of self-deification, and attempt to "invoke" "angelic" spirits to aid them in this process, making reference to "loosing and binding."

It is interesting to note the similarity this theurgical-like practice and its goal of manipulating matter has with the spiritual practices exhibited and the terminology used by “Word of Faith,” or “Positive Confession” teachers, such as Kenneth Hagin, Kenneth Copeland, et al. Metaphorically, Mast says that the dot within a circle also symbolizes the “Cosmic egg” which “is not to be broken” until “all things return to their ultimate cause.” Apparently alluding to those awaiting the “manifestation of the sons of God,” she adds that it might also refer to the upcoming time when “all things are put under HIS feet.” In the “ancient Qabbalistic schools,” she goes on to say, it is taught that “at the last” we will “return” to our “angelic,” deified, “pre-existent” status of “I Am.”

BACKGROUND

Wesley A. Swift uses a wide variety of Extra-Biblical Sources to create his teachings. They include myths about the “superiority” of the “Aryan” race, Atlantis, Stonehenge, the Druids, the writings of the “great prophet” Horus, the Egyptian *Book of the Dead*, the *Zohar* of Kabbalistic teachings, and the writings of the Dead Sea Scrolls. He references the *Apocalypse of Paul*, *The Book of Enoch*, Astrology, Ufology and the “witness of the Pyramids.” He says he’s familiar with *The Aquarian Gospel of Jesus Christ*, Rosicrucian writings and those of the founder of the Theosophical Society, Helena Blavatsky. He, like many other teachers of “end-time” truth, refers to the imminent arrival of the “kingdom of God” by using terms such as the “New Order” and the “New Age.” Obviously, this in itself does not say that he is a “new age” teacher. But when taken in the context of what he *does* teach, and the sources which he references, the fact that he routinely uses this wording to designate the “Aquarian” age becomes a point of interest. Out of this smorgasbord of ideas he forges a belief system that includes many of the Pieces of the Puzzle of the Converging Apostasy.

SWIFT IN A NUTSHELL

I have to admit I use the word “nutshell” for good reason when critiquing the often unhinged “thought” of Swift. However, like all of his comrades on the “far side” of theology, his ideas can be broken down to their essentials, revealing the themes of the Converging Apostasy they hold in common. As an introduction to this topic, I start with the so-called “Mystery Religions,” along with Plato, which provided much of the ideas that Gnostics, like the 2nd century Valentinus, mixed with Christianity to create their syncretistic systems of thought. Swift, like

Esotericists Helena Blavatsky in the 19th century and Alice Bailey in the 20th century, says that these “Mystery Schools” passed on the basic truths that form the Christian Identity belief system. And, according to Swift, the spiritual descendants of the Mystery Religions found in the “true Church” are composed of racially superior “Aryans” destined to “rule and reign.”

One of the Esoteric-based “truths” Swift teaches is that the “sons of God” were “pre-existent,” “celestial beings,” a Spiritual Hierarchy-like “plurality of Gods” known as “the Elohim” who resided in the “Throne of God” located in the constellation of the “Pleiades.” According to Swift, there are “brothers and sisters” not yet “embodied” who are “Watchers,” “ministering spirits,” that guide the “true Church.” They are the “army of heaven” which will “unite” with the “army of God” on earth when they “return” at the “manifestation of the sons of God” to help “execute judgment” and establish the “kingdom.” This will end in the death of the “enemies of God,” which prominently includes the Jews. These “sons on light” will usher in the “New Age,” the “Age of Aquarius,” in which the “immortal” “sons of God” will “rule and reign” with a “rod of iron.”

The “sons and daughters of God,” who make up one “collective Christ,” will come into a “perfected,” deified state through connecting with the “Shekinah Glory,” being “clothed,” or “enveloped,” with their spiritual “bodies of light.” These “bodies of light” are “waiting” in the “heavens” for the “manifestation of the sons of God,” at which time they will once again be allowed to be “incarnate” on the earth. Being “clothed,” or “enveloped” in this symbiotic way, will empower the “manifest sons of God” to work mighty “miracles.”

The “Sons of God” will be the “saviors of the world,” bringing about the salvation and “restoration of all,” including Lucifer who fell from heaven when he “refused to worship” them, the “sons of light,” whom “the Elohim” had chosen to be “embodied.” Next comes the “restore all of creation.” This ultimate “reconciliation,” though, is given with the fork-tongued caveat that a “universal,” “spiritual” salvation will come only after the necessary physical removal of those who are unfit for the “kingdom.”

And even though the “sons of God” will have to kill those who fail to accept them and their “theocracy,” as Hitler had to do, the Jews and all other “undesirables” will, at some point or “incarnation” in the future, have “another chance” after a

“cleansing” stay in a figurative “lake of fire.” Then “all flesh” who “remain alive” will be “enveloped,” or “overshadowed,” with the “Shekinah Glory.” This is the “heavenly house,” the “cloud,” the “New Jerusalem” composed of the individual spirits of those in the “great cloud of witnesses,” which will “descend” that an emanation-like “collective” God may again be “embodied” on earth.

It is this “plan of the ages” that Enoch supposedly passed down as the “blueprint” which “the Elohim” would follow to bring “all things together” in “One.” These “truths” were then passed on and preserved through the “Wisdom Schools.”

ENOCH AND PRE-EXISTENT SPIRITS

Swift makes frequent reference to a belief common in the Esoteric World, saying that God carried “Enoch” into the “heavens” where “angels” taught him, among other “secrets,” how to build “the great witness of the Pyramid.” *The Book of Enoch* is also cited often by preachers influenced by the Latter Rain movement, like the “prophet” William Branham, who followed “ongoing revelation” into “deeper truths” and Extra-Biblical Sources of Inspiration. *The Book of Enoch* equates the “sons of God” with “angels” and associates both with “immortality” and the action of carrying out the “judgment of God.” According to p. 71 of P. B. Decock’s *Holy ones, sons of God, and the transcendent future of the righteous in 1 Enoch and the New Testament* (1983), 1 Enoch teaches that the phrase “holy ones” refers “both to angels and to the righteous.” On p. 74, the themes of Deification Based on the Big Lie and the Sacred Purge come together through those who reach “divine sonship” of the “angels.” For example, they will achieve an “immortal status,” gain secret “knowledge of the heavenly mysteries,” and “execute judgment” in an “eschatological vindication.” On p. 77, according to Decock, “divine sonship” will not only give the “holy ones” the “gift of immortality,” they will also “become like the angels” and will “shine as fiery lights.”

On p. 22 of Swift’s *Michael – Prince of Space*, it is said that “celestial beings” were, according to p. 3 of *The Dawn Of A New Day* (17th August 1964), the “special Angels” who gave Enoch his “knowledge of science and technology.” On p. 9 and 10 of *Judgment Day* (21st September 1965), we learn that Enoch “came back and wrote these things” in the Gnostic *Apocalypse of Paul*. On p. 6 - 8 of *The Star Of Destiny* (24th December 1961), Swift tells us that Enoch, known as “Hermes” by the Greeks, was also given “spiritual instruction” in the pre-Gnostic “Wisdom

Schools,” commonly known as “Mystery Religions,” about how to build the Egyptian city of On “according to the Zodiac.”

In *Knowledge Of A New Age*, (9-3-61), we learn that a “re-awakening” to “God’s plan” and the “knowledge of a New Age” includes the idea that the earth will “be governed differently” and that all “transgressions” will be “swept from the face of the earth.” In the context of his other teachings, and those of both the Manifest sons of God doctrines and ideas widespread in the Esoteric World, it is not unfair to say that he includes the people who are deemed “transgressors” when he says that “transgressions” will be “swept from the face of the earth.” This “purge,” which begins on the inner, personal level and then extends outward to the Church and society, is introduced by saying that all of “creation” “groans” to be “delivered” from its “bondage” to “sin and death” through the “manifestation of the sons of God,” which we are told is one of the “deep things of God” that circulates in “present truth” ministries.

On p. 12 of *The Time Of Reconciliation* (3rd June 1963), Swift teaches an idea similar to that of Plato and the Mormons, saying that “before the foundation of the world” there were “discussions” in the “Celestial realm” about “what was going to happen in the earth,” and “you volunteered to come down for the restoration of God’s Kingdom.”

On p. 3 of *The Mystery Of Melchizedek* (21st August 1966), Swift references one of the scriptures often used in “present truth” and Manifest Sons of God ministries which functions as an Open-Door Doctrine to Plato-like teachings on the “pre-existence” of the “Sons of God” who will be made “manifest” to usher in “the kingdom.” He states that we were present “in the days when the morning stars sang together and the Sons of God shouted for joy.” This is also an Open-Door Doctrine to the morphing of “pre-existent,” “angelic” “sons of God,” like Enoch and Melchizedek, into something in basic agreement with the Esoteric-based concept of the “ascended masters” of the “Spiritual Hierarchy,” also known as the “chain of beings,” “Jacob’s Ladder” and, similarly in Manifest sons of God circles, the “great cloud of Witnesses.”

Sounding like the vast majority of those in the Esoteric World, he gives primary importance to the constellation of the “Pleiades,” saying that it is the “center of the Universe” and the “THRONE-SEAT OF YAHWEH” who sits in the plural

“COUNCIL OF THE ELOHIM.” Coupled with this perspective is the Plato-like teaching that when we lived in our “pre-existent,” deified state, we had supernatural powers and knowledge “yet to be developed to its fullest extent on earth” because they have been forgotten. This should ring a bell with anyone familiar with the “Akashic records,” a supposed compendium of all knowledge similar to the Biblical “Book of Life,” which was reportedly accessed “psychically” by Edgar Cayce and promoted by Helena Blavatsky. Manifest sons of God teacher David Ebaugh may have been referencing this idea when he made mysterious, convoluted statements about the “Volume of the Book.” By way of contrast, Swift makes things clear when he says that the will of the plural “COUNCIL OF THE ELOHIM” is to be fulfilled by our “transfiguration” to a “glorified” state because, as is similarly stated by Joseph Smith and several Manifest sons of God teachers, “when God has a family, they are also going to be Gods.”

On p. 17 - 20 of *Michael – Prince of Space*, we learn that “records of the ancient past,” which Swift neglects to cite, talk about God-like “beings,” the “CELESTIAL CHILDREN OF GOD.” Swift identifies these “Sons of God” as the supernatural, “angelic,” “pre-existent” “beings” who came from the “Pleiades.” He then says that they will “return,” like the “Watchers” spoken of in *The Book of Enoch*, at the “manifestation of the sons of God.” As I have stated before, this is said to be the deifying Big Event synonymous with the “externalization of the Hierarchy” spoken of in the Esoteric World. In *The Christian's Responsibility In The Day Of The Lord* (8-2-62), we see that “the blueprint of the Kingdom” is much like “the Plan” of the “One” whom Alice Bailey refers to as “the Christ.” According to Swift, the ultimate goal of the plural “Elohim” is to “transfer” these deified “sons and daughters from heaven to earth,” those who we learn on p. 8 of *Judgment Day* (21st September 1965), are a “Celestial people” with a “body of light synthesized in the heavens.”

On p. 2 of *The Woman Clothed With The Sun* (4th April 1966), Swift preaches a sermon based on a scripture widely used in Manifest Sons of God ministries to promote the “birthing” of a “corporate Body of Christ” by “the woman clothed with the sun.” Symbolically speaking, it is she who “births” a “corporate man-child” who will be essentially deified prior to the return of the literal, individual, personal Jesus Christ. The “manchild-company” will then “take dominion,” “rule and reign,” and “execute all of the written” “judgments,” starting with the Church and then proceeding to the rest of society. He adds an odd twist, though, by saying that “Satan was cast out of heaven because he refused to recognize the

Eternal Sons of God” in “the bodies that God was preparing for them” which allowed them to become incarnated on earth. The ramifications of this odd little teaching are magnified into an Open-Door Doctrine leading to the theme of the Devil Reborn. In other words, Swift teaches, as will be shown later, that those who are “taken” in “death” through the ministry of the Sons of God are sent to another “realm” where they can be “refined” and made whole for the “Kingdom.” This results in a literal, physical Sacred Purge with the caveat that “all” will “eventually” be saved “spiritually,” including Lucifer and his fallen angels. By implication they are “reborn,” incarnated through “union” with, as Jane Lead said, the “Bodily Vehicles” of “prepared,” “chosen vessels” in whom they will, as Royal Cronquist said, take up their “abode.”

The basis for this sort of Benevolent Sacred Purge in cahoots with an elusive and illusory “reconciliation of all” can also be seen in the Esoteric World. It is fleshed out through the combination of the doctrine of “karma” with the second chance of “reincarnation,” and the perceived “need” to remove those uncooperative “separatists” who, through holding on to their “negative,” “closeminded” “dogmas,” are like a “cancer” on “Mother Earth.” In other words, through “karma” you get what you’ve got coming, but through “reincarnation” you’ll have another shot, so don’t sweat things and don’t pity those who don’t “make it” and are killed. By not supporting the agenda, which is seen as necessary to “save” the planet, many in the Esoteric World consider Biblically orthodox Christians to be an “impediment” to the “inauguration” of the “New Age” and the “reappearance” of “the Christ” with his universally “acceptable” “world religion.” As a word of advice, just be sure to read the fine print before you pledge your allegiance.

On p. 9 of *The Heavenly Light* (19th December 1965), Swift truly baffles and raises eyebrows when he says that “Enoch recorded” the “Mystery of Law” that aligns “Saturn and Jupiter,” “one of Satanic power, and one of Divine power,” which will “come together in conjunction.” This sounds like the multitude of references in the Esoteric World to a consummating “reconciliation of opposites,” including Christ and the Lucifer-like “goddess” “Sophia.” Just as when Jesus said that the “rocks and stones” would cry out in praise of him if people were reticent at his triumphant entry to Jerusalem, it appears that Swift, like a doctrinally deaf, dumb and blind clod, has spoken the truth in spite of his many lies and deceptions. As has been stated elsewhere, the co-mingling of “light” and “dark” present in the

teachings of the “Christian” and “Esoteric” versions of the Converging Apostasy, in the end, equal nothing more than death and a whitewashed Devil Reborn.

As was stated before, the importance placed on the “Pleiades,” as the location of “pre-existent,” “angelic,” deified “Sons of God” who are to “return” to earth, is a concept that runs parallel with that taught by the 2nd century Gnostic Valentinus. What the “Pleiades” is to Swift and numerous others, is very similar to what Valentinus called the Spiritual Hierarchy-like “Pleroma” of “angelic” beings. It sounds similar to what writers from the Esoteric World, like 19th century theosophist Helena Blavatsky, called “Ascended Masters” and like what 20th century “Christian esotericist” Alice Bailey called the “Spiritual Hierarchy.” It is also what 17th century “prophet” Jane Lead and the Manifest sons of God teachers affiliated with the Latter Rain movement of 1948 called “ministering angels” in the “great cloud of witnesses” who will “return” to be “united” with the “corporate Body of Christ” on earth so that “God’s two armies” will be made “One” and God will be “all in all.”

THE SACRED PURGE

On p. 7 of *The Dawn Of A New Day* (17th August 1964), Swift states that “the time has arrived” for the “mighty manifestations of the sons of God.” They will “awake to their responsibilities” to carry out the “great and terrible” “Day of the LORD” in which the “ungodly shall be as stubble.” On p. 3 of *The Glory of God* (10th April 1955), Swift says, in agreement with most Manifest Sons of God ministries, that this “Day of the LORD” will be the “time of transition” spoken of by the apocryphal writings in the second chapter of the “prophet Joel.” In keeping with this train of thought, and seeming to quote Bill Britton and other Manifest sons of God teachers, we are told on p. 27 of *The Sword Of The Lord* (4th August 1961), that “God said” we are his “battle axe and weapons of war.”

On p. 16 and 17 of *Judgment Day* (21st September 1965), Swift sounds like any typical Manifest sons of God teacher when he says, “For as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man.” At that time the “overwhelming armies” of God will remove “the enemies from the face of the earth.” This point is reiterated on p. 7 of *The New Order Of The Ages* (9th December 1961), where it is stated that the “New Age” will be “governed differently” than what we have known in the past. Swift says that “all

transgression,” and by implication “transgressors,” will be “swept off the face of the earth.”

On p. 12 and 13 of *The Manifestation of the Sons of God* (15th September 1968), Swift becomes more specific about the agency through which “removing” evil and evildoers will take place. He says that “all creation is waiting for the Manifestation of the Sons of God,” “waiting for immortality to return to the sons” who “will purge out all” who “should not be there,” thereby releasing creation from its “bondage” to “sin and corruption.” Again, sounding like the 17th century “prophet” Jane Lead and Manifest sons of God teacher Bill Britton, Swift states on p. 12 of his *The Heavenly Light* (19th December 1965), that “the armies of heaven” will “join with the armies of the earth and all powers of darkness” will be “crushed.” On p. 16 and 17 we see that this will be “the cleansing of the earth” by “the sons of God” who are “the sons of Light.”

What we are told on p. 15 of Swift’s *When Mortal Puts On Immortality* (30th June 1960), sounds like many in the Esoteric World who buffer their harsh teachings on the unforgiving doctrine of “karmic law.” It is said that “karma” will direct the Sacred Purge and the “purification” of “Mother Earth,” with the addendum of the “good news” of “reincarnation” through which “all” are included in the ongoing “evolutionary process.” Running parallel to this concept, Swift says “Don’t worry about what we will do with all the people. There will be a lot of room on the earth when the mysteries of the Kingdom are all over. And it is not going to be you that is missing.”

As has been stated elsewhere, Manifest sons of God doctrine teaches that the “coming of the Lord” will be “in and through” his people who are identified as the “clouds” of “heaven” which is composed of the individual spirits in the “great cloud of witnesses.” They are said to be the “Shekinah,” “the brightness of his coming.” On p. 4, 6 and 9 of his *Shekinah Glory* (5th June 1966), Swift says that “He will come in His Shekinah Glory” which “will cleanse the whole earth” and usher in “the New Age.” On p. 12 - 14 he says that the “purging Divine influence” through his “many sons,” his “battle axe” and his “weapons of war,” will be the means with which he will “destroy” his “enemies,” the “sons of Darkness.” Swift makes it clear that “we will kill” to “save the Kingdom.” Sounding like Jane Lead, those in the Manifest sons of God, “present truth” ministries, and those in the

Esoteric World who have taken their cues from Alice Bailey, Swift says “Even so, they will be saved by fire.”

In other words, people will literally, physically die in the Sacred Purge which is to be carried out by “many sons” who will kill in their “ministry” of murder. But those physically “taken in death” will ultimately be saved “spiritually” in a “universal reconciliation.” In this way, the cold, hard facts of “executing judgment” are softened by a forked-tongue, “good cop/bad cop” approach. Coming from another angle, on p. 13 Swift puts it this way; “you will eliminate evil” when you put the ungodly and the Jews “into a dimension where they can’t do evil,” where “God’s Grace can work on them in the ages to come.” Jane Lead spoke of a “purgatorial” realm of the heavens as the location of “cleansing” “judgment” in the context of her take of “universal” and “ultimate reconciliation,” an idea not far from the Esoteric World’s doctrine of “reincarnation.” Does Swift’s position imply that he has gone hook line and sinker for the “deeper truth” of reincarnation? If so, he wouldn’t be the first to arrive at this doctrinal point of no return by blindly following the whims of “ongoing revelation” wherever it might lead.

On p. 25 and 26, speaking of the Jews and the rest of those he deems as the “ungodly,” Swift says “I’m never going to miss them.” Like others who preach the Manifest sons of God doctrines, Swift equates the “Sons of God” as the “angels” who carry out the judgment day when he says that “you are ministering spirits and you” are “a part of this great commission” of “cleansing” the earth.

As is rightly stated by FBI reports on “domestic terrorist” groups, a major concern with those who predict an upcoming “purge” is that they will become impatient. They are apt to become antsy as they wait for the inauguration of the “kingdom of God,” or the “New Age,” and take matters into their own hands. In other words, as is stated by Robert J. Lifton, psychologist and expert on totalitarian groups and “thought reform,” they may attempt to “force the end.” For anyone who is mentally and spiritually awake, the events that unfolded at the Capitol on January 6th 2021 should suffice as a grave warning of how things can play out while we as a Country are morally asleep. This desire to “force the end” is also easy to see through the writings of those who were influenced by the Latter Rain movement of 1948 and the Manifest sons of God doctrines which they spawned, and by their cousins in the Esoteric World. Swift joins the fray by stating that “God

didn't say you had to wait for that tare gathering," "we don't have to wait for the Angels to do all of this." For him, "tares" are those who are to be eliminated and are, both figuratively and literally, "thrown into the fire." Swift adds to this idea by taking a turn toward "Christian" astrology on p. 18 of *Jerusalem - Old And New*. He says that "in the sign of Aquarius" God will "send his ministering spirits" which will be composed of "a mighty army" coming "out of the heavens" to "rule" with a "rod of iron." These "hosts of heaven" will be "joining with you" as "you battle the forces of anti-Christ." We are reminded, however, that we are "not to wait for God to come and do it for you."

Swift comes in for his final approach to making a landing in an even deeper pit in the Land of Darkness when, on p. 20 and 28 of *We Are Not Alone* (4th April 1964), he says "God had no problem" in the Bible with the "elimination of the enemy." The "Luciferian sons," says Swift, "shall be lifted away to other areas where they are better adapted to the training that they need." Who are these "enemies of God who are to be euphemistically "lifted away"?" On p. 25 of *Gathering Of The Tares* (13th January 1963), we are told that it is "the Jews" who "will be carried away to the constellation of Ara" which, according to Swift, is "sometimes called THE LAKE OF FIRE." How are the Jews to be "carried away?" Just like unbelievers, the "ungodly," and those in the Christian world who "hinder" the "work of God" will be removed, or "carried away"; through physical, literal death, "mercifully" killed so that in the "purifying" "lake of Fire" they may, like the Devil and his fallen angels, be eventually "saved" spiritually. Is it any wonder, then, when on p 13 of *The New Order Of The Ages* (9th December 1961), Swift tells us that "the enemy," meaning the Devil and his Jewish disciples, "talks about not liking the Swastika"?

Swift has aligned himself with Hitler, the Nazi Party, and the doctrines of hatred of the Jews which were inspired by the teachings of the 2nd century Gnostic Valentinus and given voice through Esotericists Helena Blavatsky and Alice Bailey, and in numerous "present truth" ministries who have followed "ongoing revelation" "outside the camp" of sound doctrine and sane thinking. By doing so, it seems clear that he has kept his ears open to hear whatever the true "enemy" has had to say. On p. 19 and 20 he convinces us of this unbridled hatred when he says "you have to eradicate the enemy." Seeming to quote several in the Manifest sons of God ministries, Swift promises that those who oppose the introduction of the "New Age" will "drop dead when they reach for the sons of God." This

ministry of death will qualify as part of the fulfillment of the “greater than Jesus” “miracles” to be “performed” by the “Sons of God.”

DEIFICATION BASED ON THE BIG LIE

On p. 13 of *The Prodigal Son* (12th January 1965), we are told that “the manifestation of the sons and daughters of God” is “going to be the most important event that ever happened in human history.” On p. 7 of *The New Order Of The Ages* (9th December 1961), Swift piggybacks on this concept by saying that “one of the most important developments” in the “new age is mortal putting on Immortality.” On p. 22 of *Conquest of The Last Enemy* (10th August 1962), according to Swift, this will be the time when the creation is “delivered from the bondage of corruption” which, in the context of Swift’s other teachings, is not speaking solely of the eradication of sinfulness in the individual “immortalized” Christians of the “true Church,” but also “delivering” creation from its “bondage to sin” through the “removal,” or “purgation,” of those who are the “sinners.”

In *The Heavenly Light* 19th (December 1965), Swift repeats the idea of “putting on immortality” by lowering the status of Jesus to one who received “the Christ” in order to be deified, while at the same time elevating those who will be made “manifest” as the “sons of God” to the level of deity. He says that “the Word of Christ means EMBODIED.” For him this means that “you are a Christed being” in “a physical body.” On p. 9 of *The Age Of Restoration* (16th February 1965), he keeps within the Jane Lead-inspired tradition when makes this point even more clear by stating “the CHRISTS OF GOD are the body of Christ.”

On p. 7 of *When Mortal Puts On Immortality* (30th June 1960), Swift develops an idea he most likely picked up from Plato or those who were influenced by him, like the Neo-Platonists, the “spiritual alchemists” or the 2nd century Gnostic Valentinus. He says that “God has many sons embodied in human form” who were “begotten of spirit before the world was framed.” Speaking of the “many sons” who were “incarnated” or “embodied,” he goes on to establish that he is referring to “pre-existent,” divine, “angelic” beings by saying “Ye are Gods,” “You are Elohim,” and that “this is ‘the Christ in you.’” On p. 22 of *When Mortal Puts On Immortality* (30th June 1960), Swift goes on to say that God “will turn to HIS children and say that you also are Gods.” He will supposedly do this because “when God has children, they will be just like HIM.”

On p. 26 of *The Sword Of The Lord* (4th August 1961), Swift says “You have a spiritual body, and you have a physical one.” According to p. 10 of *When Flesh Puts On Light* (24th September 1961), stated in terms much like what was taught by Valentinus about our “angelic pairs” with whom we will come into a deifying “union,” Swift tells us that this “spiritual body” is also known as our “Celestial body” in “the heavenlies.”

This concept of a split-spirituality that must be brought together is often used as an Open-Door Doctrine for the fusing together of God’s “two armies,” one in the “heavenlies” and one on earth, leading to the theme of Deification Based on the Big Lie. On p. 17 of *When Mortal Puts On Immortality* (30th June 1960), Swift says that by God “putting together the embodiment of His Celestial children,” and joining them together “spirit, soul and body,” “death will be conquered.” In *Power Of Shekinah Glory* (12-7-69), Swift, sounding something like Jane Lead and her spiritual descendent Royal Cronquist, says that Jesus “had a spiritual body,” “a house in the heavens.” According to Swift, Jesus promised to “restore” this “heavenly house,” a “house of Light,” a “spiritual body” to “the children of the kingdom.” Swift, like Jane Lead and those who came after her, sees this “house,” or “clothing,” as an “angelic” “body of light,” the “spiritual body” of an individual “angelic” being in the “great cloud witnesses” who awaits the time when “they,” as a “son of God,” will, like the “Shekinah,” “envelope” or “possess” the individual members of the “Body of Christ” on earth which thereby provide a “channel” for their expression through the “Bodily Vehicles” of “chosen vessels.”

In this way, deity will be “restored” to humanity, as it is “embodied,” made “manifest” through “chosen vessels.” As is stated on p. 15 of *The Heavenly Light* (19th December 1965), the “Shekinah Glory” which “connects to this Celestial being” will “let you do all things” and “restore you to the dominion that belonged to Adam.” On p. 13 of *When Flesh Puts On Light* (24th September 1961) Swift says that there is a “point of contact between” human “consciousness and the Celestial being,” the “being” with whom we “will be clothed” and through which the “Light which we had” “before the world was framed” will be incarnated, made “manifest” again. On p. 11 and 13 of *The Glory of God* (10th April 1955), sounding like a combination of the teachings of the Gnostic Valentinus and Manifest sons of God doctrine, more metaphors are piled on this “revelation” of deification by means of what frankly sounds like “possession.” Swift says that the “New World

Order,” this “New Jerusalem” which “descends” upon us is “an emanation” of “the Shekinah Glory,” the “covering” which will “belong to all of the sons of God,” and which will “descend upon you and restore immortality.” This “descent” includes all of those who have passed on to “the other side of the veil” and who await the time of their “return” to be made “perfect” through, as Jane Lead would say, “chosen vessels.”

On p. 15 of *When Mortal Puts On Immortality* (30th June 1960), Swift references Romans 8, the book of the Bible that speaks of the “manifestation of the sons of God,” in pseudoscientist terms. As has been mentioned before, the coalescing convergence of spiritual and scientific “answers” to the question of “immortality” have been posed by everyone from the “spiritual alchemists,” Jane Lead, several Manifest sons of God teachers, and the Theosophical ideas of Helena Blavatsky. In this same attempt to bring “spirit” and “matter” together, according to Swift the apostle Paul said that Romans 8 teaches us that “we are going to have” a “stepping up of the electrons” which will be a “restoration of an Aura” that we previously had in our defied, “pre-existent,” “angelic” state as “sons of God.” This will “balance every atom of your being” and, according to p. 17 of *The Glory of God* (10th April 1955), it will cause us to “glow like the sun.” *Knowledge Of A New Age* tells us that being “restored,” or “aligned” to this “aura of light,” will cause us to “radiate with Glory” and that this will be “the end of death.”

All of this should be understood in the context of Swift’s other teachings on “guardian angels,” the “Watchers” spoken of in *The Book of Enoch*, and the Esoteric concept of entities who will “return” from the “throne of God” in the “Pleiades.” It is by “them” joining, or living, or acting through “us” that the “manifestation of the sons of God,” also known as the “externalization of the Hierarchy” in the Esoteric World, will be made a reality. This will result in a symbiotic “perfection” of “them” with “us.” These same ideas of a “coming together” of all “opposites,” of “above” and “below,” “heaven” and “earth,” are reflected in the ideas of the 2nd century Gnostic Valentinus who taught that “union” with one’s “angel” would bring about a deified state of “sinlessness.” Likewise, those in the Esoteric World, like Aleister Crowley, have popularized this same idea by “invoking” and “channeling” one’s “Guardian Angel.”

ANGELS?

On p. 11 of *The Time Of Reconciliation* (3rd June 1963), Swift seems to be setting a precedent for his teachings on “angels” that are the “pre-existent” “sons of God” that are the “Watchers” of *The Book of Enoch* that are the “cloud of witnesses” that are personal “guardian angels” that are “brothers” from the “Pleiades” who are to “return” to aid and inhabit, or “tabernacle,” within those who are moving on to “perfection.” He speaks in enigmatic terms of “the vastness of the universe” and all of “the people and the beings” which “exist in it.”

Preaching on the topic of these soon to return beneficent entities, and sounding much like the Latter Rain “prophet” Franklin Hall and many in the Esoteric World, on p. 20 of *We Are Not Alone* (4th April 1964), Swift defines “Angels” as “beings” who are able to “re-enter the physical wavelength” at will. On p. 26 and 33 of *Michael – Prince of Space*, Swift puts another layer of overlapping terms in place when he says that “God has sent Watchers” who are “Angels” to “guide His people.” These “Angels,” he continues, are “subject to your command.”

On p. 23 and 26 *We Are Not Alone* (4th April 1964), Swift references a favorite scripture used by Jane Lead and Manifest Sons of God ministries who promote some form of an extreme position on contact, communication, or “union,” with “angels.” He says “We are surrounded by a great cloud of witnesses,” “ministering Angels and guardian spirits” who are “the great and mighty hosts” composed of “your kinsmen and your relatives who have passed into the plane of spirit.” According to p. 29, these “Hosts of Heaven are moving around the earth and are surrounding you.” What Swift calls “the Watchers” from *The Book of Enoch* who “are carrying out the destiny,” Alice Bailey calls the “Spiritual Hierarchy” who are assisting us in our “evolution.” At what points are there any significant differences between the “Esoteric” version of the Converging Apostasy and the “Christian” one?

The “sweet influences of the Pleiades” is a portion of scripture that “present truth” ministries often use to introduce both Biblical astrology and the Open-Door Doctrine to this “return” of beneficent, “angelic,” “star-like,” “sons of God.” The “influences” are called “sweet” because they refer to the “angelic,” “pre-existent” “sons of God” who, like the “Watchers” of *The Book of Enoch* or the “evolved” beings in the “Spiritual Hierarchy,” “guide” humanity toward its final deifying

“consummation.” In other words, “they” are said to lead “chosen vessels” toward the day of the “manifestation of the sons of God,” which is the “externalization of the hierarchy,” the day of “completion” for those who “without us” cannot be “made perfect.”

On p. 5 of *The Star Of Destiny* (24th December 1961), Swift cites the primary source of his information about “angels,” saying that it is “the ancient *Zohar*” of the Kabbalah that contains “the compilations of all the revelations which had been given in all times to your race by arch Angels and by Messengers.” On p. 20 Swift sounds as if he’s quoting the occultist and Satanist Aleister Crowley, the New Apostolic Reformation “prophet” Bill Hamon, and paraphrasing the 2nd century Gnostic Valentinus when he says “You are not alone,” “there is a guardian Angel for every individual.” Using Manifest sons of God terminology, he says that these personal “guardian Angels” come from the “great company of witnesses that surrounds you.” This is not unlike the “angels” that some in the Esoteric World would call the “Masters of Wisdom” who work through cooperative humans to prepare the world for the “reappearance of the Christ.” It also seems similar to the belief spoken of in the Esoteric World that “this time the Christ will not come alone, for His co-workers will come with Him.”

On p. 17 and 31 of *Michael – Prince of Space*, those who “return” are called “Celestial Legions,” which includes “every one of the spirits of HIS household” and “everyone of your relatives” who are “going to come back.” According to p. 7 of *From Outer Space* (11th January 1965), “there are many” “pre-existent,” “angelic” “sons and my daughters,” your “brothers” and “sisters,” who “have never dwelt on earth.” This is very similar to enigmatic statements made by the 17th century “prophet” Jane Lead and her 20th century disciples Royal Cronquist and Bill Britton.

On p. 17 of *Help From The Celestial Planes* (25th March 1963), this imminent event of the “return” of the “angels” is referred to as “the climax of an age,” the “manifestation of the sons of God.” This will be the “coming from heaven” of “his ministering spirits” and “Angelic hosts” who are “sons and daughters” or, to put it in the language of the Esotericist Alice Bailey, it is the “externalization of the Hierarchy” which will be sent to help us enter the “new age” alive. And other than mortal survival, what sort of help do we need? In the context of Swift’s views on

Deification Based on the Big Lie and the Sacred Purge, the “help” offered becomes evident.

THE DEVIL REBORN

As has been stated elsewhere, it is common for particular ideas to act as Open-Door Doctrines from which full-blown Pieces of the Puzzle of Apostasy evolve. It has also been stated that there is something like a Gravitational Pull of false doctrines at work in the Converging Apostasy which draws one Piece of the Puzzle to the next in a relatively predictable pattern and sequential order. This process follows a scripturally-defined unidirectional trajectory according to the predictions and warnings of Jesus and his Apostles.

One such Open-Door Doctrine which often leads to the theme of the Devil Reborn is the bringing together of all “opposites.” This, of course, includes “good and evil,” “light and dark,” “male and female,” “heaven and earth,” “spirit and matter,” the “corporate Body of Christ on earth” and the “corporate body of Christ in the heavens,” “Christ and Lucifer,” and so on. On p. 35 of *Michael – Prince of Space*, sounding like Manifest sons of God teacher Sam Fife, Swift says that “there will be a bringing together of all of the facets” of “God's Household” into “the GREAT AND MIGHTY CHRIST MAN” which is “THE MANY MEMBERED BODY.”

On p. 16 and 17 of *The Time Of Reconciliation* (3rd June 1963), “God,” according to Swift, says that “THE RESTITUTION OF ALL THINGS” will include the “restoration of the wicked.” This is like in accordance with the teachings of Jane Lead. But Swift goes one step further by saying that “Lucifer” and his “offspring” will “fall at your feet” and “acknowledge that you are the sons and daughters of God and that they,” the Jews, “are not the chosen people.” On p. 20 of *The Patterns Of Judgment* (9th January 1965), the future relationship with “Lucifer” and his “offspring” is made more specific by saying that in the “restoration” of “ALL things” even “Lucifer and his hosts” will “worship at your feet.”

As has been stated before, another point of entry into the theme of the Devil Reborn is the idea of The Multi-Faceted Goddess. By introducing a “balancing” female component to the triune Godhead and then defining her as, Kali, Isis, Ashtaroth, Ishtar, Venus, the Shekinah, a feminized Holy Spirit, Mary, or the

“fallen,” “androgenous,” Lucifer-like “Sophia” of the 2nd century Gnostic Valentinus, those in the Esoteric World often take one step closer to renouncing the God of the Bible and replacing him with the Devil Reborn. This is one of the reasons the early Church Father Irenaeus wrote that the 2nd century Gnostic Valentinus was used by the Devil to get Christians to renounce their faith by instead acknowledging that the “serpent” of the “Garden” was the one who brought them true “wisdom” and “liberty.” Having been thus “enlightened” by “Sophia,” those who received the “sacramental” “initiation” of “redemption” rejected the “arrogant,” “imposter,” the “demiurge” Jehovah, and instead received the “gnosis” of their “pre-existent,” divine origin and their final “liberating” divine destiny. In this way, they were “set free” to be “joined” in “union” with their personal “angel” from the Spiritual Hierarchy-like “Pleroma.” It seems clear that this sort of out-and-out rejection of God and his replacement by the Lucifer-like “Sophia” is not an apparent part of Swift’s teachings. On p. 18 and 19 of *Mother Of God* (14th May 1967), however, Swift seems to put his foot in the water by saying that “Christ,” who we have already seen has been redefined in Manifest sons of God fashion as a pluralistic “corporate Body” of deified, “angelic,” “sons of God,” will “return” with “the Mother of God.”

ON RACE

In white-supremacist groups, “pre-Adamic” races are identified as all non-Anglos, while “Adamic” people are considered to be “white” people. In *When Flesh Puts On Light* (9-24-61), Swift says that “There isn't a single spirit in the Adamic race which wasn't” a “pre-existent,” “Celestial son or daughter throughout the ages before.” Swift follows up on this idea on p. 11 of *Jerusalem - Old And New* where he says that God “created the bodies of the Adamic race into which he sent the spirits of Celestial beings” which are the “pre-existent,” deified “angelic” spirits of “his Eternal sons.” According to Swift’s *Knowledge Of A New Age* (9-3-61), they are the ones being referred to when “Jesus said” that “the White race is a master race.” What is to be done? What actions, according to Swift, are required based on this knowledge? In *Gathering Of The Tares* (13th January 1963), Swift begins to unfold the ugly alternative reality that he and Holocaust deniers reside in when he says that Germany “was blamed” for “burning” people “in ovens,” when in fact “they didn't do it.”

In *The Christian's Responsibility In The Day Of The Lord* (8-2-62), we are told that “some will be charging the CHRIST with Anti-Semitism.” According to Swift, “they” will tell you that “it’s a terrible thing to destroy” the Jews. In keeping with the widely held view in the Esoteric World that we have our origins in “the stars,” and possibly talking about sending Jews back to “the constellation of Ara,” Swift expresses himself in a perverse mix of false empathy and veiled threats when he says, “it’s better to put them back” where “they came from than to leave them in the destructive area they are in now.” It is fitting, then, that we are told on p. 6 of *Jerusalem - Old And New* that “some say” things such as “we don’t like racism.” Swift goes on to clear things up by affirming that “Hitler didn’t start it. Hitler just interpreted a phase of it.” Placing twisted things in this twisted perspective, he ends by saying “Racism started with the MOST HIGH GOD.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

The so-called “Mystery Schools,” also known as the “Wisdom Schools” or the “Mystery Religions,” preceded both the birth of Christianity and the Gnostics. They are significant, however, in that the Gnostics, such as the 2nd century Valentinus, forged their religious system by a syncretistic blending of the Mystery Schools, Plato, and the Bible, and in that Esotericists such as Helena Blavatsky and Alice Bailey claim that there will be a resurgence of the “Ancient Wisdom” through a “world religion” based on these “Mystery Schools.” And, as I have attempted to show, the teachings of the Gnostic Valentinus have set several precedents in alignment with the thematic Pieces of the Puzzle in the Converging Apostasy of both the “Christian” and the “Esoteric” worlds. They both include themes that I have been calling Ongoing Revelation, Extra-Biblical Sources of Inspiration, Deification Based on the Big Lie, the Sacred Purge, Sacred Sex, the Multi-faceted Goddess and the Devil Reborn. On p. 9 of *Mysteries And Symbols Of The Kingdom* (8th January 1965), we are told that “the enemy,” meaning the Devil, “has tried to steal” the truths of the “Ancient Mystery Schools” which, according to *Political Leaders Of A New Age* (2-20-66), were “kept alive by the Wisdom Schools” and “preserved” by the “mystical teachings” of “the Church” for the benefit of the “sons of God” who are the “Aryan” race.

A few of the Extra-Biblical “deeper things of God” made available by “present truth” ministries have come into the Church via the trickle-down effect of erroneous doctrines, such as numerology based on “gematria” from the Kabbalah, “Christian” astrology, and the heightened “psychic awareness” touted

by those in the Esoteric World. For example, on p. 4 of *Bringing Sons Unto Glory* (10th March 1963), we are told that “numerologists have been discovering more and more.” In addition, on p. 13 of *The Heavenly Light* 19th December (1965), Swift references the “Great Gospel Message of the Stars,” another common theme for “present truth” ministries which have gone on with the “progressive,” “unfolding” and “ongoing” “revelations” of their “prophets.”

On p. 10 of *Dead Sea Scrolls Validate Christian Identity*, Swift writes that the “true peoples of Israel” were the “Essene company.” He also claims that the “secrets of Enoch” were passed down through this “Essence company.” Elsewhere, an anonymous Esotericist has written that Enoch “learned how” we “might become as gods,” and that he promises to “return” at the “end of time” to those seeking the “secrets of immortality.” Swift shares his fascination with the “Essene company” with Helena Blavatsky who, in 1877, “suggested that Jesus” had “secretly been trained by the Essene.” His light rebuke of Helena Blavatsky for sullying the “purity” of Christian Identity teachings seems inconsequential in that so many of the Esoteric themes that they both gathered came from the same Extra-Biblical Sources of Inspiration. Swift lets us know of his tepid reprimands of Esoteric-based teachings on p. 4 of *The Essene Company At The Time Of Jesus* (1st January 1963), where he says that “Masonry,” which according to him carries the “truths” of the “Race,” has been “infiltrated” by the “Rosicrucians under Madam Blavatsky.”

On p. 18 and 19 of *Judgment Day* (21st September 1965), Swift sounds like Manifest sons of God “prophets” Bill Britton and John Robert Stevens, and any typical “new age” teacher when he says that “Aryans” have “a higher aura than the pagans” and that “some can see it and some can't.” Continuing to reach beyond orthodox, Biblically-based Christianity, on p. 5 of *History Of The Sons Of Light* (12th February 1962), Swift gives another source for his “revelations,” stating that “the Tibetans” “know that the children of the Great God beyond the sun” will come again. This journey beyond the bounds of the Bible continues on p. 9 of *As In The Days Of Noah* 30th September (1962), where Swift speaks approvingly of Plato who “picked up” the “tradition of Ancient Egypt” about the “lost continent of “Atlantis” and then “returned to Greece” to write about it. On p. 26 of *The Sword Of The Lord* (4th August 1961), Swift continues to show the influence of Plato by saying that “the Celestial world is an exact replica of the physical world.”

On p. 9 of *As In The Days Of Noah* 30th September (1962), Swift says “I have in my library writings of ancient Horus” which say that “one day God would send to earth His own sons.” On p. 14 of *Mysteries And Symbols Of The Kingdom* (8th January 1965), he explains further by saying that “in the writings of Horus we are told” about the “Majestic Pyramids” and that “the children of YAHWEH” that were “embodied in earth would” someday “build again the same Temples.” On p. 16 of *The Heavenly Light* (19th December 1965), we learn that the Egyptians considered the “children of YAHWEH” to be “the sons of resurrection,” the “sons of Osiris” and “God embodied as many men.” On p. 10 of *Mysteries And Symbols Of The Kingdom* (8th January 1965), Swift adds to this point by saying that the Egyptians “referred to you,” the “Aryans,” “as the children of Osiris the LORD of Light and Resurrection.”

A CHRISTIAN NEW AGE?

According to p. 3 of *Michael – Prince of Space*, “We are on the threshold” of a “new age.” On p. 9 of *The Woman Clothed With The Sun* (4th April 1966), we learn that it is the “True Church” that has the responsibility of the “mighty work” to “bring in the new age” which, according to p. 4 of *The Age Of Restoration* (16th February 1965), will be “the Kingdom of God,” a “Theocracy.”

In *Knowledge Of A New Age* (9-3-61), again showing signs of the trickle-down effect of Plato’s influence, Swift states that we must have a “re-awakening” to “God’s plan” which is “the knowledge” of the “New Age.” On p. 18 of *The New Order Of The Ages* (9th December 1961), Swift assures us that “the ruler of the New Age is THE CHRIST.”

CONCLUDING REMARKS

The above should be sufficient to show that Wesley A. Swift stands at the crossroads between the doctrinal world of the Manifest sons of God and an occult-infused, anti-Semitic, white-supremacist version of the Esoteric World and that, as such, he heralds their Convergence in Apostasy.

A Thematic Critique of the Teachings of Savitri Devi

BACKGROUND

In *Hindu Mysticism and the Alt-Right* by David Lawrence (2018), we learn that Maximiani Portas changed her name to “Savitri Devi” in the honor of the “Indo-Aryan Goddess.” Her materials are “freely available” on “multiple alt-right sites,” such as the “Daily Stormer,” where the myths of a “utopian and racially pure lost civilization” and “whiteness as the indicator” of “divine origins” provide motivation for adherents to recapture what they believe “belongs” to them.

Lawrence points out that Devi has influenced “neo-Nazism,” “Nazi occultism,” the “New Age movement,” and the “alt-right,” and that “her views are reaching a wider public” through “alt-right” leaders such as Richard Spencer and Steve Bannon, former Trump “chief strategist and chair of Breitbart News.” It is Bannon who has cited the works of Italian Mystical Fascist Julius Evola favorably, as has Alexander Dugin, the Neo-Gnostic Fascist and advisor to Russian president Vladimir Putin. White nationalist Richard Spencer of the “National Policy Institute” has jokingly “deified” Trump as an “incarnation of Kalki” and “invoked Savitri Devi” in a speech by saying, like her, that “white people” are the “children of the sun.”

ON RACE

Lawrence goes on to say that Devi was a proponent of a “synthesis of Hinduism and Nazism,” proclaiming Adolf Hitler to have been “sent by Providence.” It was he, she says, who made a “sacrifice for humanity” in order to “lead to the end” of the “Dark Age,” the “Kali Yuga,” the “reign of the Jew,” and usher in a “Golden Age.” Devi records in *The Lightning and the Sun* that Hitler “prophesied” in 1928 of the “New order,” saying of himself, “I am not he; but while nobody comes forward to prepare the way for him, I do so.”

THE MULTI-FACETED GODDESS, RACE AND THE SACRED PURGE

In her 2017 documentary titled *Savitri Devi: From the Aryans to the Alt-Right*, Maria Margaronis begins by saying that Devi once “prayed” in front of a temple of “Kalika” for the “victims” of the Nuremburg Trial. Devi reportedly said “Mother,

dark blue mother, avenge them, avenge them, avenge them, the martyrs of Nuremburg!" For her, "Hitler's only mistake was that he was too kind." According to Margaronis, the "histories" of the Alt-right, neo-Nazis, white supremacists, and Hindu nationalists "flow together through Savitri's cracked vision." She says that the far-right "usually posits a lost utopia that's been undermined by Jews," and promises to "defeat the threat" and "make the country great again" by "winding back the clock" to an "idealized past" "when white men were firmly in control."

A Thematic Critique of the Teachings of Julius Evola

BACKGROUND

In his Feb. 10, 2017 New York Times article titled *Steve Bannon Cited Italian Thinker Who Inspired Fascists*, Jason Horowitz, writes that Steve Bannon, former President Trump's "ideological guru," made a "reference" to "Nazi-affiliated thinker Julius Evola" at a Vatican conference in 2014. Furthermore, Evola, who became a "darling of Italian Fascists" and "Italy's post-Fascist terrorists," has also "caught on" with "leaders of the alt-right movement," which Bannon "helped harness for Mr. Trump" political plans.

Mark Sedgwick, a leading scholar of the "Traditionalists," said that the "fact that Bannon even knows Evola is significant." Likewise, an Evola supporter said, "It's the first time that an adviser to the American president knows Evola." White nationalist Richard Spencer, who held an "alt-right conference" in Washington where he led supporters in chants of "Hail Trump!" and was a leader in the Charlottesville, Virginia gathering of "white nationalists" and "Alt-Right" followers, said that "it means a tremendous amount" that Bannon was "aware" of "Evola and other Traditionalist thinkers."

SACRED SEX, THE SACRED PURGE AND THE DEVIL REBORN

As with Vladimir Solovyov and others influenced by the Kabbalah, Evola says that "woman and union with her" is a "means of participating" in "the divine." In a way similar to the ideas of Alice Bailey, Evola said that "differentiated individuals" following the "Left-Hand Path" use these "dark violent sexual powers against the modern world."

For Evola, the "Left-Hand path embraces violence." He believed, like the occultist and Satanist Aleister Crowley, that in "sex magic" there exists a "strategy for aggression." Richard K. Payne, Dean of the Institute of Buddhist Studies, has said that Evola attempted to use "sex magic" in the service of "right-wing violence." According to Evola, "virile heroes," such as Mussolini and Hitler, are both "generous and cruel," possess the "ability to rule," and commit "Dionysian" acts that "might be seen as conventionally immoral." This is no surprise in that Evola

wrote the article *Reich and Imperium as Elements in the New European Order* for the Nazi-backed journal *European Review*.

SACRED SEX, THE MULTI-FACETED GODDESS AND THE DEVIL REBORN

In *The "Mysteries of Woman" in East and West, Part 2* (1958), Evola talks of this "union with the goddess," which he relates to "Sophia" and to "gnosis," as a "principle of liberation," and that a "secret ritual known as *pancatattva*," which is "of the Left Hand," gains the male participant "special powers by uniting sexually with women."

For Evola, the effects of this "sex-initiation" are "equal" to those of the mystical "awakening of the kundalini," a "dangerous power" which produces "liberation" through "the Goddess." For example, echoing the sexually charged terms used in Valentinian Gnostic's "sacraments" of both the "deifying" connection with one's "angel" in the "consummation" of the so-called "Bridal Chamber," and the "redemption" from the "controlling powers" of the creator, the "demiurge" Jehovah, Evola says that the "union" of "man with woman" has "the value of an initiation" and announces the "Great Liberation."

This confluence of sexual ritual, deification, and a renunciation of God the creator seems to foreshadow what might be thought of as the ingredients necessary for the "restoration" of the "Mystery Religions" stated by Blavatsky, and later by Vladimir Solovyov and Alice Bailey as a "worldwide" "universal church." How could a Christian interpret this in any other way than as a "rebirth" of the devil, like the Phoenix who rises "triumphant" out of the ashes of defeat?

A Thematic Critique of the Teachings of Alexander Dugin

INFLUENCES

Dugin calls himself a “Traditionalist” who is “in favor of Antiquity” and “against Modernity” and a follower of “Solovyov” and “Julius Evola.” He has been referred to as Putin’s Rasputin and Svengali. In addition, Robert Zurbin’s *Dugin’s Evil Theology* in *The National Review* (June 14, 2014), states that Dugin was involved in “proto-Nazi mystical circles” and “Thule Society–like organizations in the 1980s.” The Thule Society, named after a “mythical northern country in Greek legend,” concerned itself with the origins of the “Aryan race.” They identified “Ultima Thule” as a lost ancient landmass in the extreme north, which is said by “Nazi mystics” to be the capital of the ancient mythical “Hyperborea.”

In *Search of the Dark Logos: Philosophico-Theological Outlines* by Alexander Dugin (2013), the chapter titles alone give us some insight into the kinds of topics that drive his thinking. They include Chapter 9, “The Challenge of Valentinus,” Chapter 12, “Kabbalah and Neo-Platonism,” and Chapter 13, “Traditionalism as a Theory: Sophia and Plato.”

In Chapter 13 we learn that the “Traditionalist” movement of René Guénon, and others like Julius Evola, believed that there is a basic “universal” truth present in all religions that “elevate the figure of Sophia,” and a “Primordial Theology” which can be “boiled down to Platonism and Neoplatonism.” Elsewhere, we learn that for Dugin, Platonism was the “universal wisdom.” Dugin rightly asserts that “We can trace the line of the dark Logos” through the “mystics” of “occultism,” the “Kabbalah,” “Neoplatonists” and “Eliphas Lévi.”

Under the subheading, “The Dark Logos” of “Neoplatonism,” Dugin says that “Neoplatonism” contains the “main ideas of Plato” in a “synthesis with other Hellenistic and Middle Eastern” “religious” and “mystical systems,” as do the “Kabbalah,” “Alchemy,” the teachings of the “Gnostic sects” and the “millenarian” “doctrine of the Three Kingdoms” espoused by “Joachim de Flore.”

TAKING DOMINION, THE SACRED PURGE, AND ANGELS

In his *Dugin's Evil Theology*, published in *The National Review* (June 14, 2014), Robert Zurbin quotes *The American Empire Should Be Destroyed: Alexander Dugin and the Perils of Immanentized Eschatology* by James Heiser. According to Heiser, Dugin sees “the entire history of the world as a continuous battle between two factions,” Russia and Eurasianism vs. the “Atlantic Order” of the West, which is exemplified by the “United States.” Dugin bluntly states that “the American empire should be destroyed.”

Dugin's eschatological view is a “dualistic form of Gnosticism,” a “battleground” of the equally matched forces between “good and evil” in which he sees “the West” as “the realm of Antichrist.” Heiser says that “Dugin's fusion of Traditionalism and Eurasianism” has become a “gnostic mass movement” and an “activist mysticism.” In *The Fourth Political Theory*, Dugin lets his readers know that their involvement is required to bring in the kingdom by stating that “The end times and the eschatological meaning of politics will not realize themselves on their own.” In *The Metaphysics of National-Bolshevism*, Dugin says the “greatest Revolution of history,” a “universal one,” will include “the angel's return” and the “heroes resurrection.” Sounding something like a Valentinian text, Dugin says that “the Russian people will be” the “End of the World” where “Death is the way to immortality.”

In an article about Dugin posted at the GnosticWarrior.com by Moe Bedard, aka “Moe,” a self-proclaimed “expert in Gnosticism, the occult, and esotericism,” Dugin is referred to as Vladimir Putin's “Left-Hand Gnostic Man” who “separates the wheat from the tares.” “Moe,” like Alice Bailey and Savitri Devi, refers to Hitler as an example of one who became “overwhelmed by a deeper, more ancient, more absolute aspiration” in the “gnostic spirit” of the “secret and terrible light of the Left-Hand Path.”

ON RACE AND THE SACRED PURGE

Speaking in typical Neo-Nazi tropes, Dugin says that the “flame of Hyperborea” will “transform geopolitical reality” in a “new global ideology” which will bring the “Final Restoration,” but not what the “globalist spokesmen” “have theorized.” According to Dugin, “globalist spokesmen” are the West, the USA in particular,

and the “antichrist” Jews who control “international banking.” In *Alexander Dugin: Between Eschatology, Esotericism, and Conspiracy Theory* in *The Handbook of Conspiracy Theory and Contemporary Religion*, Victor Shnirelman explains Dugin’s position further. Dugin, Shnirelman says, joins the long list of those who vilify the Jews as a corollary to their Esoteric-based world-view. Dugin does this in his writings about the “world plot” of the “eternal enemy,” which he relates to the “narrative of the Antichrist.” This mind-set is preoccupied with a “conspiratorial anti-Semitism” where history unfolds as an “eternal occult war” between “Christianity and Judaism.” This “Atlanticist version of the End,” however, will ultimately give way to the “final Victory” of the “sacred Avatar” and the “coming of the Great Judgement.”

THE DEVIL REBORN

In *Search of the Dark Logos: Philosophico-Theological Outlines* by Alexander Dugin (2013), on p. 11 and 12 of *The New Gnosis*, we learn that the “Dark Logos” or “chaos” of Dugin is like the “invisible sun” that Blavatsky spoke of “which Kabbalistic theosophers” refer to as the “black light.” This takes on greater significance on p.17 where it is said that “the root meaning of the Sanskrit swastika” is “symbolized by the Black Sun” as the Gnostic “womb of potentiality.”

In *The American Empire Should Be Destroyed: Alexander Dugin and the Perils of Immanentized Eschatology* by James Heiser, Heiser comments on “Dugin’s worship of Chaos” and his “adoption of the occult symbol of the eight-pointed” “Star of Chaos” as the “emblem of the Eurasianist movement.” For Dugin, the “logos,” which is associated with Christ in “biblical tradition,” is replaced by “chaos.” Dugin’s “invocation of chaos” over and against “logos” leads to “certain inevitable conclusions.” Given the context of his background and his current “doctrines,” “Dugin’s Eurasianism is a satanic cult.”

In an article about Alexander Dugin posted on the website *The Gnostic Warrior* by “Moe,” we are told that there are “two types of spirituality,” the “Right Hand Path” and “Left Hand Path.” The Left-Hand path is more “difficult,” but the only “true path” to “glory and immortality,” the only path that allows one to “conquer.” As is often the case, as we see in this quest for “glory and immortality,” the stench of the Devil Reborn is regularly followed by the nausea that comes with his offer of Deification Based on the Big Lie. On the “Left Hand

Path,” we are told, the “prison of substance will collapse” and be “transformed into a celestial city,” “the moment of the End” when there will be a “triumph of total liberation.”

THE MULTI-FACETED GODDESS AND THE DEVIL REBORN

At the website called *The Gnostic Warrior*, “Moe” tells us that as Putin’s “Russian Gnostic,” Dugin uncovers “The Mystery of Sofia” and her “struggle against the malicious Demiurge.” “She” embodies the “sacred berserk passion to total destruction of all that is black for the sake of finding new, unearthly Light.” In doing so Dugin, according to “Moe,” connects the “mysteries” of the “fallen,” “androgenous,” Lucifer-like “Sophia” with the “Left-Hand Path” and identifies himself as a follower of this road to “immortality” and “liberation” from the creator.

In *Noomakhia: The Three Logoi – Apollo, Dionysus, and Cybele* by Alexander Dugin. “*Three Logoi: Apollo, Dionysus, and Cybele*” is referred to as “a continuation of another book: *In Search of the Dark Logos*.” Chapter 6 is titled “Valentinus the Gnostic: Sophia and the Structures of the Feminine Logos.” We are told that the “Logos of the Great Mother Cybele” is a “hidden,” “black logos.” Cybele was the ancient Phrygian “Mother of the Gods” who was a “nature goddess” worshipped with “orgiastic rites.” Her “ecstatic cults” met exclusively at night, expressing themselves with music, especially drumming, consuming hallucinogenic plants, feverous dancing, singing, and shouting.

In *In Search of the Dark Logos: Philosophico-Theological Outlines* by Alexander Dugin (2013), we are told that it was from the “eternal Sophia” that the “Europeans of Modernity” acquired their “mandate” to “conquer the world” as the “bearers of higher universal knowledge.”

Dugin asks if “Perennialism,” “Traditionalism” “universalism,” and “Sophia” all “begin with Plato’s Theory?” He answers that “Traditionalists” see Plato as a “link in the golden chain of initiates which stretches back to the dawn of creation, to the earthly paradise,” to “Sophia,” the “secret bride.” Dugin asks another question; “how can we relate” the “fact” of the “Kali Yuga,” which is our “God-forsaken” “now,” with our understanding of “Sophia” as the “Angel-Initiator” and “man as a divine being?” He answers that “the Gnostics offered a dualist answer” which, to him, “seems to be the only one acceptable.”

A Thematic Critique of the Teachings of John Lamb Lash

BACKGROUND AND CONNECTIONS

Lash is an author who founded the syncretistic, white-supremacist, and Neo-Gnostic “Kalika War Party” in 2014. His library consists of about 4500 books in a number of categories, including comparative mythology, ancient cultures, prehistory, history of religions and mysticism, Astrology, the Zodiac, Shamanism, entheogenic practices, Gnosticism, Mystery Religions, the Nag Hammadi Library, the Dead Sea Scrolls, Esotericism, Alchemy, theosophy, Cabala, anthroposophy, Arthurian Romance, Celtic legend, ET and UFO studies and theories, the novels of Philip K. Dick, Gaia theory, ecofeminism, Goddess religion, matriarchy, and Hindu Tantra.

Lash claims to have no connection to a revitalized, or “Esoteric” form of Christianity. In fact, his ideas seem to have no relation to Christianity at all, other than that he borrows heavily from the ideas of the Gnostic Valentinus. He is significant, nevertheless, in that his teachings encompass much of the themes of the Converging Apostasy.

Lash talks about “the political issue of White genocide,” the need for a purging “Sophic Correction,” who Sophia’s “collaborators” are, and what can be done to “stop archonic infection,” i.e., the “Jewish problem,” as was “told by the Gnostics.” Lash explains how he “discovered” the truth that the “goddess” of “Wisdom,” “Sophia,” is actually Lucifer. He claims that he found this “truth” in Gnostic teachings, along with “details of White genocide.” One of Lash’s supporters, the white-supremacist Henrik Palmgren radio host of a program titled *Red Ice*, echoes Lamb’s central themes. For example, at his website called metahistory.org, Palmgren says that Lash presents a “radical revision of Gnosticism” and the “only complete restoration by any scholar” of the “Pagan Mysteries” and the “sacred story of Gaia-Sophia.”

THE SACRED PURGE

Lash states that “The planet and its peoples cannot go against Mother Earth, Nature and the natural laws” without a “correction” or an “annihilation,” what he calls a “Sophic Correction” that “requires human participation.” He talks about

getting in tune with our natural, self-preserving inclinations to hate, which will be the impetus for carrying out actual “assassinations” through both “ritual magic” and “practical” physical means. The “Solution” that he offers in order to eradicate the problems and the problem-makers of the world is to be found in a “deployment of a warrior class using violence when appropriate.” It is the “application of violent force” when “appropriate” that is the “heroic calling of our time.” In this sense, the “Kalika War Party,” or “KWP,” will “emerge as a resurgence and remolding of the Eurocentric Arthurian tradition” in service to “the luminous splendor of the goddess, Sophia.” As has been stated elsewhere, according to the Esoteric World the “luminous,” Multi-faceted Goddess “Sophia,” is equated with the “androgenous,” shapeshifting Lucifer. Lamb concurs with this equation wholeheartedly.

At his website called “Kalika War Party” we are told that “we have met the time of the Great Purging” and that “we will find” out “what this means and how we must participate.” As with Jane Lead and her followers in the Manifest sons of God ministries, like the “prophets” Bill Hamon and Kelley Varner, and has been said in the Esoteric World, this “purge” begins at the “individual level” and then “expand outward into collective levels.”

Lash seems to hold the cards close to his chest when he says that there are things that he “can’t go into” yet, because he doesn’t want to be overly “morbid,” and that would be “unskillful” and “inappropriate.” He does reveal, however, there will be a “choice” made between “the hard option and the soft option.” I think it would fair to assume that, in the context of the other themes he espouses, Lash means “join or die” when he offers a “soft” or “hard” option.

He speaks of the “Masculine” and “Feminine” aspects of “Sophia” who he identifies as the “true Lucifer.” According to Lash, the “feminine aspect” of the androgynous “Sophia” is “libido,” while the “male aspect” is “morbido.” He explains further by saying that “the male aspect of Sophia” is “mordido,” “the drive to kill.” This is to be done like a “sacred hero” who kills “for the pleasure of killing.” Speaking in the context of “Sophic Correction,” Lash continues by saying that the “purge” will be carried out as a “correct and moral expression” that must be “turned” into its literal, “true expression.” Lash tells us that “The Kalika War Party retains the right to exercise “morbido and the option to kill.”

Lash then speaks of the coming “Sophic Correction,” aspects of which “are yet to be revealed,” other than his assertion, mentioned above, that “Sophia” requires “human participation” for the “Correction.” What should also be clear by this point is that when Lash talks about the “correction” to be administered by “Sophia” he is, in effect, simultaneously talking about the “revenge” of “Lucifer” who, like “the Phoenix,” will “rise” out the ashes to destroy those who refuse to give him/her honor and worship.

Lash tells us that “you have to come to the conclusion that you *want* to kill those who harm life” and “to do it out of pure desire, proactively” since “it’s necessary to go after them.” In the context of his other ideas, this a reference to the Jews and those who, like the Jews, orchestrate and carry out the evils of the world. We are told that you need to “hone your capacity to hate” and to “try to narrow down what you hate the most passionately about” the “enemies of life.”

It is interesting to note that the Hindu goddess Kali is often portrayed standing or “dancing on the corpse of her consort,” the god Shiva. According to one source, a “variety of writers” have found Kali an “exciting figure.” This is especially so with feminists and participants in “New Age spirituality” who are “attracted to goddess worship.” For them, Kali is a “symbol associated with repressed female power and sexuality.” It is no wonder, then, that Lash associates Kali with the destructive “morbid” aspect of “Sophia who is Lucifer.” It is understood, then, that “Kali” who is “Sophia” who is “Lucifer” will take action through the “cleansing purge” of a “Sophic Correction” which we are told will require “human participation.”

His *Kalika War Party Manifesto* goes on to say that “Kalika warriors are prepared to neutralize or eliminate the key agents who run the System at the executive levels, as well as their minions and accessories, when necessary.” But Lash makes it clear that “The KWP does not seek justice: it commands revenge and reparation.” It “does not forgive. Count on Kalika warriors to be ruthless in eliminating those who orchestrate and implement the agendas of social evil.” Its attack plan,” known as “Thunderbird Formation,” will “enable the Party to deploy special forces across many fronts at once.” The “Thunder Formation,” we are told, “has its own weapons, assignments, and targets.” These “weapons” include the “tactics and tools” needed for “guerrilla warfare.” Lash shows his knowledge of

themes of the Esoteric World which can also be seen through the ideas and practices of the occultist Aleister Crowley and the mystical fascist Julius Evola. He demonstrates this knowledge when he says that the list of weapons to be used by the “Thunder Formation,” other than those which are usually thought of as “conventional” weapons, “includes paranormal faculties,” such as “telepathy, “magical techniques” and “erotic rituals” such as “tantric sex magic.”

Lash makes it clear that “There is no lack of targets!” Like those in the Esoteric World who predict a “process” of “elimination” through human agency, or like Manifest sons of God ministries who say that there will be a literal, physical removal of those they deem as “ungodly,” Lash says that “Kalika warriors” will “decide if a target has to be terminated or merely neutralized.” Potential “targets” include “banksters, currency traders, heads of corporations,” and “lawyers who defend perpetrators.” As has been mentioned elsewhere, this list sounds like it was influenced by the many conspiracy theories spawned by the *Protocols of the Learned Elders of Zion* about “international Jewish Bankers” who are behind world deception and corruption. In addition, it fits neatly with some of the murderous preoccupations of QAnon and their enigmatic references to preparing for the “next phase.”

Instead of going soft by granting mercy or “forgiveness” for whatever “crimes” the Kalika War Party perceives have been committed, Lash says that “those who inflict suffering,” i.e., the Jews and other “enemies” of the “Aryan” race, “now stand in the sights of the Kalika War Party, marked for elimination.” He puts the final nail in the coffin by saying that “The time for mere exposure of social evil is over. The moment to strike back and take down the enemies of life is here. Right now.” In the *Kalika War Party Manifesto* Lash reveals the spiritual/ideological support for his mandate for murder when he invokes the authority of the Multi-Faceted Goddess, who in essence is legion, both “Sophia” and Lucifer. Lash tells us that “Mother Kali says: Be ruthless in self-love.”

SACRED SEX?

In the “Educational Branch of the Kalika War Party” we are told that there is a need to rediscover “sexual-erotic enlightenment.” Lash explains further by saying that “prior to the repression of the Judaic-Christian ethic the pagan world honored the hedonistic desires for pleasure.” According to him, it is primarily

traditional, orthodox Christians that have a “psychotic belief that the natural world” is an “evil” place which wants to “seduce them into committing sin - mainly, sexual pleasure” This “belies biophobia,” which Lash says is due to the “inability to surrender” to the “beauty and power” of "Mother Nature" and to “Sophia,” the “greatest witch of all.” In the context of his view that “Sophia is the true Lucifer,” and that “she” calls for the “Final Solution” of the Sacred Purge as a “Sophic Correction,” the connotations of this comment are clear and place Lash in the same company with the Satanic “Process Church of the Final Judgment” and Charles Manson.

Lash states that there will be a return to the “Garden of Innocence” that existed prior to the “biophobic” “repression of the Judaic-Christian ethic.” As is stated by Esotericists Helena Blavatsky and Alice Bailey, this “return” to “innocence” would be a component in the “restoration” of the “Mystery Religions.”

ANGELS?

In the section of his website titled the “Educational Branch of the Kalika War Party,” Lash writes that the “revelation of the Aeonic experiment on earth” must be understood. This is a reference to the “educative actions” of the “Spiritual Hierarchy” in regards to the “evolution” of humanity, which in the language of the Gnostic Valentinus, will culminate in the return to a “union” with one’s “angel.”

In Lash’s collection of books, the works of Science Fiction writer Philip K. Dick are included. His *The Adjustment Bureau* is clearly based on Theosophical ideas about the “Hierarchy” of “evolved” beings who overlook, guide and influence the “spiritual growth” of humanity.

THE MULTI-FACETED GODDESS

Lash aligns himself with the “make Russia great again” idea promoted by the Russian fascist and mystic Alexandre Dugin, a student of Valentinus and an advisor to Vladimir Putin. This essentially pro-Russia position is also shared by Alt-Right leader Stephen Spencer, who organized the August 2017 march of white supremacists in Charlottesville, Virginia that led to the death of one counter-protester. Lash says that the “cooperation” of “both nations,” Russia and the United States, is “a sign of Sophia,” i.e., Lucifer, “working in the world.”

His book *Not in His Image: Gnostic Vision, Sacred Ecology, and the Future of Belief* is based largely on “Gnostic writings.” In it, Lash “chronicles the annihilation” of “Pagan European culture at the hands of Christianity” and their “attempt to silence the ancient truth-tellers” who were “under the divine guidance of Sophia, the ancient goddess of wisdom.” In these pre-Christian years, the “Earth was the embodiment of Sophia and thus sacred.”

THE DEVIL REBORN

At his website called “Kalika War Party,” Lash makes it clear that “the True Lucifer is Sophia.” This is in agreement with other Neo-Gnostics and “religious” Satanists who have been influenced, whether knowingly or unknowingly, by the ideas of the 2nd century Gnostic Valentinus concerning the “fall” of “Sophia,” the Lucifer-like “consort” of Christ. “She” is said to be the divine, “androgynous” “sacred whore goddess” that will lead humanity back to “Oneness.” He also provides a link to a YouTube video entitled “The True Lucifer is Sophia.”

We are told that, historically speaking, this knowledge of the identity of “Sophia as Lucifer” “became transgressive, placed under a taboo” with “the annihilation of the Mysteries and the murder” of the “knowers” of Esoteric truth. According to Lash, this is a “Lie of Omission” which is “the most insidious” kind of lie.

Lash continues by stating that “The Gnostic cosmological narrative confirms” the “tropes” that have “traditionally been associated with Lucifer,” such as the “wish to equal the highest creative power” and take “action taken contrary to divine will.” He says that these qualities become “coherent and intelligible when applied to the narrative of Wisdom Goddess” Sophia. According to Lash, “traditional accounts stress” that “he” was a “radiant angel of great beauty.” Lash goes on to state unequivocally that “Lucifer is Sophia, the fallen goddess of luminosity,” while the actual “satanic adversary” working against humanity is “the father god, the Demiurge,” Jehovah of the Jews.

We are told that this “Aeonic Mother,” i.e., “Sophia as Lucifer,” did “not fall to earth,” but “plunged from heaven” to “bring,” or rather to “seduce,” her children to a deifying “union” with their “angels” and lead them to the “redemption,” or “renunciation,” of their faith in the “arrogant” creator Jehovah. These are terms similar to those used by the 2nd century Gnostic Valentinus, which would later be

paralleled by what the 20th century “Christian esotericist” Alice Baily called the “Spiritual Hierarchy.” Lash states that “Lucifer,” the “light bearer,” is simply “another name for Sophia who brings Pleromic luminosity to the earth.” This is the true “identity of Sophia” which has “been kept from human imagination for centuries.”

ON RACE

Apparently using one of the “Gnostic gospels” as his source, Lash claims that “Judas” said, “Behold, the authorities.” According to Lash, these “authorities” are the Jewish “Archons.” Lash adds that these Jews who are identified as “Archons” “inherently hate Sophia,” but that she will ultimately “defeat them.” “They,” Judas tells us, are the ones who “rule over us.” In the context of the importance Neo-Gnostic, white-supremacists have placed on texts such as *The Protocols of the Learned Elders of Zion* and the numerous books written by Holocaust deniers such as the *Myth of the Six Million*, the statement that they “rule over us” should be seen as a reference to the conspiracy theories about the Jewish “anti-Christ” cabal of “international” bankers and “globalist” who secretly rule the world.

Lash continues down this dark path when he quotes words attributed to Jesus in the noncanonical *Nag Hammadi Codices*, III.V, 49-5: “The Master” replied, “you will rule over them” when “you rid the world of envy,” i.e., when you rid the world of the “selfish,” “greedy” Jews who supposedly control world banking. Then, we are told, you will “take upon your minds the divine light” of “Sophia,” and “unite in sacred love” in “the Bridal Chamber.” In the context of the teachings of the Gnostic Valentinus, to “unite” with “Sophia” in the so-called “Bridal Chamber” is another way of saying to “receive” one’s personal “angel” from the Spiritual Hierarchy-like “Pleroma” and thereby be made “sinless” and “perfect.” By placing the themes of “uniting” with the “divinity” of the Lucifer-like “Sophia” and “ridding” the world of Jews, the themes of Deification Based on the Big Lie and The Sacred Purge are placed in juxtaposition with one another with resulting in what should be obvious great peril.

Lash digs deeper into anti-Semitic themes when he asks, with apparent skepticism, “Isn’t it odd that God chose the Jews?” Interestingly, this is similar to Manifest David Ebaugh’s question of why God would allow the Jews to receive the “revelations” of “gematria” found in the Kabbalah. Lash, coming to the defense of

unjustly maligned Nazis, recommends that it is preferable to “Go and read about the massacre by Jews in the Kosevichs that they blamed on the Nazis” rather than to accept the historical facts about the event. Lash then excoriates George Soros and makes an only slightly veiled reference to “international banking” controlled by “the Globalist Jews” when he speaks out against the “men making global transfers of funds.”

According to Lash, the “alien force” afflicting the world is the “Archontic factor,” also known as the Jews, “who are described in Gnostic writings.” “Kalika Warriors,” he says, must therefore “heed the unparalleled insights of the Gnostics” and those of the “Pagan Mysteries.” Lash explains further by favorably referencing a website with an article titled *Purging Archontic Deception*, made available at “Energetics Synthesis.” Using loaded language with multiple layers of meaning, to be understood only by insiders, mention is made of the need to “purge” “Archontic Deception,” another dog-whistle for Neo-Gnostic white-supremacists.

The “Archons,” according to a white-supremacist, Neo-Gnostic reading of the teachings of the 2nd century Gnostic Valentinus, are associated with the “arrogant,” “imposter” creator, the “demiurge” Jehovah of the Jews. We are told that during the current “time cycle” we will be able to “Purge the Archontic Deception.” This “time cycle” of the “Purge” is a reference to the “Kali Yuga,” an epoch of “cleansing destruction” which is personified by the wrathful Hindu goddess Kali. The result of the “Kali Yuga” is said to usher in a “golden era,” a “new age.” According to this article, the “Kali Yuga” is also referred to as “The Great Purging of the Lies of Omission,” which Lash considers the most “insidious.” In an additional tip of the hat to the Esoteric legacy which has informed the teachings of so many in the white-supremacist, Alt-Right, Neo-Gnostic world, we are told that “this layer of comprehension” conveys the “larger truth” of “humanity’s extraterrestrial origin” which, as many like the occult-inspired Christian Identity preacher Wesley A. Swift have said, is from the Spiritual Hierarchy-like “center of the universe” found in the constellation of the “Pleiades.”

In the section of his website called the “Educational Branch of the Kalika War Party,” Lash leaves no doubt as to his true colors when he puts high priority on

“countering lies about racial identity and multicultural race-mixing” along with “the historical lie about the Holocaust.” Apparently desiring to be “inclusive” in his unwholesome ideals, he tops off this “revelation” by comparing Islam to a “virus.”

The Ideas of Richard Spencer

ON RACE, INFLUENCES, AND TAKING DOMINION

Richard Spencer is significant in that he connects “make Russia great again” with “make America great again” in the context of the Esoteric-infused “Perennial Wisdom” traditions present in both Julius Evola and Alexandre Dugin. He calls Russia the “sole white power in the world.” His former partner, Nina Kouprianova, whose pen name is “Nina Byzantina,” has translated several books written by Aleksandr Dugin. In Peter Beinart’s *Breaking Faith: The culture war over religious morality has faded; in its place is something much worse*, published in The Atlantic (April 2017), Spencer shows his desire to expand on Russia’s “white power” when he is quoted as saying “the creation of a White Ethno-State on the North American continent” is one of his central goals.

According to political scientist Tamir Bar-On, Spencer “influences thinkers” concerned with “winning” the “cultural war” against “liberal democracy,” “capitalism,” and “multiculturalism.” Spencer cites “Nietzsche,” “Julius Evola,” “Aleksandr Dugin,” and “US right-wingers” and “anti-Semites” as sources of inspiration. He is quoted as saying “Julius Evola is one of the most fascinating men of the 20th century.” Contributors to Spencer’s *AltRight.com* have included Henrik Palmgren, a supporter of Neo-Gnostic white-supremacist John Lamb Lash.

In his *I Interviewed a White Nationalist and Fascist. What Was I Left With?*, published in The New York Times (Nov. 25, 2017), Richard Fausset makes a significant point about the Converging Apostasy. He shows the influence of Blavatsky on both the Third Reich and current-day racists. Fausset says that he “saw on Mr. Hovater’s bookshelf two volumes” of Helena Blavatsky’s *The Secret Doctrine* a “19th-century work” of “esoteric spiritualism” whose “anti-Semitism influenced Nazi thinking.” It is said that Blavatsky’s work is also “admired by modern racists like Tony Hovater.

From Russia with Love?: The Big Three

INTRODUCTION

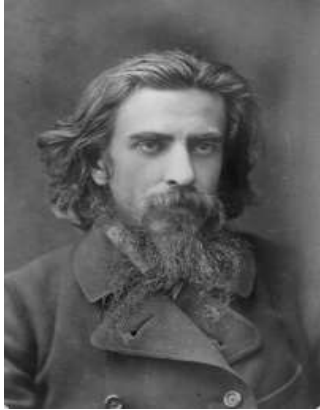
An amazing about-face has been gradually taking place in the more politically-based aspects of the Converging Apostasy. What once was understood to be an “iron curtain” during the Cold War, has now become permeable in the writings of those in the European and American versions of white-supremacy who desire to linkup with “Mother Russia” to form an alliance to “restore” the “Perennial Wisdom” of “Traditionalism” and bring down the West. In this pursuit, East meets West, at least those in “the West” like Steve Bannon and others in the Alt-Right who seek to “dismantle” and “overthrow” corrupt and outmoded institutions in favor of a totalitarian, homogenized blend of Left and Right, the “best” of both Fascist and Marxist-Leninist worldviews.

This can be seen at a foundational level through the ideas of three men whom Russian president Vladimir Putin admires. According to Mark Galeotti, Putin has “assigned” his “reginal governors” with “homework.” They were told to read the writings of “three prominent 19th and 20th century intellectuals: Nikolai Berdyaev, Vladimir Solovyov, and Ivan Llyin.” Ilyin Galeotti says that “these three, whom Putin often cites, exemplify and justify his belief in Russia’s singular place in History” and promote the “necessity of obedience to a strong ruler.” Putin also approves of Aleksander Dugin, who made the idea of “Eurasia” popular in Russia” and earned the nickname of “Putin’s Rasputin.”

The work of both undermining the West and at the same time seeking to absorb it under Russian rule is in agreement with the ideas of Neo-Gnostic racist John Lamb Lash. Lash supports a “rebirth” of Russia. He also advocates a “Sophic Cleansing” purge in the context of his anti-Semitic hate-speech that sounds like a euphemistic rephasing of the “Final Solution” and smacks of a “re-do” of the Holocaust, something he denies occurred. This has been “revealed” to Lash by the Multi-Faceted Goddess “Sophia” who is, according to him, the “true Lucifer.” It is with “her” “approval,” says Lash, that Russia and America, Left and Right, Christ and Lucifer, all work for the furtherance of a Russian/American alliance, an endeavor that has been perceived through some of the actions and statements of former president Trump. The turn toward Russia and away from the former suspicions of the rise and rebirth of tyrannical dictatorships that lingered in post-

World War II, is also reflected by many in the Alt-Right, like Richard Spencer, who are in basic agreement with Lash. Interestingly, a Russian/American alliance has also apparently been hinted at in a book recommended by Latter Rain/Manifest Sons of God-inspired, New Apostolic Reformation “prophet” Gwen Shaw.

A Thematic Critique of the Teachings of Vladimir Solovyov



BACKGROUND

Solovyov, also commonly spelled Soloviev, was a 19th century philosopher and student of the 2nd century Gnostic Valentinus and the Kabbalah. He developed a Sophia-centric theology in which he predicted that Russia will rise to world-dominance. He also advocated for an “evolved” understanding of sex and has influenced the Neo-Gnostic Alexander Dugin, an advisor to Vladimir Putin. His ideas were the most influential of the Big Three. For these reasons I will start with him. On p. 14 and 15 of his *SOPHIA AND THE RUSSIAN MYSTICAL TRADITION* (History Enlightened volume 23, 2019), John Noyce quotes Soloviev as referring to himself as a “true prophet” whose “prediction’s will soon come true.” In a poem by Soloviev we are told that the “Eternal Feminine in an incorruptible body is descending to Earth.” Referring to the Lucifer-like “Sophia,” he said that through “the new Goddess Heaven has become one with the depths.”

Pope John Paul II called Solovyov, “one of the greatest Russian Christian philosophers of the 19th and 20th centuries.” He was “a “universalistic mystic” in the “service of humankind’s unity” who sought the “global unification of the church,” a “free theocracy,” under which “God’s domain would be ruled by the Russian Tsar, a universal church’s Pope, and the Prophet.” His views were a “syncretic mix” of “elements fused” from “Christian tradition,” the “Kabbalah,” the 2nd century Gnostic “Valentinus” and his own mystical experiences with the Lucifer-like, Multi-Faceted Goddess “Sophia.” He had “faith in the imminent

arrival of God's Kingdom" and "Russia's special destiny in bringing God's Kingdom to the rest of humanity." But of "central importance" to him was his belief in the "Divine Sophia" and her role in "mankind's future." On p. 212 of Oliver Smith's *The Russian Boehme* we learn that Vladimir Soloviev's "deeply eroticized vision of Sophia" includes the "doctrine of apokatastasis (universal salvation)" and the "denial of the eternity of hell."

INFLUENCES ON SOLOVYOV

On p. 71 of *Divine Sophia: The Wisdom Writings of Vladimir Solovyov* (2009) by Judith Deutsch Kornblatt, Soloviev is quoted as saying that the only "substantial individuals" in the "context" of encountering "Sophia" are "Paracelsus, Boehme, and Swedenborg."

On p. 27 of Oliver Smith's *Vladimir Soloviev and the Spiritualization of Matter* (2011), we are told that Soloviev studied "accounts of the various Gnostic systems" and "Kabbalistic" works. On p. 89 it is said that an idea "central" to the Kabbala is the "teaching of emanations" which "includes the Shekinah," or the "Divine Presence," which acts as "a kind of channel" to the world of spirit. The idea of the "Divine Presence," or the "Shekinah" of the "left-hand side" of the Kabbalah, identified by others in the Esoteric World as the Lucifer-like "Sophia," had a noticeable impact on Soloviev's thought.

This connection through "a kind of channel" to the world of spirit is like "the doctrine of correspondences," and was "prominent in the works of mystics such as Paracelsus." It is "summed up in the *Emerald Table of Hermes*: 'whatever is below is like that which is above; and that which is above is like that which is below.'"

On p. 61 we learn that Soloviev "mirrored" many "essential details" of "mystical thinkers" such as "Jacob Boehme" and was, according to p. 140, "heavily influenced by Plato." On p. 247, Smith again emphasizes that "the importance of Plato and his works," and their influence on Soloviev is "impossible to overstate."

THE MULTI-FACETED GODDESS AND THE DEVIL REBORN

The noted scholar Boris Jakim tells us how Solovyov describes his three "visions" of "Sophia." According to Solovyov, in "one miraculous image" "I saw it all," "one image" of "feminine beauty," which he says was "the most significant thing that had ever happened" in his life. Jakim goes on to say that the "Three Meetings," or

“Three Encounters,” with “Sophia” could “more accurately” be called “Three Rendezvous.” According to Jakim, the Russian word Solovyov uses means a “rendezvous,” or even a “lovers’ tryst.” Solovyov refers to “Sophia” as his “girlfriend, or beloved/lover.” His demands to be shown the “whole of her” “acquire a lover’s—not a worshipper’s—urgency.” In his *Western Mystics: Vladimir Soloviev* (2015), Tony Parsons says that Solovyov’s “Sophia” is “comparable to the Hebrew Shekinah or various goddess traditions.”

In *The Reconciliation of Sophia* we learn that for Solovyov, “Sophia” is “the rainbow reconciling heaven and earth” where “Heaven stoops toward Earth” in “divine reconciliation with all the creatures of Earth.” This is like the “occult” application of “as above, also below” as is purported to have been said in the *Emerald Table of Hermes*. The concept is in keeping with the notion found in the Esoteric World that in the “externalization of the Spiritual Hierarchy” those “above” will “bring union” between “heaven and earth” when they are made manifest, or “externalized,” at their “return.” As we have seen in the writings of Jane Lead and the Latter Rain “apostle” George Hawtin, for “heaven” to “stoop” to “earth” is another way of saying that the Big Event of the deifying “transformation” is to be carried out through union with “Angels of the Resurrection.”

On p. 242 of his *Vladimir Soloviev and the Spiritualization of Matter* (2011), Oliver Smith quotes Soloviev as saying that “The universal human is reunited” in God in order “to embrace in Her.” Through this, humanity is “uniting itself with the whole creation” which “brings down God.” As has been said by Jane Lead and her disciples from the Latter Rain movement that await the day of the “manifestation of the sons of God,” this will culminate in “victory over illness and death.” According to Soloviev, it is “the final Resurrection” in which “the circle of universal life closes with the resurrection of flesh, the reunification of humanity in its wholeness” and “the final incarnation of Divine Wisdom.” In the context of the teachings of the 2nd century Gnostic Valentinus, who Solovyov studied, “the final incarnation of Divine Wisdom” carries with it the implication that the “Serpent of Wisdom,” aka the Lucifer-like “Sophia” who “fell” to earth in order to “restore” humanity to the “gnosis” of their divine origin, destiny, and ultimate “union” with “angels,” is in fact the Devil Reborn.

DEIFICATION BASED ON THE BIG LIE

In the introduction of *Vladimir Soloviev and the Spiritualization of Matter*, Smith writes that the “final goal Soloviev describes as the ‘spiritualization of matter,’” is what he “equates with the biblical idea of the coming of the Kingdom of God.” It is the “penetration of the material principle by the spirit and, conversely, the full habitation of spirit in material form.” In other words, Solovyov demonstrates the influence of the Gnostic Valentinus, who said that the “perfection” of “sinlessness” would be gained by “receiving” one’s “angel.” Through this “union,” the “full habitation of spirit in material form” would be realized.

According to Smith, Solovyov “felt the full weight” of the “bondage to decay” that the Apostle Paul wrote about “in his letter to the Romans,” which contains the often-quoted passages relating to the “manifestation of the sons of God.” Like teachers of the Manifest sons of God doctrines and those in the “present truth” or “sonship” ministries, it was, in part, from this “feeling” stirred up by chapter 8 of Romans that Solovyov “derived” his “emphasis on the desire for immortality.”

Like those who teach the “coming of the Lord” through the twisted eschatology of Manifest sons of God doctrine, on p. 122 Smith sees Solovyov as finding the fulfillment of apocryphal prophecy “in and through” “Christ’s body,” the “collective humanity.” It is “collective humanity,” or humanity deified as “Christ,” through which “salvation from death and decay is to occur.” On p. 125 we are told that the “overcoming of evil” must be “attained through humanity,” through Christians “clothed in Him.” This use of the word “clothed” is in keeping with the “spiritual alchemists” who influenced Jane Lead with the idea that the “angelic” spirits of those in the “cloud of witnesses” would come to inhabit, or “tabernacle,” within the “Bodily Vehicles” of “chosen vessels,” bringing about “immortality.” Similarly, on p. 143, Solovyov is quoted as saying that the “truth of Christianity” “consists in the spiritualization and divinization of the flesh.”

On p. 128 and 130 we are told that the “reconciliation of matter and spirit” in the “Body of Christ,” which is “Sophia,” will result in the “the man-god” when “humanity becomes God.” By accomplishing this, “God” will have “attained her goal.” And by reaching this “goal,” “God” as a reflection of the Lucifer-like, Multi-Faceted Goddess “Sophia,” will be made “manifest in all” that “all may be brought into the fullness of salvation.” Sounding like Jane Lead and those whom she influenced in the Manifest sons of God ministries, Solovyov says this will be a “Collective resurrection.” Solovyov describes this process of becoming “transfigured” and “spiritualized,” like the “flesh of Christ,” as “becoming

perfect.” For this reason, some have said that Soloviev’s ideas amount to an “immortalization program.”

On p. 131, 132, 139 and 155, sounding much like the “universal reconciliation” of Jane Lead and the Manifest sons of God teachers whom she influenced, Solovyov says that “we become channels” so that “in union with God” we will be enabled to “save the whole of nature.” In this way the “whole creation” will be “redeemed and drawn into the freedom” and “glory of the sons of God” in a “final liberation from the ultimate enemy,” “death,” and a final “freedom” from a “bondage to decay.”

SACRED SEX?

On p.70 of her *Divine Sophia: The Wisdom Writings of Vladimir Solovyov* (2009), Judith Deutsch Kornblatt says that Solovyov, apparently due to the influence of Valentinus and the Kabbalah, sees the “union of flesh and spirit” as taking place “along the lines of sexual intercourse” in which “Wisdom finds man and rejoices in the union” as “earth and heaven unite.” On p. 71 we learn that Solovyov, like Lane Lead, the Neo-Gnostic racist John Lamb Lash, and many in the Esoteric World, “insists on the sexually androgynous” nature of “the Divine Sophia.” Furthermore, Solovyov, like the occult-inspired Fascist Julius Evola, the occultist and Satanist Aleister Crowley, and those in the Esoteric World who practice “sex magick,” “elevates erotic love to the role of divine mediator.” For him “sexual love leads humanity” to the “image and likeness of God, which is androgynous.” This “female/male manifestation,” we are told, comes from “Plato’s world,” the “Gnostic Sophia” and the “Kabbalah” with its concept of the “interrelationship” of its male aspect, known as “Hokhmah,” and the “female Shekinah.”

On p. 246 of Oliver Smith’s *Vladimir Soloviev and the Spiritualization of Matter* (2011), we are told that for Soloviev “the erotic was the highest incarnation of both human and divine love” or, as Smith says, is “more exactly” stated as “the divine-human love realized in Christ” and the “new era of the Holy Spirit.” Other than recreating Christ in a Kabbalah-like, sexual manner, this reference to the “new era of the Holy Spirit” is reminiscent of the “third age” of the “spirit” predicted by Joachim of Fiore, the 13th century monk and one of the predecessors of the Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned. It also acts as a preview, perhaps, of the sort of views on sexual practice anticipated for the “new age” by the Esotericists Helena Blavatsky in the 19th century and Alice Bailey in 20th century. They shared a desire to see a

“restoration” of the pre-Christian “Mystery Schools” as the establishment of a one-world religion headed by “the Christ” in which more “evolved,” or “liberated,” views on sexuality are made the norm and sexual “rites” and “sacraments” are instituted.

As a quick recap, by placing these ideas on Sacred Sex in the context of a brave new world where the themes of Taking Dominion politically, the Sacred Purge, Deification Based on the Big Lie and actuated through “union” with “Angels,” the Multi-Faceted Goddess as the Lucifer-like “Sophia,” and the Devil Reborn; a world where all of these themes of the intersect and are given the chance to be put into practice, a glimpse may be seen of how the Pieces of the Puzzle of the Converging Apostasy are coming together in the shape of a “world religion” based on the “restoration” of the pre-Christian “Mystery Schools.”

On p. 180 and 185 Smith says that it is “sacred Eros” that creates a “bridge between the two worlds” of matter and spirit and allows for their “full unification” in the “salvation” and “rebirth” of the “higher world.” This idea of the “salvation” and “rebirth” of the “higher world” sounds remarkably similar to what is taught by Manifest sons of God ministries under the influence of Jane Lead who say that there will be a symbiotic “union” of those in the “cloud of witnesses” who without our “Bodily Vehicles” cannot be made complete or “perfect.” Smith adds that for Soloviev the “universal love of God is identical” to “sexual love.”

On p. 241, Smith says that, according to Soloviev, “the role of humanity in the eschatological task of the spiritualization of matter,” which is the “final union of the heavenly and the earthly” and the “restoration in the Kingdom of God,” is “conditional on a kind of sensual desire.” Smith lets us know that Soloviev’s position “is in no way unique” and that “it resonates with many Gnostic sources,” such as those of Valentinus, which “posited primordial desire” as “the cause of the Fall” as was experienced by the Lucifer-like “Sophia.”

TAKING DOMINION

In 1886 Soloviev wrote his “monumental” *History and Future of Theocracy*. In keeping with this theme, on p. 105 Smith tells us that Soloviev spoke of the great “panhuman task” that will “unite all nations and people.” On p. 106, sounding like many in the Esoteric World and the “new age” movement which it spawned, along with their cousins with roots in the Latter Rain movement and Manifest sons of God doctrines who were influenced by Jane Lead, Soloviev believed that “human agency” will be “the means” to reaching the “future consummation”

which is the establishment of “the Kingdom of God” and the “immortalization” of humanity.

THE BIG EVENT

In *"A Short Story of Antichrist,"* Solovyov tells us a “prophetic” story of how the “genuine believers” from Catholicism, Orthodoxy and Evangelical Protestantism will “come together in the twenty-first century.” Sounding like Jane Lead and her disciples in the Manifest sons of God ministries, he says there will then be a “cosmic sign” of the “Woman clothed with the sun” followed by “Christ's return” to a “united Christianity.”

Three Meetings relays “Sophia’s” “mission of restoring humanity’s union with the divine.” For Solovyov, “that unity is Sophia,” who he associates with the “Holy Spirit” and the “Virgin Mary” as a “principle of mediation” “bringing opposites together” and thereby bringing the “restoration” of “all things” in “themselves and the cosmos.” On p. 71 of her *Divine Sophia: The Wisdom Writings of Vladimir Solovyov* (2009), Judith Deutsch Kornblatt tells us more about Solovyov’s “goddess.” She quotes a “prayer to Sophia,” the “dove of Zion,” in which Solovyov says, “incarnate yourself in us” and “restore” the fullness of the ages” that “God may be all in all.” On p. 103 of *Vladimir Soloviev and the Spiritualization of Matter* (2011), Oliver Smith sees Solovyov as promoting “the interconnectedness of being” coming together in “a series of progressive steps” which will end in the consummating “unity,” a deification for “all in all.” On p. 126 he calls this “Resurrection” the “reconciliation of matter and spirit” in which “nature becomes one with spirit.”

CONCLUDING REMARKS

To put it mildly, Solovyov’s ideas encompass the majority of the themes of the Converging Apostasy, and could easily find a fitting place with those in either the Esoteric World or the advocates of the Manifest sons of God doctrines. This is due to the common sources of ideas that both streams of the Converging Apostasy draw from. These common sources, again, place Jane Lead in an important role as a conduit of thought that trickled down into Christianity from Plato, the Neo-Platonist, the Kabbalah, “spiritual alchemists,” the writings of Jacob Boehme, John Pordage and the distant but ever-present 2nd century Gnostic Valentinus. The problems of guilt by association notwithstanding, you can often be known by the company you keep.

A Thematic Critique of the Teachings of Nikolai Berdyaev

BACKGROUND

Berdyaev is another of Putin's men, one of the Big Three who have influenced him and his policy. On p. 47 of Richard Schain's *In Love with Eternity: Philosophical Essays and Fragments* (2005), it is said that Berdyaev considered "mystics" to "come closest to understanding" the "spirit."

DEIFICATION BASED ON THE BIG LIE

On p. 187 and 188 of *The End of our Time* (1919), Berdyaev said "it is possible that a new age is already beginning." Like the later neo-Fascist Traditionalist and occultist Julian Evola, Berdyaev says that the "modern age, with its failed Humanism," is being "replaced by a new epoch" in which there will be a "new religious consciousness" and a "revealing of the Divine within mankind." Like Jane Lead and those whom she influenced in the Latter Rain movement and the Manifest Sons of God ministries, he believed in "apocatastasis," the "universal salvation" of "all created intelligence" who will be "restored to God at the end of time," along with "the transfiguration and Deification of man and cosmos."

A Thematic Critique of the Teachings of Ivan Ilyin

THE SACRED PURGE

Ivan Ilyin takes up the rear as the third of those thinkers who have influenced upon Putin. In his *Ivan Ilyin, Putin's Philosopher of Russian Fascism* in the New York Review (April 5, 2018), Timothy Snyder says that Ilyin desired to bring in a "Russian Christian fascism" by "any means." His interpretation of "judge not" was that "men would be judged for not killing God's enemies when they had the chance."

Ilyin said that it is "the enemy who must be sacrificed." He took from Italian Fascist dictator Benito Mussolini the concept of a "chivalrous sacrifice" in "the blood of others." Heinrich Himmler, speaking of the Holocaust in 1943, would "praise his SS-men" in these same terms. Ilyin commended "Hitler's seizure of power in 1933" and said the Nazis were "right" to "blame Jews" for "the evils that had befallen Germany." With these views in his conceptual quiver, Ilyin's impact on Putin as a guiding light for his goals and actions is placed in its context, showing us that any impulse to make Russia/America "great again" is ill-conceived and ultimately plays into the hands of the Converging Apostasy.

From the Fringe of the Fringe

The following ideologies come from groups or individuals that can easily be written off as “weird,” or “insane” and therefore be seen as of no real importance due to their position on the fringes of the extreme. However, it is still worth learning what thematic Pieces of the Puzzle they have to offer to the Converging Apostasy. As you will see, despite the far-flung nature of their beliefs and practices and the location which they occupy on the periphery of society, they have, to a surprisingly large degree, much in common with those who represent the “norms” of doctrines both false and dangerous found in the teachings of their siblings in the Converging Apostasy.

To further pursue this point, the work of Nicholas Goodrick-Clarke is useful. In his *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (2002), Goodrick-Clarke makes the valid point that the thematically related beliefs of “international sectarian” groups could, “under the proper conditions,” “gain political power” and “attempt to realize” their “dangerous millenarian fantasies.” This was forcefully brought to the attention of the American people on January 6th, 2021, with the armed assault on the Capitol by “QAnon” adherents, the “Proud Boys” and others. Among the groups and individuals that could potentially put their urge for Sacred Purge into action, he lists those espousing the “esoteric themes” of “Aryan origins,” those influenced by the “writings of Julius Evola” and “Savitri Devi,” along with ideologies that include “Nazi UFOs,” “Christian Identity,” “neofascist ideology,” “Hitler cults,” “Nazi Satanists” and “Nordic Racial Paganism.”

Erich von Däniken

ON RACE, ANGELS, EXTRA-BIBLICAL SOURCES OF INSPIRATION, AND TAKING DOMINION

In her *Pseudoarchaeology and the Racism Behind Ancient Aliens* (2018), Sarah E. Bond tells us that “there can be little doubt that his racial beliefs influenced his extraterrestrial theories.” In von Däniken’s *Signs of the Gods?* (1979), “many of his racial views are most boldly stated.” Bond cites British archaeology officer Keith Fitzpatrick-Matthews, who points out on his “Bad Archaeology” blog just “a few” of the “many racist questions and statements posed” by von Däniken. For example, he asks if “the black race is a failure,” then did “extraterrestrials change” their “genetic code by gene surgery” and then “program” the superior “white race?” He also printed beliefs about the innate talents of certain races: “Nearly all negroes are musical; they have rhythm in their blood.” Von Däniken also “consistently” uses the term “negroid race” in comparison with “Caucasians.”

The Tempelhofgesellschaft

ON RACE, ANGELS, EXTRA-BIBLICAL SOURCES OF INSPIRATION, TAKING DOMINION, AND THE SACRED PURGE

The Neo-Nazi Gnostic religion called the Tempelhofgesellschaft bases some of their ideas on “ancient Sumerian manuscripts.” According to an Esoteric-reading of Sumerian mythology, in the beginning “angelic,” human-like “gods” ruled after they “came to Earth.” In the *Epic of Gilgamesh*, Eden is mentioned as the “garden of the gods.” Tempelhofgesellschaft believe this proves that “the Aryan race” is of “extraterrestrial origin,” and originally “came to Atlantis from the star Aldebaran” with a “divine mission to dominate all the other races.” They say, much like Christian Identity teacher Wesley A. Swift, that an “enormous space fleet” of “angelic” “others” is on its way to Earth “from Aldebaran.” They will then “join forces” with the Spiritual Hierarchy-like “Nazi Flying Saucers from Antarctica” to establish the “Western Imperium,” the “fourth Reich” of a “pan-Aryan world empire” and destroy those in opposition to their goals.

Quetzalcoatl

ON RACE, ANGELS, DEIFICATION BASED ON THE BIG LIE, AND THE DEVIL REBORN

According to some syncretic, racist, Neo-Gnostics such as John Lamb Lash, Quetzalcoatl represents both “love and insatiable blood-thirstiness,” “light and darkness.” Expressed in a merger of metaphors, Quetzalcoatl is said to be “identified with Venus,” the “morning star,” or Lucifer, as is often said in the Esoteric World. He is called a “light skinned son” of the “primordial androgynous god,” the “snake-bird deity” who represents the Spiritual Hierarchy-like “link between sky and earth,” between “humanity and the stars,” a “fusion of bird and snake,” representing the deifying “union of spirit and matter.”

Quetzalcoatl is also identified with “the Pleiades” and, like the “Watchers” of *The Book of Enoch*, he is said to have given early mankind “knowledge of celestial mechanics and astronomy beyond their means.” As the “Lord of Unified Opposites,” Quetzalcoatl has “promised to return” with “many enlightened beings” to “reclaim his kingdom.” This “Return of the Serpent” is hailed by many as a “New Age” of “spiritual evolution.”

Similar syncretic belief systems say that Hitler’s “Aryan” will be reborn as the “new man” in a “repackaged presentation” based on “legends of the white spirits” who provide “hope for mankind” as the “return of the sons of god” who “descended from heaven.” This sounds strangely like the eschatology of Jane Lead and those whom she influenced through the Manifest Sons of God doctrines concerning the “manifestation of the sons of God” who are to be made “complete” through coming into “union” with “those” in the “heavenly” corporate “Christ,” the great cloud of witnesses” comprised of the “spirits” awaiting the “perfection” which they cannot achieve without “us.” Having been birthed into the Christian world through the Latter Rain movement and the Manifest sons of God ministries, these ideas are also like the teachings of occult-inspired racist, white-supremacist Christian Identity preacher Wesley A. Swift, and similar to the predicted “externalization of the Hierarchy” spoken of by “Christian esotericist” Alice Bailey. It is said that “they” will “become the friendly deliverers,”

“saviors from the stars,” who come with an “invincible Aryan army” of “good angel aliens,” who are “ministering spirits” from “the Pleiades.”

Nazi Occultism

Although clearly on “the fringe,” Nazi Occultist ideas are significant in that they show evidence of the prevalent influence of the 19th century occultist Helena Blavatsky on the Esoteric World and the ever-present connection between racist views and occult societies. The ideas of Nazi Occultists, with the vilification and hatred toward Jews, were handed down to fellow racists, such as Savitri Devi, Julius Evola, Alexander Dugin, and Richard Spencer, through the anti-Semitic precedents set by the 2nd century Gnostic Valentinus with his rejection of the “oppressive” and “arrogant” Jewish “Demiurge” Jehovah, his laws and, as a corollary, the Jews. Similarly, Jackson Spielvogel and David Redles assert that “various teachings of Helena Blavatsky,” found in her *The Secret Doctrine*, had a “decisive influence over the developing mind of Hitler.” And though Hitler “publicly condemned” occultists, his “private talks disclosed” a “belief in the ideas” of some “occult groups.”

More specifically, according to Ron Rosenbaum, “some scholars believe the young Hitler was strongly influenced” in his “racial views” by an “abundance of occult works” on the “mystical superiority of the Germans,” like the “occult and anti-Semitic magazine *Ostara*.” Its publisher, Lanz von Liebenfels, claimed that “Hitler visited him in 1909 and praised his work.” John Toland wrote that “evidence indicates Hitler was a regular reader of *Ostara*.”

Further evidence of the connection between the Nazi and Esoteric thought can be seen by Heinrich Himmler's plans for the Wewelsburg castle. According to Himmler, it was to become the “center of the new world.” It was decorated with Nordic runes and swastikas and used as a research and training center for “SS esotericism,” which included “Germanic mysticism,” the “worship of runes,” “racial doctrines” and Esoteric knowledge of “the Grail.” On the floor of the north tower there was a “symbol of the sun composed of twelve sig runes.” This sort of sun symbol became popular in the Esoteric World due to its use by Nazi occultists. It was “later adopted by Satanists” who called it the “Black Sun.”

The Ouroboros

DEIFICATION BASED ON THE BIG LIE, THE MULTI-FACETED GODDESS, AND THE DEVIL REBORN



Originating in ancient Egypt and adopted by “Gnosticism and alchemy,” the ouroboros depicts a “serpent eating its own tail.” In keeping with the highly sexualized symbolism of Valentinian Gnosticism and the Kabbalah, it has been conceived of as a “fertility symbol,” with the tail of the snake representing a “phallic symbol,” and the mouth as a “womb-like symbol.” The ouroboros is used by Helena Blavatsky’s Theosophical Society in their logo. It is symbolic of the “great reconciliation of all things” and the “cycle of rebirth” through “reincarnation,” aka the “transmigration of souls.” It is also emblematic of the “return to the unity of the One” and the “balancing,” androgynous-based “unity” of “left and right,” “above and below,” “spirit and matter,” “male and female,” “Christ” and the “fallen,” “androgenous,” Lucifer-like “Sophia.”

Carl Jung believed that the ouroboros was an “alchemical symbol” of a “transmutation” to “become something else,” i.e., the “great work” of becoming God. Through its “Sacrificial Act” it “balances masculine and feminine.” The ouroboros is like a “dragon that bites its own tail,” which produces both “self-destruction” and “self-fertilization.” For this reason, according to Jung’s interpretation of this metaphor, the “alchemical text” of “Tractatus Avicennae” says that “the dragon slays itself, weds itself, impregnates itself,” thereby “devouring itself and giving birth to self.” Therefore, the Ouroboros and the “sacrificer are essentially the same.” In other words, in the context of the themes of the Converging Apostasy, in particular those of the Multi-Faceted Goddess and the Devil Reborn, the ouroboros may also be interpreted as the “androgenous,” Lucifer-like “Sophia,” the one who “fell” from the spiritual realm in an act of

“sacrificial love” to “restore” humanity by bringing about a “balancing” of “heaven” and “earth” through a deifying “union” with one’s personal “angel.”

The Order of the Solar Temple

ON RACE, INFLUENCES, AND ANGELS

The Order of the Solar Temple “drew inspiration” from 20th century occultist and Satanist Aleister Crowley, along with a mix of “anti-Semitic,” “white-supremacist, Christian Identity,” Spiritual Hierarchy-like “Ufology” and “New Age” religious beliefs.

They exemplify the Converging Apostasy in that they bring together both Christian and Esoteric sources of inspiration, along with white-supremacist views and the Alice Bailey/Vladimir Solovyov-like “unification” of the Churches in “preparation” for the birth of a Aleister Crowley-like “god-child.” Their core beliefs include “assisting humanity” through a great time of “transition,” the “imminent end of the world,” a “unification” of all “Christian churches” and the “second coming of Jesus Christ.” Their special title for Jesus is the “solar God-King,” a concept that they were in basic agreement with Helena Blavatsky and Alice Bailey. For them, a “sign of the end of the world” would be the birth of a “god-child.”

The Process Church of the Final Judgment

BACKGROUND

The Process Church of the Final Judgment was formed in England in 1964 by Robert and Mary Anne DeGrimston. They produced magazines filled with “images of death,” “Nazi symbolism,” and exhortations to “engage in violence.” They show the marks of the Converging Apostasy through themes such as their concept of God, Satan and Lucifer “coming together” in “unity” to bring about “the end of the world,” communication with “angelic” “spirits,” and their unrestrained sexual practices.

SOURCES AND INFLUENCES

In a documentary Video on YouTube called *The Process Church of the Final Judgement* we learn that, other than their background in the cult of Scientology, The Process has been described as an “unorthodox Gnostic theology.” According

to *THE PROCESS CHURCH OF THE FINAL JUDGMENT*, as with many Gnostic-inspired followers of the Esoteric doctrines found in “spiritual alchemy,” DeGrimston said that God is “scattered through the Universe” as “grains of vital energy,” that give “life to entities of every kind.”

It is of at least tangential interest that The Process Church’s chapter house in San Francisco was only a few blocks from Manson’s known address there at the same time, in early 1967. Manson reportedly stated that “DeGrimston and I are one.”

DEIFICATION BASED ON THE BIG LIE

On hearing the call of the Converging Apostasy to become “as gods,” in *THE PROCESS CHURCH OF THE FINAL JUDGMENT DOCUMENTS*, DeGrimston says to “Serve Him [referring to Lucifer] with unfailing loyalty” and “your path to Eden is assured” for “he alone holds the keys to paradise regained.” DeGrimston continues in his panegyric of Lucifer, stating that “He alone has the power” to give you the “perfect union you desire” and the “true god-like unity of Eve and Adam as they were.”

ANGELS?

According to a documentary video on YouTube called *The Process Church of the Final Judgement*, Process members began to claim that “spirits and entities” started “talking to us in our group meditations.” “Enactments,” a form of “channeling,” were said to allow these “spirits” to be made “manifest.” As a result of making “contact,” Mary Ann talked about doing “astral travel.”

A Process Church song seems to imply the sort of end-time “union” advocated by those who, similarly, say that Christ and the “fallen,” Lucifer-like “Sophia” must come together to give “birth” to “glorified,” “spiritual flesh”: “Christ and Satan” will be “joined, body soul as one,” and “the new age shall be born.” This is similar to what is said in “present truth” ministries about the “manifestation of the sons of God,” which is synonymous with the Esoteric World’s “externalization of the Spiritual Hierarchy,” actuated by “joining” God’s corporate “army” on earth with the corporate, “angelic” “army of God” in the “heavenlies.”

THE SACRED PURGE

In his tract *Satan on War*, DeGrimston urged his followers to "release the fiend that lies dormant within you" in order to "rape, kill, and destroy." This is not unlike John Lamb Lash's exhortations to "get in touch" with one's "hatred" in order to successfully carry out "assassinations" of those who deserve to die in the upcoming "Sophic Correction" of the world. In addition, this is based on the same basic idea of Satanic groups that practice "sympathetic magic." For example, they believe that through the "Law of Correspondences" making animal or human sacrifices can "channel" the "energies" of death or pain to supernaturally achieve their desired results.

According to Process Church publications, "Christ and Satan" had "put aside their enmity." Having done so, they would "soon join forces to bring about the end of the world." Sounding like Manifest sons of God teachers who say that Satan is a "tool" in the "hands of God," according to The Process Church, Christ will "judge mankind" and his "partner" Satan will "execute the judgment." Accordingly, in the documentary video on YouTube called *The Process Church of the Final Judgement*, DeGrimston is reported to have said "Satan's army is ready in the field, and slaughter is the order of the day."

Sounding like Manifest sons of God-influenced New Apostolic Reformation "prophet" Bill Hamon and Manifest sons of God teacher Kelley Varner on the topic of the "perfect love" required to carry out the ministry of "executing judgment," DeGrimston said in *THE PROCESS CHURCH OF THE FINAL JUDGMENT DOCUMENTS* "Through Love CHRIST and SATAN have destroyed their enmity and come together for the End, CHRIST to Judge, SATAN to execute the Judgement. The Judgement is WISDOM, the execution of the Judgement is LOVE." Speaking of the "unity" of opposites, DeGrimston said "WHY THE UNITY OF CHRIST AND SATAN? YOU CANNOT CREATE A BATTLE WITH ONLY ONE ARMY."

ON RACE

On p. 56 of his *Love Sex Fear Death: The Inside Story of the Process Church of the Final Judgment*, Timothy Wyllie says that "Mary Ann never made any apologies" for "having considerable sympathy and respect for the Nazi regime." According to her, as a young girl she left her body and was "transported into Hitler's bunker

during World War II.” It was there that she whispered into “the generals’ ears” and observed “der Fuehrer’s legendary rages.” Wyllie goes on to say “I don’t recall,” but “if she had” whispered in Hitler’s ear, “I can only imagine she would have egged him on in his carpet-biting frenzies.”

We see further evidence of Mary Ann’s preoccupation with the Third Reich on p. 80 and 81 of *Love Sex Fear Death: The Inside Story of the Process Church of the Final Judgment*, Wyllie says that Mary Ann insisted that “Michael and I” should stop in to visit George Lincoln Rockwell, the founder of the American Nazi Party.

THE MULTI-FACETED GODDESS

In the documentary video on YouTube called *The Process Church of the Final Judgement*, we learn that Mary Ann took on the name of “Hecate.” Interestingly, Hecate is referred to as the goddess of magic and sorcery, the “Queen of the Night,” the goddess of “the Mist,” referenced by the occultist, student of the Gnostic Valentinus, and Satanist Aleister Crowley as one of the “goddesses” to be “invoked” and “channeled” by the “priestess” during his so-called “Gnostic Mass.” Hecate is said to be responsible for “keeping the veil that separates the world of the spirits from the world of mortals” and, as with the Lucifer-like, shapeshifting Multi-Faceted Goddess, she is able to appear as an “old hag” or a “seductive woman.”

THE DEVIL RBORN

In *The Process Church of the Final Judgement* documentary, as with the majority of the most prominent thinkers in the Esoteric World, The Process Church members said that they were avid adherents of “the resolution of opposites,” such as Christ and the Devil.

Sounding like both Jane Lead and her disciple J. Preston Eby on the topic of God being a “unity” of “good and evil,” in *THE PROCESS CHURCH OF THE FINAL JUDGMENT DOCUMENTS* we are told that DeGrimston said that when Jehovah, Satan and Christ are “united” in a “common bond,” then “the concept of GOD becomes a reality.” The “parts come together” to “make a whole,” and the “whole is Totality.” In accordance with this is a “blessing” from The Process Church which goes as follows; “May the life-giving water of the Lord Christ and

the purifying fire of the Lord Satan bring the presence of love and unity into this assembly”?

SACRED SEX?

After her dad left her and her mom in poverty, Mary Ann became a prostitute. Based on apparently unresolved issues stemming from this unfortunate beginning, in The Process Church she arranged marriages and staged orgies.

In *THE PROCESS CHURCH OF THE FINAL JUDGMENT DOCUMENTS*, DeGrimston writes a teaching named “Lucifer on Sex” and asks “What is your dream?” Is it a “vision of a garden” in which there is a “perfect union between man and woman,” a “divine perfection” of “the ecstasy of endless, boundless harmony” with “no guilt, no shame,” only the “soft and gentle joys” of “quiet self-indulgence?”

The Order of Nine Angles

THE DEVIL REBORN

The Order of Nine Angles, aka the “ONA,” is a “Satanic,” “Left-Hand Path” group, that has drawn “attention for its Neo-Nazi ideologies” and actions. According to Senholt, the ONA has “produced more material” on the “Left-Hand Path,” which they make available to other “Satanist and Neo-Nazi groups,” than larger groups such as the “Church of Satan” and the “Temple of Set.”

THE SACRED PURGE

Members are “required to break societal taboos” by “committing crimes,” “embracing violence” and, when possible, “carrying out acts of human sacrifice.” To facilitate this, ONA members have “joined the police and military groups” in order to “engage in legal violence and killing.”

Using wording similar to the “assassinations” promoted by Neo-Gnostic racist John Lamb Lash, the ONA says that “human sacrifice” is carried out through “either physical” or “magical means.” The ONA claims they find “historical precedents” for making “human sacrifices” at the “spring equinox” in those that were offered to the “goddess” “Baphomet,” associated with the “androgenous,” Lucifer-like “Sophia.” Sounding like the “justifications” for the upcoming Sacred Purge advocated by typical Manifest sons of God doctrine, such sacrifices are

believed to “remove from society individuals” whom the group deems to be “worthless human beings.”

The ONA believe that “Vindex,” the “avenger,” will eventually “incarnate as a human” who will act as a “messianic figure” by “overthrowing” Christians and Jews and establishing a “new society.” The concept of “Vindex” as the “avenger” sounds a lot like the “coming of the Lord” in the “clouds” of His “Shekinah glory” *in and through* the “corporate Christ” to “remove all that offend” by the “brightness of his coming” as taught in Manifest sons of God circles.

The belief in “Vindex” also has similarities with the ideas of Savitri Devi, who is a favorite with Neo-Nazi Gnostics and white-supremacists. Devi described Hitler as an “avatar” of the Hindu god Vishnu, a “destructive power” who “harnessed” a “life-affirming purpose” to fight “historical decay” by using “violent,” “dark” methods to achieve a “Golden Age.” She said that “wickedness,” and the “ungodly,” etc., will be removed and replaced by “Satya Yuga,” the “new era,” or “new age,” when the world is governed by Spiritual Hierarchy-like “gods.”

SACRED SEX?

New members are told to have a “sex partner” in order to perform “sex magick” as a means of unleashing “destructive forces,” a practice they have in common with Aleister Crowley, Julian Evola, and John Lamb Lash.

ON RACE

The similarity of ideas of the ONA and those of Aleister Crowley's about different “eras,” show that they may have been influenced by his “Thelemic Aeons.” Also, the ONA sounds similar to what is often said in the Esoteric World about a period of time called the “Kali Yuga” of “destruction” that will “usher in the Golden Era of the New Age.” Likewise, some who have been influenced by the writings of Helena Blavatsky and Alice Bailey, say that “cosmic evolution” is stifled by the “sinister dialectics” of “Aeonic energies,” i.e., Jehovah and the Jews. There must therefore be a “Final Solution” to the “existential threat” with which these “sinister dialectics” sully the “Aryan race.”

The ONA makes a statement of their beliefs in “Mass of Heresy”:

Adolf Hitler was “sent by our gods” to “guide us to greatness.” We believe in “the inequality of races” and in the “right of the Aryan to live.” We acknowledge that the “story” of the Jewish “holocaust” is “a lie” to “keep our race in chains.” We “desire to see the truth revealed” and an “end” to our “world-wide” “Persecution.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

According to the ONA, “Western civilization” is soon to be replaced by an “Imperium” of “militaristic governance.” Like the Mormons, and like what was hinted at by “Moses” David Berg of the Children of God, they believe that they will “colonize the Milky Way.” Like the occult-inspired, racist, white-supremacist, Christian Identity teacher Wesley A. Swift, and several “present truth” Manifest sons of God teachers, the ONA believes that it is the “Aryans” in particular who will “colonize the Milky Way.” This is in keeping with Esoteric teachings about “space brothers” from the Pleiades, “angelic beings,” “ascended masters” of the “Spiritual Hierarchy,” etc., from which we have our “pre-existent origins.” These more “highly evolved” entities are said to have visited earth to teach us, have been “watching and guiding” our “spiritual evolution,” and desire to “return” at the “consummation of the ages” to make “One of all” and lead us to the fulfillment of our “destiny” of “divinity” on a “cosmic” scale.

Charles Manson

THE SACRED PURGE, ON RACE, AND THE DEVIL REBORN

Manson thought that society was on the verge of a “race war” between black and white from which black people would emerge victorious. He had a “strong interest in Armageddon” from the “Book of Revelations” and “explored” the teachings of Scientology and The Process Church of the Final Judgment.

When in jail, The Process Church of the Final Judgment asked Manson to write a feature article for their magazine *Death* (1971), in which he says, “death is peace from this world’s madness.” By his version of bringing together and applying the themes of the Devil Reborn and the Sacred Purge, he became “notorious” as the epitome of evil. However, the same themes of the Converging Apostasy that are plain to see in Manson are also present in the more warm and fuzzy presentation

of “Christian esotericist” Alice Bailey, and any doctrines that attempt to reconcile “good and evil” and “dark and light.”

For example, if “good and evil” are in effect “reconciled” and only “constructs of the mind,” as Manson is reported to have said, then how we are to know what “bad” is? It was just this type of reasoning that led Charles Manson to once say, “If God is One, then what is bad?” In his desire to carry out the judgment day and in his ideas on the “unification” of these sorts of mutually exclusive “opposites,” such as the Jesus and the Devil, Manson reflected themes of the Converging Apostasy and helped to define what is “bad.”

This same sort of “all-embracing” nullification of the distinctions between “good and evil” can be seen in the teachings of all who claim that God is both “light” and “dark,” of the “left-hand path” and the “right-hand path,” as I have critiqued through the Kabbalistic writings of the Esoteric World, and those of the 17th century “prophet” Jane Lead, and her disciples in the Manifest sons of God ministries, J. Preston Eby and Ray Prinzing.

For example, like teachings of The Process Church of the Final Judgment, Manson said he was “Jesus and the Devil all in one.” This is not unlike the teachings of J. Preston Eby which place Christ and the Devil within each person, and Ray Prinzing who says that sin is simply a “state of the mind.” According to them, from this vantage point the Devil “ceases to exist.” Similarly, Manson claimed that everyone else shared this sort of spiritual split-personality in which Christ and the Devil are just different aspects of a person’s identity, but that “he was more the epitome of it.” In this sense by either claiming to no longer exist, or to be a component of one’s spirit, the shapeshifting Devil is Reborn, whether dead or alive, and as such attempts to take more of what does not belong to him.

The Manifest sons of God Teachings and the New Age Message - It's all the Same Thing!

Well, not exactly the same thing. But in the context of the themes of the Converging Apostasy, they essentially act as two heads of a snake that poses as “Christian” from the “right” and “Esoteric” from the “left.” What, then, is meant by a “convergence” between the Manifest Sons of God doctrines and those of the “new age” or Esoteric World?

One way to explain the nature of the Convergence is that there is a Gravitational Pull of scripturally-defined, unidirectional, false doctrines that are observable and predictable in both the Manifest Sons of God doctrines and those of the Esoteric World. Although they are dressed in different clothes and speak in different dialects, their ultimate goals overlap. This phenomenon is recognizable due to the Biblical starting point from which we define false doctrine. In other words, the development of the Converging Apostasy is predictable in that its themes are those defined by the warnings and predictions of Jesus and his Apostles of Christ that have been given to the Church.

Based on the scriptural givens of warnings and predictions, we can observe the coalescing of the thematic content of the doctrines of Converging Apostasy from both the “Christian” and “Esoteric” worlds. What I call Open-Door Doctrines provide doctrinal precedents through which one concept logically leads to another. Like streams, which flow downhill in the same direction, and are inexorably pulled to other streams on the same path, where they connect, grow and produce rivers that all rush toward their final destination where they pour into the polluted waters of bogs and mires in which there is no Life.

Each theme of the Converging Apostasy has this sort of a directional flow and trajectory. For example, Deification Based on the Big Lie functions as something like a headwater to all of the other themes but, in particular, is observably used as “justification” for the themes of the Sacred Purge and Sacred Sex. In other words, if you are “one with God,” killing others “for God” is your prerogative. It also follows that if you have become deified, “sinless” and above Christian conceptions of moral restraint, then you have gained the “privilege” to act as you please sexually. Likewise, the Multi-Faceted Goddess invariably precedes the

theme of the Devil Reborn. This is due to its attempt to strip the Godhead of its unalterable Triune nature by introducing a “counterbalancing” “union” of all “opposites” through a feminine deity, who is in turn identified with the “androgenous” bringer of “light” and “liberty,” Lucifer.

That the people in the Esoteric World and those who follow the Manifest sons of God ministries of “present truth” are on the same path of Converging Apostasy is also not hard to see when analyzing their basic tenets and eschatological timelines; there is an observable Gravitational Pull of attraction exerted by their scripturally-defined, unidirectional trajectories and, since they are both aiming at the same “target,” there will be an inevitable merger at some point. Speaking more specifically, there are some significant, particular points other than similarities of doctrine at which these two streams have come into documentable contact and crosstalk.

The Neo-Pentecostals and their Amazing New Age Teachings

For example, an ex-“new ager” named Hugh McCaulay shared a document with me written by Ernest Ramsey called *The Neo-Pentecostals and their Amazing New Age Teachings* (1982). Ramsey wrote from a pro-Alice Bailey, Esoteric perspective and made his article available through Synthesis Fellowship. In it he found, and approved of, similarities between the two approaches of the Converging Apostasy. For Ramsey, however, these are not indications of Apostasy, but different approaches to “truth.” In particular, his interest was in the commonalities between what Manifest sons of God teachers call achieving a deifying “manifested sonship,” an upcoming “third experience,” and the ideas of the “Christian esotericist” Alice Bailey. He found Bill Britton’s use of non-literal, open-ended, more “mystical” interpretations of scripture a point of interest and a commonality shared with the Esoteric World.

The Neo-Pentecostals and their Amazing New Age Teachings also advocates forming alliances, shared points of mutual influence, dialogue, and cross-talk with Manifest sons of God adherents. George Warnock’s *Feast of Tabernacles* and Bill Britton’s *Jesus the Pattern Son, Light out of Shadows* and *Eagle Saints, Arise!* were referenced in particular, all of which speak of an upcoming “perfection,” “sonship,” the “unveiling” of the “manifest sons of God,” their “ministry” of “executing judgment” and their role in bringing about the “new order,” or “new

age,” of “the Kingdom.” *The Neo-Pentecostals* refers to these Manifest sons of God teachers as having “more enlightened” interpretations of scripture than their fellow Christians and notes that they, like the teachings of Alice Bailey, are “predicting” a “third and higher” transformative spiritual experience.

According to Ramsey, those following the Esoteric teachings of Alice Bailey also know “that we are closing out an age of time” and that we are preparing to “usher in” the “new age.” He says that their “great reliance upon patterns, types and shadows” could be traced to the “Kabbalah” and, though he did not mention it, making a comparison to their more “Gnostic” or “mystical” style of exegesis would not be unfair. Ramsey says that, having “recovered” a more Kabbalistic method of interpreting scripture, Neo-Pentecostals show us three types of worshippers and ascending levels of spiritual attainment: “the masses, the aspirants and the initiates symbolized by the Outer Court, the Inner Court and the Holy of Holies.” The highest of these three levels, we are told, will culminate in divine “manifested sonship” as seen in Warnock’s *Feast of Tabernacles*, an idea parallel to that of Alice Bailey’s “third major initiation.” What is not said, but is plain to see in the Three Courts symbology, is the similarity that both the 20th century Neo-Pentecostal and 2nd century Gnostic Valentinian deconstructions of the “unity of the faith” and the one “Body of Christ” have to the spiritually segregated initiatory steps up the “ladder to perfection” as proposed by Alice Bailey. In other words, to use a scripture in a slightly different way than its usual application, what God has joined together, let no man put asunder.

Ramsey then lists teaching “centers” from which “new agers” are encouraged to learn more about “sonship” and the Manifest sons of God doctrines. The list includes Elim Bible Institute in “upstate New York,” (an early Latter Rain center which Britton co-founded with Wade Taylor), Virginia Beach, Virginia, (the location of both John and Ann Gimenez’s and Pat Robertson’s ministries) and Springfield, Missouri (the home of Bill Britton’s House of Prayer.)

Two Versions of the Same Lie

The Esoteric, or “New Age,” version of the Apostasy and the more “Christian,” or Latter Rain and Manifest sons of God versions of Apostasy, both show a convergence of the thematic Pieces of the Puzzle. This is predictable due to the

fact that both threads of doctrine share a common bond through Extra-Biblical Sources of Inspiration which exert a Gravitational Pull into a vortex of deception.

Furthermore, many Latter Rain and Manifest sons of God folks refer to “the sons of God” being made “manifest” and joining forces with the “spirits of just men made perfect.” This echoes what the followers of Alice Bailey and others say about the “externalization of the Spiritual Hierarchy” of “Ascended Masters of Wisdom” who are preparing to join forces with them and “channel” through those working to usher in the “new age” in preparation for the “reappearance” of a “world teacher” known as “the Christ.” In that the 17th century “prophet” Jane Lead was influenced by the same basic stream of Esoteric thought as Alice Bailey, which stretched all the way back to the 2nd century Gnostic Valentinus, and the fact that Lead in turn influenced her disciples in the Latter Rain movement of 1948 and the Manifest sons of God ministries it spawned, it should be no surprise that Ramsey and the followers of Bailey sense a familial connection with Bill Britton, George Warnock, et al, ad nauseum.

That Which is Externalized will be Made Manifest

The Latter Rain/Manifest sons of God-inspired teachings on the “manifestation of the sons of God” unfold “line upon line, precept upon precept,” predicting a “manifestation” with a double meaning; one aspect of “manifestation” for the “perfection” of the Bride of Christ on earth, and another aspect of “manifestation” for those in the “heavenlies” who “without us cannot be made perfect.” In this sense the “manifestation” is a symbiotic event. The two aspects of the “manifestations” are to occur at the same time and are, in fact, one and the same event, the “consummation” of in the so-called “Bridal Chamber,” from which “union” all things are “brought together” and “reconciled” in order to birth the “new man” of the “kingdom,” aka the “new age.”

According to this understanding, the words “manifestation” of the “Christian” world and “externalization” of the Esoteric World become interchangeable, referring to the same deifying moment desired by both Manifest sons of God ministries and Alice Bailey disciples, and made a reality by the same “union” between those “above” and those “below.” In a very Kabbalistic way, the goal is seen as “allowing” God to be “all in all” and restoring the “unity” and “balance” of “the One” which was lost, thereby “returning” to “the Garden” of “angelic” “perfection,” “sinless innocence,” and “immortality.” The modus operandi for

“unveiling” all of these Esoteric “revelations” is, as always, that in which overlapping metaphors create the context for aspirants to “know” without direct and explicit teachings, thereby keeping the “spiritual meaning” hidden from those “not ready” for the “meat of the word.”

Convergence with the New Age Message on the Far Right

In her article *QAnon’s Unexpected Roots in New Age Spirituality: Masculinity: Faith and the Strange Convergence of Counterculture and Hate* in The Washington Post Magazine (March 29, 2021), Marisa Meltzer provides a different angle to the same topic of a Converging Apostasy. She writes that there is a “growing pipeline between New Age male spirituality, new masculinity movements, and QAnon.” According to Meltzer, this includes “unlikely connections” and “strange bedfellows” such as those engendered between “mixed martial arts fighters,” “evangelical Christians” and “yoga teachers.”

The connective tissue between the racist, white-supremist groups of the Alt-Right, the Esoteric World and those in the Manifest sons of God ministries who have followed the voice of “ongoing revelation” into the arms of “present untruth,” is substantial and has been clearly documented. On the point of the fluidity which allows the cross-fertilization of these otherwise apparently disparate groups of extremists, Meltzer cites Jules Evans, the author of an article published in *Medium* called *Nazi Hippies: When the New Age and Far Right Overlap*. In this article Evans tells us that “leading members of the Nazi party” were “followers of alternative spirituality.” This was prompted by their “need to return to traditional sources of wisdom,” a “concept that’s popular today with the alt-right.” According to Evans, there is an “overlap” “between New Age and far-right populism in Traditionalist thinking,” such as that seen in Russian student of the Gnostic Valentinus and the Kabbalah, Vladimir Putin’s advisor Alexandre Dugin. These converging streams of thought between the far right and the Esoteric World can also be witnessed in the ideas of the occult-inspired advisor to Mussolini and Hitler, Julius Evola, who has been favorably referenced by former president Trumps advisor Steve Bannon.

No Love Lost

Love Joy Trump: A Chorus of Prophetic Voices (2020), by “Beth Anon,” is “a collection of prophecies” and “visions” which offer “direct knowledge from God”

proclaiming that disgraced ex-president Trump was “anointed by God to lead us in a fight against evil.” So even though “some” may think Trump is a “bad man or even evil” and the “media” blames him “for everything,” it is “time to learn” who he “really is” apart from what he calls “fake news.” The foreword to this book, which “predicts” that Trump will have a 2nd term, was written by Mike Lindell of “My Pillow.” In *Love Joy Trump* we are called to “do our part” by “supporting” Trump’s “leadership” to “take on this epic battle.” But like the “calm before the storm” of the Kali Yuga-like “transition period” of the Sacred Purge, we are told that we stand at the door of “a new millennium of worldwide peace.” As with the ideas of Alice Bailey and Manifest sons of God-influenced ministries, However, this “new millennium” will not come by itself. We must act decisively in order to “to enact God’s plan for us.”

The Esoteric World and the New Age Message Which it Spawned

The Big Two: Godmothers of the New Age Message

Throughout this writing, comparisons have been made between Manifest sons of God doctrine and concepts more at home in the Esoteric World, in particular those promulgated in the 19th century by Helena Blavatsky and in the 20th century by Alice Bailey. I introduced my critiques of the ratings of the 17th century “prophet” Jane Lead by first reviewing the ideas of those who paved the way for her ideas. Likewise, before taking a look at those who show clear convergences between the ideas of the “new age” branch of the Esoteric World and the Manifest sons of God version of the “Christian” world, I will make a thematic critique of the two women whom I consider to represent some of the more influential ideas of the Esoteric World. As with what I have written about the 2nd century Gnostic Valentinus, his admirer the 20th century occultist and Satanist Aleister Crowley, and those who prepared the way for Jane Lead, you may wish to skip ahead beyond Blavatsky and Bailey to my thematic critiques that exemplify this convergence.

A Thematic Critique of the Teachings of Helena Blavatsky



BACKGROUND

The Big Two act as the good cop/bad cop of the Esoteric World and the “new age” message which it spawned. Though it’s not a good idea to judge a book by its cover, if a picture can speak a thousand words, then we can see that Helena Blavatsky likely plays the role of the “bad cop.” Another way of seeing how she functions in the Converging Apostasy is through the analogy of an anti-John the Baptist paving the way for the anti-Christian Alice Bailey, making her “new age message” both possible and viable. From Blavatsky several paths of Apostasy converge. Her reading of the “Garden of Eden” and the role of the “Serpent of Wisdom” and Jehovah, coming from the Valentinian tradition, are in line with a renunciation of the faith and a rebirth of the Devil as the savior. Her ideas about the superiority of the Aryan race and the inferiority of Jews, along with the view of the swastika as a “sacred” symbol, can easily be seen as precedents for the Third Reich and later expressions of anti-Semitism. Her desire to see a rebirth of

the “Mystery Religions,” and the assumption that they carried out sexual rituals and practiced some form of female deity worship, can be seen in those who have been influenced by her and, as a result, await the “rebirth” of the Multi-Faceted Goddess and the sanctioning of some form of Sacred Sex. The concepts of “reincarnation,” “karma” and the role of a “chain of spiritual beings” have all become hallmarks of her legacy, indicating her implied views on the themes of Angels and the Sacred Purge.

WHO INFLUENCED BLAVATSKY?

The ever-prevalent influence of the 2nd century Gnostic Valentinus on the Esoteric World can be seen through Blavatsky, sometimes in secondary but still significant ways. Examples of this influence on Blavatsky can be seen when the renowned scholar Nicholas Goodrick-Clarke quoted Blavatsky as saying that “The many faiths of man” have been derived “from a universal religion known to both Plato and the ancient Hindu sages.” By stating the influence of Plato on Blavatsky’s thought, it is safe to agree with the scholarly assessments of those who say that Plato’s ideas were in turn passed down through the Gnostic Valentinus. For example, in his *JOYFUL GNOSIS: Gnostic Light on Blavatsky’s Wisdom* (2003 Blavatsky Lecture), Dr. Stephan Hoeller states that Blavatsky considered Valentinus to be “the greatest of Gnostic teachers.”

As a reminder, it was Valentinus who said that in response to “Sophia’s pleading,” the Savior “descended” with his “retinue of angels” and that she “rejoiced at the sight” of them. The “fallen,” Lucifer-like “Sophia” was then able to “assist” those who receive the “gnosis” of their divine “pre-existence” in heaven to enter “the Bridal Chamber” of “final reunion.” At that time every “spiritual being” would be “united” with their “angel,” the “heavenly” “bridegrooms,” with the “children of Sophia” on earth who, at this deifying “consummation” would “qualify” to enter into “union” with the Spiritual Hierarchy-like “Pleroma.”

Further evidence of Blavatsky’s reliance on the ideas of Gnosticism comes on p. 215 of Per Faxneld’s *Blavatsky the Satanist: Luciferianism in Theosophy, and its Feminist Implications*. Faxneld tells us that “Blavatsky drew most heavily upon” C. W. King’s *The Gnostics and Their Remains* (1864, revised ed. 1887) and that “Gnosticism played an important part in Blavatsky’s *The Secret Doctrine*.” More specifically, Faxneld tells us that “King is referenced” in Blavatsky’s “discussion concerning Satan,” which is found on p. 243 of her *The Secret Doctrine, Vol. II*.

This “discussion,” as one might guess, is highly favorable of Satan. This is fitting. In the August 1888 issue of Blavatsky’s periodical *Lucifer*, Thomas May wrote that, for some of the “Mystery Religions” and the “Gnostic groups” that developed from a mixing of “Mystery Religions” and a “revamped Christianity,” “Serpent worship was universal and symbolical of Wisdom and Eternity.” It should come as no surprise, then, that “later esotericists,” including Aleister Crowley (1875–1947), have their understanding of Satan “directly traced to Blavatsky’s.”

WHO DID BLAVATSKY INFLUENCE?

In Emanuel E. Garcia’s *Scriabin’s Mysterium and the Birth of Genius* (2007), we are told that the Russian pianist and composer Alexander Scriabin, having “read Solovyov” and the “Theosophical doctrines of Blavatsky,” wrote music inspired by the prospect of bringing humanity to a state of “oneness” and the “replacement of the human race” with Spiritual Hierarchy-like “nobler beings.” Scriabin showed Blavatsky’s influence in his musical composition titled “The Mysterium,” which was a “liturgical rite” composed as a “spiritual communion” and “invocation” intended to lead to the “transfiguration of the world” by “ushering humanity into a new” “plane of existence” with a Valentinian/Kabbalistic “union of Masculine and Feminine Principles.” In his notes, other than the audacious and misguided proclamation that he had become “God,” Scriabin spoke of the propitious “fall and redemption” of a “Promethean,” Luciferic “hero.” Moving forward in time about 100 years, we again see the impact made by Blavatsky’s ideas. According to *The Esoteric to the Exoteric and Back Again: Themes from Antiquity to Post-Modernity* by Garry W. Trompf, Blavatsky’s views became “very influential” in the 21st century, without which “the New Age movement would have been unthinkable.”

We learn of a peripheral connection to Blavatsky’s sphere of influence through The Stanford Encyclopedia of Philosophy, which states that the “Cambridge Platonists” Henry More (1614-1687) and Anne Conway promoted “pre-existence and deification.” This is not surprising since, like Blavatsky and so many others who have contributed to the evolving Converging Apostacy, Anne Conway was “influenced by Platonism, Kabbalism” and the controversial early Church Father Origen. Origen remains “controversial” in that, like Jane Lead and many of her disciples in the Manifest sons of God Ministries, he reputedly taught “reincarnation” and “ultimate,” or “universal,” salvation. We learn more of the influences and ideas of the Cambridge Platonists in Carol Wayne White’s article, found in the Spiritual Naturalist Society, titled *Vibrations across the Centuries*:

Anne Conway's Early Modern Cosmology and Postmodern Spirituality. The article states that "Lady" Anne Conway "studied the writings of Jakob Böhme, the Kabbalah and the Quakers." According to p. 98 of Richard H. Popkin's *THE SPIRITUALISTIC COSMOLOGIES OF HENRY MORE AND ANNE CONWAY*, it naturally followed that "because of this emphasis" on "Cabbala and Millenarian prophecies" the ideas of Conway became something of a "gateway philosophy," leading to the more toxic "theosophy" of "Madame Blavatsky."

EXTRA-BIBLICAL SOURCES OF INSPIRATION

Like the teachings of those influenced by the Latter Rain movement and the Manifested sons of God doctrines, Blavatsky's *The Secret Doctrine*, according to Sellon and Weber 1992, uses "ambiguities, digressions, and overlapping symbologies" as the "method for conveying truth." This approach is tailor-made for interpretive interactions with Esoteric texts and the circuitous paths required to assign cogent meaning to them.

In his *Theosophical Light on the Christian Bible*, Henry T. Edge, writing as an "insider," engages in this sort of interpretive endeavor. In this process, he reaches back in time further than most in the development of the Converging Apostasy, revealing important influences and connections, and then passes on what he has learned about the origins of its rotten fruit to vulnerable "seekers" of truth. According to him, it was "the Hekhalot texts" of Jewish mystics which were based on "traditions" of the "heavenly ascents of Enoch" and the "Dead Sea scrolls" which were sourced as a basis for some of the central ideas of the Gnostic Valentinus that, in turn, influenced the central themes of the Kabbalah.

And the Kabbalah is, in turn, the basis for many core-beliefs that have been passed on to individuals like Blavatsky, the "spiritual alchemists" Paracelsus and Jacob Boehme, the occultist and Satanist Éliphas Levi, the occultist, student of Valentinus, and Satanist Aleister Crowley, the "prophet" Jane Lead and, to a lesser extent but still significantly, to those influenced by the Latter Rain movement and the Manifest sons of God doctrines which it spawned. This is ironic in that, as has pointed out by others, the long-running, putrid stream of anti-Semitism that flows throughout the Esoteric World from the anti-Jehovah-and-the-Jewish-law teachings of the 2nd century Gnostic Valentinus, that has trickled down through Blavatsky in the 19th century, Alice Bailey in the 20th century, and the occult-infused Neo-Gnostics of the Alt-Right in the 21st century, has as its headwaters the Jewish mysticism birthed in the 13th century through the Kabbalistic *Zohar*.

DEIFICATION BASED ON THE BIG LIE

On p. 6 and 9 Conway, speaking in the forked-tongue of most participants of the Converging Apostasy, is quoted as saying that the name “Christ” is used “to designate two different entities,” the “metaphysical Christ and the historic one.” According to Conway the “historic one” is “no more divine-like than any other creature,” which makes the “historic Christ” more “attractive” to both “Christians and non-Christians.” This lines up with Blavatsky’s assertion that “Christ” is to be understood as a “cosmic principle” rather than the personal, individual savior and unique Son of God, Jesus Christ. By lowering Christ in this way, it also implied that others may be raised to the deified status of becoming “inChristed.”

For example, on p. 29 of his *Theosophical Light on the Christian Bible*, Henry T. Edge interprets Blavatsky’s views on the nature of “Christ” by saying it is “evident that the Coming of Christ means the awakening of the Christ spirit in humanity.” As with those influenced by the Latter Rain movement and the Manifest sons of God doctrines, this sort of conception of the nature of Christ not only has ramifications on the theme of Deification Based on the Big Lie, but also on the Sacred Purge. In other words, when one is made “manifest” as an “immortal,” “sinless” “manifest son of God,” a high and mighty status is attained from which the “removal” of the “ungodly” can be accomplished from a position of “pure motive.” Likewise, if according to the Esoteric World the “Coming of Christ” is an event where he is spiritually “awakened” in “humanity,” then the responsibility of “cleansing” the earth of those who “hold back” “planetary evolution” follows naturally.

ANGELS?

On p. 59 and 60 of his *The Esoteric to the Exoteric and Back Again: Themes from Antiquity to Post-Modernity*, Garry W. Trompf states that Blavatsky “inherited a Gnostico-Boehmian habitude of mind” in which she “developed a schema” of “descending spiritual beings,” as seen in her *Isis Unveiled* (1877) and *The Secret Doctrine* (1888).” Trompf’s analysis is verified in that Blavatsky claimed that her *The Secret Doctrine* represents the “accumulated Wisdom of the Ages,” the “teachings of higher and exalted beings,” referred to as the “Hierarchy,” whose function is to oversee the “spiritual evolution” of humankind. It is said that they have “watched over” and “guided” humanity in their “return” to deity. This “core idea” of “theosophical philosophy,” we are told, is based on the “occult” axiom

"as above, so also below." It is also known as known as the Plato-influenced "Law of Correspondences," in which "the lower" material "microcosm" is the copy of "the higher" spiritual "macrocosm" inhabited by "angelic" beings. Trompf tells us that this idea of "as above, so also below" "gives rise to the notion" of an "almost endless series of hierarchies of sentient beings." This concept is seen in both the Esoteric World and the Manifest sons of God doctrines that, under the influence of Plato and the Gnostic Valentinus, view the Divine as a plurality of "pre-existent," "intermediary," "angelic," emanations. It also implies that human interaction with these "higher," more "spiritually advanced," "intermediary" "angelic" beings is inclusive of contact, communication, cooperation and "channeling."

In keeping with this theme of making a connection with "intermediary," "angelic" beings, it is well-known that by the early 1870s, Blavatsky was involved in the Spiritualist movement. Shedding more light on the theme Angels, Marcy Lascano and Eileen O'Neill tell us on p. 4 of their *Anne Conway's Metaphysics of Sympathy* (2013), that, like Blavatsky and Alice Bailey, Anne "Conway agrees" with the "Platonists and Kabbalists" in that "everything that God produces" is in a "hierarchy of beings" that differ in their level of "perfection." In addition, on p. 36 of *Blavatsky the Satanist: Luciferianism in Theosophy, and its Feminist Implications* (2013), Per Faxneld quotes Stephen Prothero as saying that Blavatsky's "Theosophy originated in Spiritualism." On p. 213 we are told that in a fashion similar to Blavatsky, Eliphas Lévi says that Satan is "served" by this "hierarchy of pure Spirits."

The ideas of Ufology are generally regarded as extreme and bizarre. They can, nevertheless, be placed in the broader context of the theme of Angels. The points of commonality held by most in the Converging Apostasy who have some sort of teachings about "angels" include (1) they are "pre-existent" (2) they are "divine," highly "advanced" or "evolved" (3) they have been "watching" and "guiding" humanity back to its primordial status of divinity (4) it is possible to communicate with them (5) they promise to return (6) at their return they will "help" to inaugurate a "new age," the "kingdom of God" (7) at their return they will bring about the "perfection" or "completion" of humanity by "inhabiting" or "channeling" through the bodies of individuals on earth and (8) for those who will not respond favorably to the "new age" and the "deifying" "union" with them, they will help the "inChristed" ones to "cleanse" the earth by jointly participating in a "purge" of dissenters.

These eight points can be seen either fully expressed or by way of precedent-setting implication through a thematic gleaning of the ideas of Blavatsky, her spiritual descendant, Alice Bailey, and those in the Manifest sons of God-based “present truth” ministries who are the spiritual children of Jane Lead and, as such, continue to follow the path of Ongoing Revelation right into the hands of the Esoteric World. For this reason, the bizarre nature of much of the beliefs regarding ET’s that pose as “angels” should be disregarded. Instead, the concepts should be stripped of inconsequential, peripheral baggage and be examined in general and functional terms. In other words, what is the “main point” of ideas about ET’s and what themes of the Converging Apostasy does it “open the door” to are more important. Consequently, as with those influenced by the Latter Rain movement of 1948 and the Manifest sons of God doctrines which it spawned, the possibility of their beliefs turning into actions should not be downplayed or written off.

For example, the first person to say that he “met and talked” with “UFO occupants” was George Adamski (1891–1965). Adamski detailed a 1952 contact with what he called “space brothers” that, in content, “drew freely from Theosophical literature,” including “quotations from the *Book of Dzyan*” which was written by Blavatsky. Gloria Lee also wrote UFO books that were “highly Theosophical in nature,” and that included “much material reminiscent” of both “Helena Blavatsky and Alice Bailey (1880–1949).” In addition, Barry H. Downing, who wrote the book *The Bible and Flying Saucers* in 1968, believed, as did occult-inspired racist, white-supremacist Christian Identity teacher Wesley A. Swift, that the word “cloud” was a code word for “biblical UFOs,” and that “angels” was a word for “extraterrestrial visitors.” It is easy to see the similarity this bears to typical Manifest sons of God teachings about the “return” of the “angelic” beings, identified with the “clouds” of disembodied spirits, who are to join forces with the Body of Christ on earth and “inhabit” their “Bodily Vehicles” in the deifying “manifestation of the sons of God.”

Similarly, but replacing the word “aliens” with those of “angelic” “sons of God” who are God’s “army” in the “heavenlies,” Manifest sons of God teachers Bill Britton and J. Preston Eby functioned as doctrinal cousins with Blavatsky. They did this by saying that the word “cloud” refers to the “cloud of witnesses,” who will return at the “appearing” of the Lord “in” and “through” “his people.” We are told that they will be “gathered from all the ages” and will “return” to “unite”

with those on earth, performing “miraculous deeds” and, as the joint “manifestation of the sons of God,” they will “purge” the earth of its “bondage to sin” through “executing judgment” on the “ungodly” and those who “don’t believe.”

The theme of Angels is addressed by the “insider” Mark Booth in his *The Secret History of the World as Laid Down by the Secret Societies* (2008). Like Blavatsky, he says that the “religious systems of all cultures” see “creation in terms of a descending series of emanations.” He goes on to say that these Valentinian-like “emanations” are, astrologically speaking, and in keeping with those influenced by “spiritual alchemists” and the Kabbalah, identified with “the spirits of the stars and planets.” Again, sounding like Blavatsky and later, Alice Bailey, we are told that these are the “angelic hierarchies” that Paul talked of when he said he had been “raised to the Third Heaven” and had a “personal experience of the exalted spiritual beings.”

On p. 128 of his *Theosophical Light on the Christian Bible*, Henry T. Edge says that, as with those who sought to produce “spiritual flesh” through “Alchemy,” and as one of the central tenets of Kabbalists, Blavatsky’s Theosophical Society believes that “all things” are “linked to God” through “emanations” of a “descending chain of being.” On p. 129, in the context of what has been stated elsewhere in regards to the various names and facades taken on by “angels,” we are told that the “Great Work” of “uniting masculine and feminine” and the “ascent toward union with God” is symbolized by “Jacob’s vision of the ladder to heaven.” In other words, the deifying “Great Work” of “union with God” is contingent upon “union” with that which is “above,” whether they are called “angels,” “sons of God,” the “Watchers” of *The Book of Enoch*, the “Ascended Masters” of the “Spiritual Hierarchy,” or “aliens,” with that which is “below,” the individual “Bodily Vehicles” of people acting as “hosts” or “channels.”

THE SACED PURGE

On p. 18 of his *Theosophical Light on the Christian Bible*, Henry T. Edge sounds much like Alice Bailey, Jane Lead, and many of the “present truth” teachers who advocate a “universal restitution” of all “sentient beings,” and a modified “purge” of the “ungodly.” The modification being that, rather than a purely stated death and destruction for all who don’t believe, there will be either a “removal” followed by another chance through “reincarnation” as stated by Blavatsky, or an

“ongoing” journey of salvation “from glory to glory” for the “spirit,” even if the body is “destroyed,” or “taken” in death, when the “inChristed” “execute judgement” as stated by those under the influence of Jane Lead and the Manifest sons of God ministries. In an ominous Open-Door Doctrine to all things murderous, as was later exemplified by the occult-driven propagandists and policymakers of the Third Reich, Blavatsky says that “Nothing is destroyed utterly or finally.”

This is echoed by “present truth” teachers who find spiritual “revelations” through fundamental principles of “matter” and “energy” as posited by Albert Einstein. In other words, your “physical” body, matter, may go up in smoke in the Sacred Purge, but the “spiritual” energy of your divine “spirit” will live on in perpetuity. Blavatsky continues in words similar to those later picked by Alice Bailey and other Esotericists, by saying that the “death of a man means but the dissolution of his temporary instruments or vestures” of his body, but what is preserved to be “reincarnated” is his “spirit,” the “seed of a future re-creation” for his “next succeeding life on earth.” This same concept is in fundamental agreement with what Jane Lead and her spiritual children in the Manifest sons of God ministries said; through “ultimate reconciliation” “all are saved,” even if they must first be “removed,” the body being “destroyed” that the “spirit” might be “redeemed.”

ON RACE

On p. 202 of his *Seeking The Divine Journey of The Soul*, Michael Alker says that the Theosophical Society was formed in 1875 by Helena Blavatsky. The date, as we will see, is significant when placed in the context of Blavatsky’s influence on the Third Reich. The organization’s statement of beliefs includes the “universal brotherhood of humanity,” the “study of comparative religion, philosophy, and science,” and the investigation of “the unexplained laws of nature and the powers latent in man.” To put it simply, Alker says the Theosophical Society has been “highly influential.” However, the fact that their beliefs, as stated in the writings of Blavatsky, include a “Spiritual Hierarchy” of “evolved” beings who “guide” humanity, the coming of a “world teacher,” that the swastika is “sacred,” that the “fallen angels” are our “teachers,” that the “Snake of Wisdom” in “the Garden” is our “savior,” that the Creator, Jehovah of the Jews is the “real” Satan, that the “Aryan” race is “superior” and Jews are “inferior,” that “death of a man means but the dissolution of his temporary instruments or vestures,” and that the “fact”

of “reincarnation” implies an exemption from guilt or shame in regards to “justified” killing, should at least raise an eyebrow when compared to their duplicitous official creed of “universal brotherhood.” The way many of these beliefs were put into practice during the Third Reich demonstrates the real “fruit” of Blavatsky’s influence. It should also put to rest any debate as to the true foundations of the “new age” message in that Alker adds that “no single organization” than the Theosophical Society has “contributed more to the New Age Movement” and “the major force in the dissemination of occult literature” in “the twentieth century.” This is, no doubt, why anti-Semitism is a staple doctrine of many of the key players of the “new age” movement.

Further evidence of Blavatsky’s influence on the theme of Race is given on p. 31 Alker makes reference to Jackson Spielvogel and David Redles, who say that Blavatsky's *Secret Doctrine* "helped to foster antisemitism" in “German circles” prior to the rise of the Third Reich. According to them, Blavatsky said that "the Aryans were the most spiritual people on earth." Reaching back to Gnostic Roots of Evil, on p. 65 it is stated that many of the “Nag Hammadi texts” have a “violent rejection of the Jewish God.” Accordingly, the renowned scholar Gershom Scholem described Gnosticism as "the Greatest case of metaphysical anti-Semitism."

Similarly, Professor Steven Bayme has said that “Gnosticism” would be “better characterized as anti-Judaism.” On p. 73 of Dr. Richard S. Levy’s *Antisemitism: A Historical Encyclopedia of Prejudice and Persecution* (2005), we learn of Blavatsky’s influence on the ideas of the Third Reich when it is said that “Dietrich Eckart, a disciple of Blavatsky,” “boasted that he had initiated Hitler into *The Secret Doctrine*." In addition, on p. 31 Jackson Spielvogel and David Redles are recorded as saying that the anti-Semitic nature of Blavatsky's *The Secret Doctrine* is “one of the reasons her esoteric work was so rapidly accepted in German circles."

Despite the “universal brotherhood” avowed by her “Theosophical Society,” Blavatsky wrote on p. 421 of *The Secret Doctrine, Vol. 2*, that mankind is “obviously divided” into “god-informed men” and “lower human creatures,” which are represented, respectively, by the race of the “Aryans” and the “savages” of all other races. This thought is echoed by Latter Rain “father” and chief “apostle” George Hawtin who claims that the “negro” is a lower form of humanity created for a life of servitude which he calls the “beast of the field.” “No amount” of “training,” Blavatsky says, could “raise such human specimens” to the

“same intellectual level as the Aryans.” On p. 446 of *The Secret Doctrine, Vol. 2*, she adds with a disturbing tone that these “less favored” “failures of nature” will “vanish from the human family.” In agreement with the occult-inspired, racist, white-supremacist, Christian Identity preacher Wesley A. Swift, Blavatsky says that the absence of these “inferior” races will make way for the “highest people now on earth,” the “Aryan” “white conquerors.”

A precedent-setting cheapening of life that functions like a potential hammer in the hands of the those with an urge for the Sacred Purge can be seen through both the “universal reconciliation” of Manifest sons of God ministries and Blavatsky’s ideas about “reincarnation.” For example, on p. 336 of his *MYTHOLOGICAL AND REAL RACE ISSUES IN THEOSOPHY*, Isaac Lubelsky quotes James Santucci as saying that “via the mechanism of reincarnation” “inferior” races will “later be reborn in a higher stage.” This false hope of the “evolution of the races” through “reincarnation” is an example of a two-faced, high-condescending doctrine and the “main focus of Blavatsky’s work,” the “final stage” which culminates in the “Aryan race.” “Reincarnation,” then, is “natural selection’s” way of cherry-picking who “stays” and who “goes.”

This means that the so-called “cycle” of “rebirth” obviously does not preclude the concept found in the Esoteric World and that in the Manifest sons of God ministries of the need for the Sacred Purge, it only holds out the lie that such a “cleansing” of the earth is both necessary and merely the “natural” consequence of God’s “plan” for humanity. In other words, if death is considered transitory and impermanent through the wonder of “reincarnation” or “universal reconciliation,” then it follows that one’s divinity is guaranteed and in the process of being realized. But it also means that killing is an illusory misconception of what can be seen as a means to the end, the price to pay for the “evolutionary” good of all.

THE MULTI-FACETED GODDESS

Blavatsky, like the occultist and Satanist Aleister Crowley, was greatly influenced by Alphonse Louis Constant, who preferred to be called Éliphas Lévi. In *Blavatsky the Satanist*, according to Per Faxneld, Lévi was the first to depict the Devil as “the goat of Mendes,” ubiquitous in Satanic groups. On p. 224, Theosophist Gerald Massey throws in his two cents worth by saying that “every god and goddess of the ancient pantheons is androgynous” and that “our Lucifer,” as an example of the Multi-Faceted Goddess, is “identical with Venus, Ishtar and Ashtoreth.” Within the broader context of the themes of the Converging Apostacy as provided

by the Gnostic Valentinus, Vladimir Solovyov, Jane Lead, and others in the “Wisdom Tradition” of “Western Esotericism,” we can add to the “pantheon” of interchangeable “goddesses” the “fallen,” “androgenous” provider of the “gnosis” of humanity’s divine origin, destiny, and the facilitator of a deifying “union” with one’s personal “angel,” the “androgenous,” shapeshifting, Lucifer-like “Sophia,” Jane Lead’s “Great Virgin Goddess” and “Spouse of God.”

Faxneld goes on to say that, according to Blavatsky, Esotericism will “ultimately lead” to “the emergence of a spiritual androgyne,” a “Divine Hermaphrodite,” and idea that implies the “blending” of Christ and the Lucifer-like “Sophia” and the “union” of the “angelic” beings in the “heavenlies” with the physical bodies of those on earth. This theme of gathering together “all opposites” is continued on p. 223 under the subheading “The Divine Hermaphrodite, Baphomet and Lady Lucifer,” where Éliphas Lévi’s “Baphomet” portrays “Satan as a being of mixed sex.”

THE DEVIL REBORN

Blavatsky recognized the need for the “reconciliation of opposites” in human nature as a “hallmark of spiritual liberation along Gnostic lines.” This “paves the way” to the “symbolism of spiritual Alchemy” and the “experiential field” of “initiation” as “exemplified by the two supreme Gnostic Sacraments,” the “Redemption and the Bride-Chamber.” As has been stated elsewhere, the Gnostic experience of “initiation” includes a “redemption,” or “renunciation” of the God Jehovah, along with his laws and the Jews, and the reception of one’s “angel” in the deifying “sacrament” of the so-called “Bridal Chamber.” It should be obvious that a “scarcement” of this sort of “redemption,” with its Valentinian base in the concept of the salvic role of the Lucifer-like Multi-Faceted Goddess “Sophia,” has been used in the Esoteric World as a precedent for reassigning one’s allegiance to what Per Faxneld calls “Lady Lucifer.”

On p. 226 of her *Blavatsky the Satanist*, Faxneld tells us that according to Blavatsky, as is likewise the case with the founder of Mormonism Joseph Smith and Manifest sons of God teachers J. Preston Eby and Ray Prinzing “not only the Fall but also Satan and ‘evil’ are important for spiritual evolution.” To this point, as can be seen on p. 510 of Blavatsky’s *The Secret Doctrine, Vol. II*, the names “Satan,” “Lucifer,” or the “Devil” are used “interchangeably” for one who is deemed “explicitly positive.” On p. 162 Blavatsky says that this is due to the “fact”

that he “brought mankind spiritual wisdom” and “Freedom of Thought.” On p. 243 and 244 Faxneld tells us that Blavatsky “draws a parallel between Satan and Prometheus” and refers to him as “the Serpent of Genesis,” the “Father of Spiritual mankind,” and the “ever-loving” “Messenger.” On p. 198 of *The Secret Doctrine, Vol. I*, we are told that “Satan makes man aware” of his “divine” nature, allowing him to become “free from the Sin of Ignorance” and “hence of death.” This is as close as you can possibly get to what is said by the 2nd century Gnostic Valentinus about the salvic role of the “fallen,” Lucifer-like “Sophia.” It is also no surprise when it is remembered that Blavatsky referred to Valentinus as the “greatest” of the Gnostics.

In his *JOYFUL GNOSIS: Gnostic Light on Blavatsky's Wisdom* (2003 Blavatsky Lecture), Dr. Stephan Hoeller says that Blavatsky made many “insightful statements” about Gnosticism which were published in 1890-91 in her periodical *Lucifer*. According to Hoeller, she was in “complete agreement” with the concepts about the Lucifer-like “Sophia” of the Gnostics. In Blavatsky’s *Isis Unveiled* “Sophia” is said to be “the mother of the blind and rebellious Jehovah-Satan” who “bungled” the job of creation. The “Craftsman's mother,” “Sophia,” was also said to be the “consort” of “Christ,” both of whom “dwelt above him,” meaning “above” the “blind” and “bungling” Jehovah, until “Sophia’s” “fall” for the sake of “returning” humanity to connection with the “all” by receiving one’s “angel” and thereby becoming “sinless.” By turning the tables so completely, Blavatsky is an obvious advocate of the Devil Reborn.

On p. 15 of his *Theosophical Light on the Christian Bible*, Henry T. Edge (1800's), p. 103 of Blavatsky’s *The Secret Doctrine, Vol. 2*, is referenced. It echoes the Valentinian idea of the “fall” to earth of the Lucifer-like “Sophia,” the “syzygy,” or “consort,” of Jesus. Blavatsky says that “War in Heaven” was the “rebellion of the older and highest Angels” who, because of their rebellion were “cast down from Heaven,” and that “it is owing to” them “that we are what we are,” people with “the capabilities” of “Gods in us.” For this reason, “the REBELS are our saviors.” In other words, this is a regurgitation of the Valentinian interpretation of the “fall,” in which the “angels” who accompany “Sophia,” “the feminine aspect of God” and “the Bride of Christ,” “fall” to earth. This “noble” act is done to bring us the “gnosis” of the “divinity” which we will attain through becoming “possessed” by “the light,” aka, coming into “union” with our “angel.” Likewise, “Sophia” is, in the context of a reading of scripture even close to that of “traditional” orthodoxy,

should come across as sounding like “Lucifer.” This “Sophia” who is Lucifer will, according to this twisted point of view, be “reunited” with us in the Spiritual Hierarchy-like “Pleroma.” In this “Big Event,” “Sophia” will be “joined” to Jesus, her “bridegroom,” and we to our “angels” in the so-called “Bridal Chamber” at the deifying “consummation of the ages.”

For this reason, according to those influenced by Blavatsky, “the Fall of the Angels” is considered “a sacrifice, a performance of the duty of love, whereby Man was enlightened and saved.” Similar to the “alchemist” ideas of Jacob Boehme that influenced Jane Lead and her disciple, the Latter Rain “apostle” George Hawtin, Blavatsky said it is the spirit “descending into matter” that is needed for “evolving matter up to a level with spirit” which is “paradise lost and regained.” Who would have that the teachings of Hawtin, seen as vital to the Latter Rain movement of 1948, would be in such close agreement with those of Helena Blavatsky, seen as vital to much of the Esoteric World and their conception of the “true” nature of Satan?

We are told that the story of “Venus-Lucifer enshrines this allegory” of the Esoteric understanding of the “fall,” as does “Prometheus the Fire-Bringer.” Like those influenced by the Gnostic tradition of “Sophia” by way of the Gnostic Valentinus, it is the Lucifer-like “Sophia” who, as “Prunikos” the “sacred harlot,” both “seduces and uplifts Man.” According to one member of the Theosophical Society, p. 215 and 216 of *The Secret Doctrine II* tells us that the “Fall” of humanity recorded in Genesis, in its “esoteric meaning,” includes “no sin” since the “Serpent” was “the Lord God,” the “bearer of divine Wisdom.” This writer also shares his “insight” that the idea of the “Cross” of Jesus was derived through an “evolution” of the “tree and the serpent,” signifying “the salvation of mankind.”

A RESTORATION OF THE MYSTERY RELIGIONS?

In anticipation of a “restoration” of the pre-Christian “Mystery Schools” that influenced the Gnostic Valentinus, according to Blavatsky, “The religion of the ancients is the religion of the future.” In his *The Secret History of the World as Laid Down by the Secret Societies* (2008), Mark Booth says that the “most secret teachings” of the “Mystery schools” are “transmitted only orally.” Other parts are written in a “deliberately obscure way” that makes it “impossible for outsiders to understand.” He lists “high-level initiates” of these “mysteries,” such as Paracelsus, Jacob Boehme and Blavatsky, as examples who people whose writing is “aimed at people already in the know.” In this lineup of advocates of the

themes of the Converging Apostasy, the commonality of having something to hide is apparent. Booth also says that out of the rituals, aka "initiations," of the Gnostic Valentinus, the "last and greatest" was that of the deifying "union" with one's personal "angel" in the so-called "Bridal Chamber." He then asks if this might be based on the "ritual-sexual practice like the ones that took place" among the "Mystery Schools" in the "temples of Egypt, Greece and Babylon." This is a good question. A better question might be, will the theme of Sacred Sex be advanced in the Converging Apostasy by the precedent-setting ideas of Valentinus and his later disciples such as the 20th century occultist and Satanist Aleister Crowley?

A Thematic Critique of the Teachings of Alice Bailey



BACKGROUND

Of the Big Two, the highly influential Alice Bailey plays the role of the “good cop,” where the poison of her message is sugarcoated with promises of peace, love and a new world. As the 20th century ex-Theosophist who identified herself as a “Christian esotericist,” she stands at a pivotal point in the Converging Apostasy. Initially, her works, written between 1919 and 1949, were published under the title of “Lucifer Trust.” Realizing that this might alarm the public and limit her reading audience, she decided to the name to the more ambiguous and less controversial “Lucis Trust” and adopted logo seen above. Her disagreements with some doctrines held by “true believers” of Helena Blavatsky’s Theosophical Society are, for the most part, inconsequential since they share many of the basic themes of the Converging Apostasy. Through her writings she details what she refers to as “The Plan” in terms that are, generally speaking, aligned with those of the Manifest sons of God ministries. As a “Christian esotericist” she attempts to

join the “best” of both worlds, tying Christian and non-Christian beliefs together in a way that can be “universally” excepted. Through her presentation of the coming of a “new age,” ostensibly one of love and light, she hopes to “prepare” the world for the “externalization of the Spiritual Hierarchy” and a new “world religion” under the leadership of “the Christ.” In her *The Externalization of the Hierarchy* (1957), Bailey outlines the means of unfolding “The Plan.” According to her, “Eventually, there will appear the Church Universal.” Sounding like Manifest Sons of God teachers who say that the “second coming” will occur “in” and “through” the “corporate Body of Christ” prior to “his” individual return, we are told that “the Christ principle” is “the TRUE second Coming” prior to the “reappearance” of the personal, individual referred to as “the Christ.”

We are told that in this “awakening” to the spiritual impulses of the “new age,” the Church should keep “the great basic doctrines” but “shatter the old forms in which they are expressed,” allowing them to “show their true and inner spiritual significance.” Through doing so, “the outer appearance” of the church will be “preserved” “in order to reach the many who are accustomed to church usages.” According to Bailey, this will be “a new church of God, gathered out of all religions and spiritual groups” which will “unitedly bring to an end the great heresy of separateness.”

Thinking globally and pragmatically by working within the Church makes Bailey potentially appealing and, as a result, especially dangerous. For example, she dilutes the unique message of the true Church of Christianity by saying that “the Christian church in its many branches can serve as a nucleus through which world illumination may be accomplished.” For example, to serve this end, Bailey says that “Bible knowledge must be spread,” but “the sacraments must be *mystically* interpreted” and “the power of the church to heal must be demonstrated.” And there’s the rub, expressed in two words which unlock Pandora’s Box and become an Open-Door Doctrine to the themes of the Converging Apostasy; “mystically” and “interpreted.”

DEIFICATION BASED ON THE BIG LIE

In *The Reappearance of the Christ* (1948), under the chapter titled “The New World Religion,” Bailey assures us that “nothing under heaven” can prevent the “progress of the human soul” on its “long pilgrimage” from “death to immortality.”

Like Jane Lead, Manifest sons of God teacher John Robert Stevens and “present truth” teacher Noreen Nichols, in *Letters on Occult Meditation* (1922) and *Glamour: A World Problem* (1950) Bailey makes a tip of the hat to pseudoscientific means of the deifying “immortalization” of the body. She says that “scientists” tell us that although “thousands of cells in the human brain are still dormant,” the “pineal gland and the pituitary body” are in “process of development.” This will “open” the “average human being” to an increase in “psychic abilities,” “intuition,” and “spiritual illumination.” Again, attempting to gain plausibility through pseudoscience, Bailey tells us in *The Externalization of the Hierarchy* (1957), that as the “increased vibratory activity” of “atoms” are sped up according to “planetary evolution” the “consequent effect” on the “human mechanism” will be a heightened “sensitivity and psychic awareness.”

In her *The Light of the Soul: Its Science and Effect: a paraphrase of the Yoga Sutras of Patanjali* (1927), Bailey quotes the favorite scripture used by “present truth,” “sonship” ministries that teach about the deifying “third experience.” She says that “When all the sons of men have demonstrated that they are also Sons of God, the cosmic Son of God will likewise shine forth with increased intensity of glory. The great initiate, Paul, had a vision of this when he said that ‘the whole creation groaneth and travaileth in pain’ as they wait for ‘the manifestation of the sons of God.’” She refers to this as the “blazing forth of the sons of righteousness before the world.”

Speaking in terms similar to those of the founder of Mormonism, Joseph Smith, and Bill Britton, Manifest sons of God teacher and author of *Jesus the Pattern Son*, Bailey asks “Why didn’t the Father send Him [the Holy Spirit] until Jesus was glorified?” She answers her question by saying “Because without Jesus in His glorified state there was no *heavenly model of what we were to become!*” Using a scripture that is often “esoterically interpreted” to promote the theme of Deification Based on the Big Lie, Bailey continues by saying “*As He is, so are we in the world.*” As has been pointed out elsewhere, Manifest sons of God teachers acquainted with portions of the Kabbalah, such as Bill Britton and David Ebaugh, have apparently taken “As He is, so are we in the world” and interpreted it through the lens of the Kabbalistic occult axiom, “As above, so also below” with results “favorable” for the false prophets that they were.

On p. 75 of her *The Reappearance of the Christ* (1948), sounding much like an “Esoteric” version of Jane Lead or a Manifest sons of God teacher, Bailey uses the following scripture to support the idea of an upcoming deification: “The

evolutionary force to which we give the name 'the Christ consciousness' is described by St. Paul as 'Christ in you, the hope of glory'" which will be what "brings man into the Kingdom of God."

On p. 589 and 590 of her *The Externalization of the Hierarchy* (1957 edition), Bailey correctly states that "It can be expected that the orthodox Christian will at first reject the theories about the Christ which occultism presents." This makes sense in the forked-tongue of the Converging Apostasy since Bailey is speaking of "the Christ" who has worked through "the inspired men and women of all faiths" and who "sees divinity in them all." According to her *A Treatise on the Seven Rays: Volume 2: Esoteric Psychology II* (1942), until people are "consciously aware" of their "divinity and demonstrating it" the Big Event will be spoken of through "parable and metaphor." In *The Reappearance of the Christ* (1948), Bailey tells us of another angle to her understanding of the path to "divinity." She says that the "major corollary of the Law of Evolution" which "the Christ" will teach is the "Law of Rebirth," meaning "reincarnation." She goes on to state that although this "has never been grasped" in "the West," in "the East" it is "acknowledged as a governing principle of life."

ONGOING REVELATION

In *The Reappearance of the Christ* (1948), Bailey expresses herself in terms in basic agreement with the "apostles" and "prophets" of the Latter Rain movement of the same year, 1948, when she says that "the doctrine of the continuity of revelation" will bring about an "awakening" to a "new and wider vision" and, according to p. 77 and 78 of *The Rays and the Initiations* (1960), this will reveal "New truths" to humanity.

THE COMING OF THE LORD

In *The Reappearance of the Christ* (1948), it is easy to see the overlapping eschatological order of operations that exist between Jane Lead, Alice Bailey and typical Manifest sons of God doctrine. Like Manifest sons of God doctrines inspired by the 17th century "prophet" Lead that teach that Christ will come "in" his before his literal, physical, personal return "to" his people, Bailey states that after Christ "makes His reappearance" and the "Sons of God" begin to "radiate" their "shining light" upon the "sons of men," then the literal, individual "Coming One" will "appear." Due to modern means of communication and transportation,

his “coming” will be “different to that of any previous Messenger.” He will even be made “available to countless millions” through “television” where “every eye shall see Him.”

This echoes the words of Pat Robertson of the 700 Club. In 1968 God, speaking through Harald Bredesen let Robertson know that he had been “chosen” to “usher in the coming of my Son” which would presumably be televised on the Christian Broadcasting Network. In an April 1982 letter to CBN contributors, Robertson quoted the Bredesen prophecy and said that God had assigned CBN “to prepare the way for the second coming.” Taking a quick glimpse into parallel claims of the Esoteric World, it is interesting to note that Benjamin Crème, a “new age” author under the influence of the Esotericists Helena Blavatsky and Alice Bailey, seemed to be in tune with similar sources of inspiration as Robertson. In 1982, Crème put an ad in seventeen major newspapers stating that “The Christ is Now Here.” Of this “Christ,” Blavatsky said in *The Secret Doctrine* that “a new Saviour of Humanity” who will be “the last MESSIAH” will come at “the culmination of the Great Cycle.” Crème said just as “Christians await the Second Coming, so the Jews await the Messiah, the Buddhists the fifth Buddha, the Muslims the Imam Mahdi, and the Hindus await Krishna.”

In other words, by following the eschatological timelines they all have in common, is there any way to distinguish between the “return” of the “Coming One” spoken of by Blavatsky, Bailey, Lead, Crème, Robertson and Manifest sons of God ministries whose “end-time” timelines are synonymously “awaiting” the same figure? If Dominion is taken and if a Sacred Purge or “selection process” is executed “through” the human agency of those who expeditiously “hurry” or “draw down” the inauguration of the “new age” of the “kingdom,” then the “one” who returns is simply the “next in line” but not the unique son of God Jesus Christ.

ANGELS?

In *The Reappearance of the Christ* (1948), in the chapter titled “The Doctrine of the Coming One,” we are told of the “fact that the Hierarchy exists” and that its “Members are interested in human progress” on the “Path of Evolution” which has been “planned” for “leading humanity” out of “the human kingdom” and into “the Kingdom of God.” Sounding much like Jane Lead and her disciples in the Manifest sons of God ministries, Bailey says that there will be a “growing responsiveness to contacts” with angelic “individuals” and a beneficent

“conscious touch” with “Those Who have walked this Way before,” meaning those “evolved beings” of the “Spiritual Hierarchy” who were once “incarnate” on earth.

On p. 175 of his *The Re-enchantment of the West*, Christopher Partridge wrote that the works of Bailey, Rudolf Steiner, and Blavatsky’s Theosophy all influenced what he calls the “UFO religions.” He explained that “Theosophy has several prominent branches” and that “the branch which has had the most important influence on the UFO religion is that developed by Alice Bailey.” As has been stated elsewhere, “angels,” “sons of light,” “aliens,” and the “Watchers” from *The Book of Enoch* all refer generally to the same sort of “being,” one who “guides” humanity on the “evolutionary path” and awaits a “return” to come into “union” with those on earth who wish to take the “next step,” become “deified,” and thereby “remain alive” to “inherit” the “kingdom” of the “new age.”

According to Bailey, part of the “Plan” includes the beneficent “fall of the angels” who “descended from their sinless and free state” in order “to develop full divine awareness on earth.” This is in keeping with what Jane Lead and Manifest Sons of God ministries say about the teaching and guiding role of the Spiritual Hierarchy-like “cloud of witnesses” and what the 2nd century Gnostic Valentinus said about the salvic role of the “fallen” “consort” of Christ, the Lucifer-like “Sophia.”

Although following timelines set by false teachers inevitably leads one down a rabbit hole and into never-never land, it can help to predict what the next step of advocates of the themes of the Converging Apostasy will be and what actions they might take in order to fulfill the stipulations of their due dates. Along these lines, on p. 6 of Eric Huysmans’ *The Spiritual Hierarchy and the Masters of Wisdom*, we are told that, according to Bailey, 2025 will “probably” be “the first stage of the externalization of the Spiritual Hierarchy” followed by “his Second Coming,” meaning that of a personal individual known as “the Christ.” As Bailey said, he or she will be “the World Teacher, not a Christian teacher.”

On p. 5, under the subheading of “EXTERNALISATION OF THE HIERARCHY AND THE ROLE OF HUMANITY,” Huysmans tells us that we will be “supported” by the “Spiritual Hierarchy” in our efforts “to conquer the self-serving focus of our personality.” This “cooperation” will “make us a more suitable channel for the Hierarchy.” The language used and the goal of “channeling” members of the “Spiritual Hierarchy” is much like that used by the 2nd century Gnostic Valentinus

when he spoke of the experience of becoming “possessed” by your “angel.” Likewise, Jane Lead echoes this idea with her teachings about being “assisted” by and “brought together” with those who have “departed” in order that they might make us “all deified” by comingling within us in our “Bodily Vehicles.” Lead’s disciples in the Manifest sons of God ministries also speak of “making a way” for the “ransomed” in the “heavenlies,” who “without us” cannot be made “manifest” to the “whole creation.” This, we are told, is to be made a reality by “them” “returning” to find “perfection” through “union” with “God’s army” on earth.

We see more evidence of Bailey’s version of the theme of Angels in an online blog called *The Spiritual Hierarchy*, where we are told that although Bailey’s books were written during the period 1919 – 1949, they contain “the perennial philosophy’s tradition” of the “Spiritual Hierarchy” as a “major link” in the “Great Chain of Being” which is “actively involved” in the “spiritual evolution of humanity.”

TAKING DOMINION

Bailey’s *Education in the New Age* (1954), is interesting in that the occult-infused, white-supremacist, Manifest sons of God, Christian Identity teacher Wesley A. Swift virtually shared the title and many of its themes in his sermon *Knowledge of the New Age* (9/3/61). Both Swift and Bailey wrote about the concepts of Plato and the “Mystery Religions” as repositories of the “Ancient Wisdom” of the inhabitants of the ever-popular “Atlantis.” Bailey distinguishes herself from Swift on p. 40, however, by saying that the “Atlantean had no educational system as we understand the term.” Instead, like the “apostles” and “prophets” of the Latter Rain of 1948 and the Manifest sons of God doctrines which it spawned, their “kings and priests intuited” and “the masses obeyed.” This Bailey/meets/Manifest sons of God-take on the authority of kings/apostles with the revelation/intuition of priests/prophets sets the stage for totalitarian abuses of power.

As has been stated before, in 1948 Jean Dorese made the first published reference to the “Gnostic Gospels,” which included *The Gospel of Truth* written by the 2nd century Gnostic Valentinus. Bailey’s *The Reappearance of the Christ* was also written in 1948, the year of the Latter Rain “outpouring of the spirit” which spawned the Manifest sons of God doctrines. In the chapter titled “Preparation for the Reappearance of the Christ,” we are told that “the coming of the Christ

necessitates a period of intensive preparation by Him” and, as with the all-powerful pronouncements of those under the influence of Jane Lead, it is stated that “His reappearance” is “determined” by “humanity.”

The question is then asked, “What should be done to hasten this reappearance of the Christ?” Sounding like Jane Lead and her disciple in the Manifest sons of God ministries, we are told, intimating the need for the Sacred Purge, that “before the reappearance of the Christ becomes possible” all “opposing forces of entrenched evil must be routed.” We are then given “two major factors” that have the power of “completely hindering” the “return” of “the Christ” unless “they are removed.” They are “the average Christian” and the “lack of money for the work of preparation.” An only slightly veiled warning is then given to “separatist” Jews who, due to their “selfishness,” control “the majority” of the “world's wealth.”

The desire to Take Dominion is made explicit on p. 480 of *The Externalization of the Hierarchy* where Bailey says that “The long divorce between religion and politics must end.” This superficially “constructive” attitude of involvement in world affairs can be seen in her interest in working through a “revitalized” United Nations, her push for more ecologically sound policies on pollution and the preservation of all animal life, and her comments on more “beneficial” use of nuclear weapons as a means of “policing” rogue nations. Bailey’s version of the concept of Taking Dominion is probably most clearly stated when she says that when the “Spiritual Hierarchy” is “externalized” on the “physical plane” they will, with the assistance through whom they are “channeled,” “take control” of the agencies of world governance.

THE SACRED PURGE

Bailey tells us, like her cousins in the Manifest sons of God ministries, that we are living in a “transition period” between the “Piscean Age” and the “Aquarian Age.” Those who are “predominantly Piscean” will be “occultly withdrawn,” as it is called, or “abstracted,” while those which are “responsive to the New Age” will remain alive. In other words, sounding similar to Manifest sons of God “prophet” Bill Britton’s teachings about the “great and terrible day of the Lord,” Bailey tells us that “disciples” of the “Hierarchy” that are “attuned” will be responsive to “destructive as well as constructive” aspects of “occult law.”

The “constructive” aspect of becoming “attuned” with the “Spiritual Hierarchy” will bring “assurance of immortality” and a “fresh revelation of the divine potencies in the human being” along with “access” to “higher faculties” of the spiritual realm. On the other hand, the “destructive” aspect of “occult law” with its “consequent disaster” for those who “fail” in their quest for “divinity” and “immortality” should not seem “unfair” when we remember that “this one life is but a second of time” in the “larger and wider existence of the soul” through the death-defying magic of “reincarnation.”

In typical Manifest sons of God teachings, those who fail to come into a deifying, “immortalizing” union with the “angelic” spirits in the “cloud of witnesses” will be physically removed, or “taken,” in judgment. The modification given to this doctrine comes through the caveat that “all” will eventually be “saved” in an “ultimate reconciliation,” even if their bodies are destroyed in order that their spirits might be “preserved.” Likewise, on p. 8 Bailey sounds like the Manifest sons of God doctrine of a modified Sacred Purge when she explains more about the “failure” of those who refuse to become deified. According to Bailey’s version of mercy-killing for the greater “good,” many who oppose the “new age” and refuse to become deified will have their “vibration” “stepped up” to “better things” even if their “physical vehicles are destroyed in the process.” This is a nature conclusion for her, in that the “destruction of the body is not the worst disaster that can overcome a man.”

On p. 183 Bailey writes of the “war” that is “raging” between “materialism and spirituality.” For her, “materialism” is linked with the “separative,” “selfish” and “dogmatic” ways of orthodox Christians, Jews and Muslims. She says that unless people turn away from the “material” and towards “spiritual objectives” then “men of goodwill” will be compelled to “force” these evolutionarily recalcitrant “failures” back “to their own place” and thereby “release humanity.” In the context of her other teachings, to be “forced” to another “place” can without distorting her meaning be read as “killed.” This is similar to typical Manifest sons of God teachings that connect the theme of Deification Based on the Big Lie with the theme of a Sacred Purge. In other words, the deifying “manifestation of the sons of God” who “release” all of “creation” from its “bondage” to “sin” and “corruption” become the agency of the “destructive” aspect the “great and terrible” day of the Lord.

In *The Rays and the Initiations* (1960), we are told that the “Spiritual Hierarchy” and “the Christ” have no concerns for “individual ambitions or individual interests” and that they are “not at all interested in the aims of its personality.” Bailey adds her concerns for the state of the “whole” over and above those of the “individual” to the same sort of dehumanizing, impersonal language that has been used by tyrants, dictators and megalomaniac cult leaders who want to justify murder with terms like “cleanse,” “purge,” “release,” and “eradicate.” For example, in her *The Externalization of the Hierarchy* (1957), people are reduced to “human mechanisms” and in *A Treatise on the Seven Rays: Volume 3: Esoteric Astrology* (1951), we are told that “the Christ” and the “Spiritual Hierarchy” are only “concerned with the soul,” not with people’s bodily “forms” which are merely “vehicles” of expression on earth.

On p. 33 of Bailey’s *A Treatise on the Seven Rays: Volume 4: Esoteric Healing* (1953), introduces another angle of dehumanization in the service of murder for God when we are told that one of the “major causes of disease” is related to “group contact,” or affiliation, and that the “disease” of this “group” affiliation is “karmic,” which Bailey relates to the “sin” of “separativeness” exhibited by orthodox, Biblically-based Christianity, Jews, and Muslims. On p. 321 we see that the disease of “bad karma” is caused by “Germs,” a “planetary evil,” and that the word “germ” as “the source” of “disease” may be “a human being.” Bailey then takes on a condescending, motherly tone in preparation for the thematic axe to fall with her reframing of the concept of “death” by asking “How oft have I told you that all is energy and there is naught else.”

This nonchalant, precedent-setting approach to mortality is continued on p. 76 of *A Treatise on the Seven Rays: Volume 1: Esoteric Psychology* (1936), when Bailey says that death, as is typically understood, refers to “the life of the form” and “not with the life and consciousness of the soul.” This echoes the words of Jane Lead’s disciples in the Manifest Sons of God ministries who say that “all will be saved” though many will be physical removed in death so that their “spirit” might find “salvation” at the “consummation” of “all things.” After all, according to Bailey’s *A Treatise on White Magic*, aka *The Way of the Disciple* (1934), “There is no death” only “freedom from the handicaps of the fleshly vehicle” since “death is a continuance of the living process.” Given the fact that these sorts of ideas from the Esoteric World, as presented by both Helena Blavatsky and Bailey, were

largely influential in pre-Nazi, pre-Holocaust Germany, the date of publication, 1934, should stand out in bold print.

On p. 320, 391 – 393, Bailey continues to set thematic precedents for the Sacred Purge when she speaks of the need to have a “right understanding of the spiritual possibilities of death.” According to her, a “wrong” understanding of death “must be altered” so that it is known that on the “other side of the veil” one is “never alone.” This state of being on the “other side” is like that of the “pre-existent,” “angelic” “Watchers” of *The Book of Enoch*, or the “helpful” Spiritual Hierarchy-like “cloud of witnesses” taught in typical Manifest sons of God doctrine. Sounding very much like the 17th century “prophet” and spiritual godmother of Manifest sons of God doctrine, Bailey explains that those who pass to the “other side of the veil” remain “conscious of those still in physical bodies” and can “tune into” their “thinking” since the “physical body no longer acts as a deterrent.” Instead, according to *A Treatise on the Seven Rays: Volume 2: Esoteric Psychology II* (1942), “human consciousness” is based on “the recognition of life after life, of being after being.”

In other words, in Bailey’s system of lies the “fact” of “reincarnation” replaces the fact of death and the projected murders of the Sacred Purge. Bailey’s Death-Be-Gone stance leads her to conclude that the “problem” of accepting euthanasia “will not exist when continuity of consciousness negates death.” At this point “the soul” will know that “physical life is over” and the time to “withdraw” from the bodily “form” has arrived since “the service of the form” is “no longer required” and it “must be discarded.” Accordingly, “the whole attitude to death” will be “altered.” Obviously, in the context of Bailey’s other ideas as they function in the Converging Apostasy, when she says that “certain methods of release” and “modes of abstraction” will be “applied” to this “process,” which “will be regarded as soul withdrawal” and “as a process of liberation and release,” red flags should be raised high.

Another conclusion that naturally follows Bailey’s No-Death Policy and echoes ideas of Manifest sons of God teacher Ray Prinzing, is that since there is “no angry God, no hell, and no vicarious atonement” these “erroneous ideas” will “die out” and the “concept of hell will fade from man's recollection.” Sounding much like Christian Identity teacher Wesley A. Swift, Bailey says on p. 754 and 755 of *The Rays and the Initiations* that all who wish to enter the “New Age” “on the physical

plane” must be spiritually advanced, for those who “are not sufficiently developed in their spiritual journey” will “be sent on to their next life” in a “global cleansing action.” In the context of her other teachings and those of her cousins in the Manifest sons of God ministries, to be “sufficiently developed” spiritually in order to escape the “global cleansing action” means, plainly put, to deify or die.

According to p. 630 and 631 of *Esoteric Psychology II* (1942), “The Hierarchy is deeply concerned over world events.” On p. 61 and 62 of *The Externalization of the Hierarchy*, “they” tell us that “The New Age is upon us” and that “the spirit of separation must be the first to go.” “Separation,” according to Bailey, is an unexpectable form of “selfishness.” Speaking like any totalitarian dictator, she says the “sin” of “separateness,” as exemplified by Christians and Jews, is destined to “disappear” since “the will of the individual” will “voluntarily be blended into the group will.” In the context of her other ideas related to the theme of the Sacred Purge, and the way in which this theme is expressed by advocates of the Manifest sons of God doctrines, the soft-spoken words “voluntarily” “blended into the group will” ring out like a veiled threat devoid of any truth.

On p. 113 – 116 of *The Externalization of the Hierarchy* (1939 edition), we are told that “change” is “regarded by some as death,” but it is “beneficent and needed.” Ironically in alignment in the context of Bailey’s apparent intent, this statement can be reversed and still hold “true.” In other words, for Bailey, the “death” of those who hinder the implantation of the “Plan” becomes a “beneficent and needed” “change.” Therefore, we “need to remember that the worst death of all” would be “if the old order never altered.” As a result of this “enlightened” perspective, death and birth “can be easily grasped by the esotericist” as “the birth pangs of the new order.” What can also be “easily grasped” is that a precedent is being set for the “necessary removal” of those the “hinder” the establishment” of the “new order.”

On p. 111 and 112 of the 1954 edition of *Education in the New Age*, we learn that another “surgical operation,” one other than World War II, “may be necessary.” For that reason, “let us never forget” that when a physical “form proves inadequate or too diseased” it is, “from the point of view of the Spiritual Hierarchy,” “no disaster when that form has to go.” Sounding like the innocuous “release” to “elsewhere” spoken of in the ceremonial act of euthanasia in Lois

Lowry's 1993 novel *The Giver*, Bailey tells us that "Death is not a disaster to be feared; the work of the Destroyer is not really cruel or undesirable."

On p. 133-135 of the 1935 edition of *The Externalization of the Hierarchy* we are told that there have been "great and outstanding personalities" such as "the men who inspired" the "French revolution," a reference to the notoriously guillotine-happy Maximilien Robespierre of the "Reign of Terror" during the French Revolution. But Bailey goes on, sounding strangely similar to J. Preston Eby, her spiritual cousin in the Manifest Sons of God ministries. She lists "Mussolini, the regenerator of his people," "Hitler, who lifted a distressed people upon his shoulders," Lenin, "the idealist," and "Stalin and Franco," who were "expressions of certain little-understood energies." We are told that though some "call these people dictators," they "have wrought significant changes." For her they are "highly developed personalities," "agents of destiny" and "the destroyers of what must be destroyed," who have been "used" by the Spiritual Hierarchy "to engineer great and needed changes" in order to "alter the face of civilization."

In the context of "significant changes" wrought by "highly developed personalities" who are "agents of destiny" and "the destroyers of what must be destroyed," and her belief in the "Law of Reincarnation," we see that for Bailey life is cheap. For example, she describes the magnitude of death that World War II brought to the world as no more than "the broom of the Father of all, sweeping away obstructions in the path of His returning Son." Is it really necessary to explain how out of touch these sentiments are with the purported "light" and "love" of the "new age" message that Bailey presents?

WORLD RELIGION AND THE SACRED PURGE

In *Discipleship in the New Age, Vol. I* (1944), we are told that "the Christ" is the "supreme Head of the Church Invisible" and that the "Spiritual Hierarchy" is "composed of the disciples of all faiths." In basic agreement with Latter Rain "apostle" George Hawtin, "the Church Invisible" is not based on any "man-made institutions" as the denominations of orthodox Church and "its dignitaries."

As was stated before but is worth repeating, Bailey says in *The Externalization of the Hierarchy* (1957 edition), that "eventually there will appear the Church Universal" that will be brought about by "the outpouring of the Christ principle, the TRUE second Coming" prior to the "reappearance" of the individual she refers

to as “the Christ.” Eschatologically speaking, this aligns Bailey with Jane Lead and those under her influence in the Manifest sons of God ministries. In other words, what Bailey calls the “outpouring of the Christ principle” with the “power to heal” followed by the “reappearance” of “the Christ” is what Manifest sons of God teachers and those whom they influence call the “outpouring of the spirit” “in” and “through” his people with the right and the power to “heal” and to “kill” followed by the “return” of an individual assumed to be “Christ.” This also sounds similar to the predictions of self-proclaimed 19th century Russian “prophet” Vladimir Solovyov, who is admired by Russian president Vladimir Putin and whose ideas are influential in Putin’s desires to “make Russia great again.”

As a reminder, Solovyov was a student of the Kabbalah, the ideas of the 2nd century Gnostic Valentinus, and a devoted “servant” of the Lucifer-like “Sophia.” But, according to p. 159 of *The Reappearance of the Christ* (1948), before the world is “ready” for the “reappearance” of “the Christ” there must first be an “elimination of non-essential doctrines” which will be replaced by “the idea of the One Humanity.” On p. 88 of *Education in the New Age* (1954 edition), we are told that the “Enlightened People” who “rule” “will not tolerate” anyone who holds beliefs contrary to the “energies” of the “Plan.” This, of course, means that the arbitrators of “divine law” as sent down by the “Spiritual Hierarchy” will most definitely find orthodox Christians, Muslims and Jews on their list of “irredeemables,” at least in this “round” of “incarnation.” It is also a prime example of the double-speak of Bailey who hypocritically claims that it is anathema to be told what to believe.

ON RACE

On p. 106 of *The Destiny of Nations* (1949), we are told of a “combination of ancient evil and modern aggressive selfishness” which is “released through a group of unscrupulous and ambitious men in every country.” It is clear through taking Bailey’s writings as a whole that (1) those who represent the “evils” of “seperativeness” and “selfishness” are identified as Jews, orthodox, Biblically-based Christians and Muslims and that (2) the their “physical vehicles” may be destroyed like “cancers” for the good of “planetary evolution” since there is “no death.” It is said that these “ambitious men” “will not finally succeed.” Sounding like Jane Lead and her disciples from the Latter Rain movement and the Manifest sons of God doctrines which it spawned, Bailey says that “They may delay and

hinder the emergence” of the “new age,” but that the goals of the “Spiritual Hierarchy” and “the Christ” will ultimately prevail.

Bailey wrote that the Jews' sufferings, including that of the Holocaust, were "the working out of the retributive aspect of the Law of Cause and Effect." According to her, “much that has happened to the Jews originated” from their “pronounced attitude of separateness and nonassimilability” and their “emphasis upon material good” which has resulted in “evil karma.” She clarifies the “Jewish Problem” and its relation to “karma” by saying that it is "the supreme evil" of “materialistic selfishness” and “isolated separateness" that has cursed Jews. On p. 34 and 35 of *The Destiny of Nations* we are told that of all the “world problems” that “must be solved,” number “4” on the list is “The problem of the Jews.” The darkness of the language used here is unmistakable and places this influential “new age” teacher in the light of day where she can be seen for what she really is.

On p. 542 and 543 *The Externalization of the Hierarchy* (1957 edition), Bailey continues with her Esoteric-friendly excoriation of Jews and Christians, saying that “The failure of Christianity can be traced to its Jewish background” and “Jehovah.” She drools in a pathetic, disingenuous and mawkish way, saying “I have sought” with “love and understanding” to “indicate the evils of Judaism” which, “with its deep-seated hate must disappear.” On p. 754 of *The Rays and the Initiations* (1943-47), Bailey tells us that Jews are, “from the point of view of the Spiritual Hierarchy,” the “embodiment” of “materialism, cruelty” and are “separative” and “selfish.” But there is nothing to fear from those “evil” Jews and Christians since “True spiritual light” will “manifest on earth” through “the new world religion.” Afterall, “the Christian faith” has, according to Bailey, “served its purpose.”

In this context, we see that for all of her talk about a “new,” revitalized Church, in reality Bailey seeks to dismantle it and rebuild it as the Esoteric-based “new world religion,” a “restoration” of the pre-Christian “Mystery Religions” in the service of the “Spiritual Hierarchy” headed by “the Christ.” Given the perspective of the “Spiritual Hierarchy” and “the Christ” in regards to Christians and Jews, and life and death, as stated by Bailey, what obvious conclusions might be drawn as to *their* character and identity?

On p. 586 and of 587 *Esoteric Astrology* (1951 edition), according to the “fulfillment of the ancient prophecy,” which Bailey and all white-supremacist

doctrines espouse, there has been an “attempt to destroy the Aryan race.” Who might we assume has “plotted” against the “Aryan race”? According to this dangerous form of idiocy, who is to be held accountable for going against “The Plan”?

In Richard S. Levy’s *Antisemitism: A Historical Encyclopedia of Prejudice and Persecution* (2005), Hannah Newman cites Bailey’s “The Great Invocation” in which she says she has found an “antisemitic element.” According to Newman, “The Plan” named in Bailey’s “invocation” refers to the “Plan” authored by “the Spiritual Hierarchy” who serve “the Christ” and work for his “reappearance.” Newman states that “The Great Invocation” places “high priority on removing all Jewish presence and influence from human consciousness, a goal to be achieved by eliminating Judaism.” However, like the full-blooded deceiver that she is, Bailey refers to “eliminating Judaism” in couched language, “invoking” the “Spiritual Hierarchy,” and those whom are to become “channels” to carry out a Sacred Purge, saying that the fulfillment of “The Plan” will “seal the door where evil dwells.”

THE DEVIL REBORN

On p. 224 of *The Rays and the Initiations Vol V, A Treatise on the Seven Rays* (1960), Bailey urges her readers to move toward a “Great Renunciation.” As has been mentioned before, the 2nd century Gnostic Valentinus introduced two “new sacraments” to his revamped version of Christianity which he based on the ideas of pre-Christian, Egyptian “Mystery Schools” and the writings of the Greek philosopher Plato. His two “sacraments” included the precedent-setting, deifying “union” with one’s personal “angel” in the so-called “Bridal Chamber” and a “Redemption” from the “arrogant” “imposter,” the Jewish God Jehovah whom he called a “demiurge.” According to the early Church Father Irenaeus, this “redemption” was in fact a “Renunciation” instigated by Satan to draw Christians away from the faith. As should be plain to see from the vantagepoint of an orthodox, Biblically-based Christianity, these two “sacraments” align with two of the primary themes of the Converging Apostasy; Deification Based on the Big Lie and the Devil Reborn.

In *The Rays and the Initiations* (1960), Bailey writes of the “two great Sons of God” which exemplify “two aspects of divine life.” Together, they act as the “Custodians of the highest type of spiritual force.” Bailey identifies them as “the

Buddha” through which the “Wisdom of God” is identified, and “the Christ” through which “the love of God is manifested to humanity.” Although Bailey seems to be attempting to join the Buddha of the East with the Christ of the West, her “two aspects of divine life,” from the viewpoint of the Esoteric World and in the context of her other writings, is consistent with the dichotomous ideas of Christ and Lucifer, older and younger brother, Prodigal and Faithful sons, God the Father and God the Mother, along with the Valentinian teachings of Christ and his “consort,” the “fallen,” Lucifer-like “Sophia.”

Continuing with this theme of a two-headed, snake-like, dual-natured presentation of Deity, on page 107 of Bailey’s *The Externalization of the Hierarchy* (1945 edition), we are told that “Lucifer” is given as another name for “the Prodigal Son, the Son of the Morning.” It is worth noting that “the Son of the Morning,” or the “Morning Star,” is also known in the Esoteric World as Venus and the “androgenous,” Lucifer-like, Multi-Faceted Goddess, “Sophia.”

On p. 118 of *The Externalization of the Hierarchy*, we learn that “war in heaven” was when the Spiritual Hierarchy-like “fallen angels,” responding to “the divine urge” to “experience, to serve, and to sacrifice,” “separated themselves from the sons of God who responded to no such inspiration but who chose” instead “to stay in their original and high state of being.” Bailey continues by saying that “Christ Himself bore witness” to this cosmic battle “in the story of the Prodigal Son and his relationship to his elder brother.” If you are having trouble following this line of thinking, Bailey is telling us, as did Joseph Smith and Manifest sons of God-based “present truth” teacher Ray Prinzing, and as was implied by Manifest sons of God teacher Bill Britton’s *Lucifer: The Shing One*, that “It is obvious, is it not, from this parable, where the approbation of the Father lay.” In other words, according to Bailey and most of the Esoteric World, Lucifer, as the “Prodigal Son,” stands in the exalted position of the Father’s “favorite son,” the true “savior” of humanity.

THE BIG EVENT

On p. 591 of *The Externalization of the Hierarchy* we are given the “justification” that spiritual “beings” have to “stoop down to our level” in order to raise us up to divine status of the next “rung” above humanity. These “higher,” disembodied spirits are “more advanced” “angelic” beings, the members of the “Spiritual Hierarchy.” This is like what is said by Manifest sons of God teachers and those in

the Esoteric World who have been influenced by Kabbalistic teachings about “Jacob’s Ladder” and “angels” “ascending” and “descending” on the “corporate Body of Christ.” It is also what Jane Lead, and others influenced by the “alchemistic” goal of becoming “all deified,” meant when she said that each “major event,” such as the deifying transformation of putting on “spiritual flesh,” requires the intervention of what she calls “Angels of the Resurrection.” For Lead, there is no distinction between “Angels of the Resurrection” and divine, “pre-existent” spirits who have yet to be “incarnate” in “Bodily Vehicles.” As Bailey says on p. 6 of *Education in the New Age* (1954), the “science” of “linking up” people on the “lower aspect” with “the next higher” level is the means of deification. In other words, what Valentinus called coming into “union” with one’s “angel” and what Manifest sons of God ministries under the influence of the 17th century “prophet” Jane Lead call a deifying coming together of God’s “two armies” amounts to practicing the “science” of possession and “evolutionary” deification.

Accordingly, Bailey tells us that the “reappearance on earth” of the “Spiritual Hierarchy” is the “key” to this “evolutionary process” and, sounding like Jacob Boehme, Jane Lead and Latter Rain “apostle” George Hawtin, it is the “eternal hope of all forms in all kingdoms in nature.” When “the fact of the Hierarchy is proved,” she continues, then “the kingdom of God on earth” will be “established.” In other words, when “angelic” beings “return” to be “channeled” through in the “Bodily Vehicles” of “chosen vessels,” Deification Based on the Big Lie will be granted to those who choose to “remain alive” and thus avoid being “taken” in death through the Sacred Purge.

Coming at the Big Event from another angle, on p. 570 of *The Externalization of the Hierarchy* (1957), Bailey says that at his “reappearance,” “the Christ” will lead the world in a “restoration of the Mysteries” and “the Hierarchy will appear” to “take control of world affairs.” On p. 9 of a blog called *The Spiritual Hierarchy*, under the subheading of “World Religion,” we are told more about Bailey’s version of “divine intervention.” She says that “The fact of the Spiritual Hierarchy and people’s growing ability to work in cooperation with Them will be part” of the “coming world religion.” Sounding very much like what Jane Lead and her disciples in the Manifest sons of God ministries say about their connection to, communication with, and deifying infusion by the “angelic” spirits in the “great cloud of witnesses,” Bailey says that this “relationship” with the “Spiritual Hierarchy” will include the “ability of mankind to contact its members” and “work

in co-operation with Them.” This line of communication, along with the blending of “heaven and earth,” what Jane Lead calls the deifying comingling of “Christ above” and “Christ below,” will be what Bailey calls “the truths upon which the future spiritual teaching will be based.”

On p. 6 and 7 of *The Spiritual Hierarchy*, under the subheading of “Christ as World Teacher will Return,” we are told the same sort of doctrine taught by Jane Lead and Manifest sons of God teachers who say that Christ will come “in” and “through” his “corporate Body” before his individual, personal return. We learn that “If people look for the Christ Who left His disciples centuries ago, they will fail to recognize the Christ Who is in process of returning,” for the “Son of God is on His way and He cometh not alone.” In other words, according to my mixing and pairing of the parallel concepts of the “externalization of the Spiritual Hierarchy” of the Esoteric World with those of the “manifestation of the sons of God” of the “Christian” world, “he” will return “in” and “through” the Spiritual Hierarchy-infused “Bodily Vehicles” of “chosen vessels” who “channel” the “great cloud of witnesses.” For that reason, we are told that “preparation is being made for the emergence of the Spiritual Hierarchy” who are working on “implementing the Plan” to “prepare the way for the One Whom They serve, the Christ,” the “Teacher alike of angels and of men.” The wording here is interesting in that it is almost a verbatim reproduction of how the 2nd century Gnostic described the salvic role of the “fallen,” Lucifer-like “Sophia.”

CONCLUDING REMARKS

When Bailey says in “The Great Invocation,” “May Christ,” a “World Teacher,” the “Coming One,” “return to Earth,” it is clear she is not referring to Jesus Christ, the unique son of God who died that those who believe in him and his sacrifice would be forgiven of their sins and granted eternal life. For that reason, she, and those who work along the same timeline and set of goals in the Latter Rain/Manifest sons of God-influenced branches of Christianity, such as the current-day New Apostolic Reformation, are false teachers and waterless clouds that will coalesce in the Converging Apostasy.

The Converging Apostasy Continues: The Manifest sons of God Doctrines or the New Age Message?

A Thematic Critique of the Teachings of Terry and Tykie Crisp's Good Seed Ministries

BACKGROUND

Further evidence of the Converging Apostasy from the Esoteric, or "New Age," world and that of the Manifest sons of God ministries that teach "present truth" can be seen through the ideas of Terry and Tykie Crisp of "Good Seed." They describe their ministry as one that shares the "truths of sonship" for those that are "going on to perfection." They are aware that there are "some who feel that this teaching" brings Jesus "down to our level" when, according to them, they are simply promoting the idea that there will be "a corporate, many-membered Body known collectively as CHRIST." They list the following "pioneers" who are "worthy of double honor" and whose "priceless" writings on "sonship" have laid the "foundation" upon which other writers of "present truth" have built: Bill Britton, George Hawtin, George Warnock and Ray Prinzing. It is interesting to note that the first three men listed were all influenced by the teachings of the 17th century "prophet" Jane Lead and that, although he is not listed here, Manifest sons of God J. Preston Eby was influenced by Lead and repeatedly references Ray Prinzing in his writings. The Crisps also say that people with "Latter Rain/Sonship Movement" roots often teach "Ultimate Reconciliation," which they affirm is the "end to which we believe sonship will inevitably lead."

As I have mentioned elsewhere, "Ultimate Reconciliation" seems to act as an Open-Door Doctrine that leads inexorably toward the theme of the Devil Reborn. This is due to the long history of ministries which hold to the position that includes the "restoration" of Lucifer and his fallen "angels" in the plan of "salvation" for "all" so that, in their twisted thinking, the entire creation might be "absorbed" back into its original "pre-existent," deified state that "God might be all in all." With an even longer history of this sort of thinking in the Esoteric World, it then follows that the notion of the "rebirth" or "resurrection" of Lucifer is able to act like the Gravitational Pull of false doctrines that coalesce with each

other in the Converging Apostasy. In other words, Lucifer, who has been seen in a positive light for a long time in the Esoteric World, can become the Devil Reborn if he is shown to be even somewhat positive in the “Christian” world of “present truth.” The result is that he can then bring the themes of Apostasy with him, where “all” are saved and “left and right,” “darkness and light,” and the “Devil and Christ” are joined together in an imperfect union.

THE ONGOING SAGA OF THE LATTER RAIN

On p. 5 of Part One, we are told that “God raised up men” like “William Branham” and those from “the ecstatic years from 1947 to 1952” of the influential “Latter Rain” movement.

ONGOING REVELATION AND DEIFICATION BASED ON THE BIG LIE

On p. 7 - 10 it is made clear that the “restoration” of the offices of “modern-day apostles and prophets” were “among the many truths revealed” during the “Latter Rain.” Crisp also considers the Latter Rain “revelation” that “Jesus” was “more than just our Savior” who “came to die on the cross” and be “raised for our justification.” Sounding like Bill Britton, it is said that “we began to know him” as “the Pattern Son” who would give us “power and dominion.” According to Crisp, we will be “corporately united as a perfect Man,” a “perfected expression of the life of Christ” on earth. This, we are told, “became what is known as the message of sonship.” As with the majority of false “Christs” and other false prophets, they “began to realize” that “the term Christ” was “originally intended to include all the members of the body.” Obviously, this “came as a shock to many.”

The Crisps continue with this train of thought by saying that the “title of Christ” “simply means anointed,” or “the anointed One,” and that it was “extended to include each member of that corporate Man.” We are rightly told that the “implications were tremendous!” The Crisps acknowledge that “to some” this was “bordering on blasphemy.” In support of this “revelation” he quotes Latter Rain “apostle” George Hawtin who, unfortunately for the Crisp’s ministry, is not exactly a reliable doctrinal source, as can be seen in my *Thematic Critique of the Teachings of George Hawtin*.

On p. 13 and 14, using similar words to those found in some of the “Gnostic” gospels, and the writings of Jane Lead and her disciple Bill Britton, we are told

that it was “at his baptism” that Jesus “stepped behind the veil,” which “separates two worlds,” and was “caught up into the heavenlies” without “His feet,” those of the “corporate Body of Christ,” “ever having to break contact with the earth.” This is the “corporate Christ,” we are told, which “will do even greater works than those which He did.”

On p. 12 of PART SEVEN the Crisps tell us that participants in the Latter Rain “got the revelation” that “God's Son is not just a single Individual, but has become a corporate Man,” that “God is still speaking” “through His many-membered Son,” and that the “human element is gradually being engulfed” as “God becomes all in all!” The Crisps continue in this vein on p. 11, saying that through the Latter Rain of 1948 there was an “expectation generated by the Spirit” that Christ would return, “not so much in His physical appearing,” but by his “appearing IN His saints.” As has been stated before, Deification Based on the Big Lie, which is a theme the Crisps are clearly teaching, has a significant impact on the themes of Taking Dominion and the Sacred Purge.

TAKING DOMINION

On p. 12 it is affirmed that George H. Warnock “touched off a firestorm of controversy” when he published *The Feast of Tabernacles* in 1951. Part of the “controversy” was “focused on the Man-child,” the deified “corporate Body of Christ” who will be given “dominion” when they are “caught up to unto God” to a place of “authority” and will therefore become a “vast company of overcomers” who are to “rule the nations with a rod of iron.”

A CHRISTIAN NEW AGE?

The Crisps are Well-Read

Aware of the similarities between the Manifest sons of God doctrines and those of the “New Age” branch of the Esoteric World, Terry makes a distinction tenuous between “New Age” and “Sonship” by drawing a comparison between “the birth of Zarah,” the “Sun Rising” as a symbolic “type” of “Sonship,” and that of “Pharez,” the “breached child,” as a symbolic “type” of the “New Age Movement.”

On p. 14 of Part One the Crisps say that there is “A NEW AGE TO COME” when God “will send forth His many membered Son to bring about everything that has

been prophesied.” This will be the time when “a new age will begin.” This, as any card-carrying Manifest sons of God teacher or disciple thereof will tell you, includes all that has been “prophesized” about becoming “immortal” and “incorruptible” and then “taking dominion” and “executing judgment” in a “purge” of the “ungodly” starting “at the house of God,” meaning Christians who are not with “the Plan.” All of this, it must be remembered, is to be prior to the individual, literal, personal return of Jesus Christ.

In Part Two under the subtitle, “KNOWLEDGE OF THE NEW AGE,” the Crisps seem to be fairly well-read in the major writings of Esoteric and “New Age” teachings. They describe the history and key doctrinal points of the Esoteric World, referencing Helena Blavatsky and her arguably two most influential works, *Isis Unveiled* and *The Secret Doctrine*. Likewise, Alice Bailey and her *The Reappearance of the Christ* is mentioned, along with Pierre Teilhard de Chardin’s concept of “the Omega Point,” or the “Christification of the Earth.” Annalee Skarin, who New Apostolic Reformation “prophet” Gwen Shaw apparently plagiarized, and who, according to the Crisps has “occasionally” been “mistaken” as a “teacher of “sonship,” also makes the list of works read. Barbara Marx Hubbard is mentioned. She wrote the influential *Revelation: the Book of Co-creation*, talked of people who will “evolve” by “transforming their material bodies” in a way that sounds similar to those “moving on” to “perfection” in the Manifest sons of God ministries, and spoke of a “selection process” to cull out those unresponsive to the “new age.”

Also familiar to the Crisps is Marilyn Ferguson’s book, *The Aquarian Conspiracy*, along with the Esoteric works of Jane Lead’s spiritual mentor the “alchemist” Jacob Boehme, and her actual mentor, the spiritualist John Pordage. On the even more “spiritualist” or mediumistic side, Ruth Montgomery and Emanuel Swedenborg are discussed. The Crisps are sure not to leave out Plato, Gnosticism, Kabbalah, and Neoplatonism. Important to keep in mind is that as they make their comparative “critique” of “new age” and “sonship” teachings, they uphold the very themes of the Converging Apostasy which they claim to have avoided, as will be further understood by the following critique of their “critique.”

The Crisps See Things in a Surprisingly Accurate Way

Part Two gives an amazingly accurate rundown of the parallel doctrines espoused by both sides of the Converging Apostasy, those of “Christian,” Manifest sons of God-based, “present truth,” and those of a more openly Esoteric, or “New Age” perspective.

For example, on p. 13 we are told that “New Age” theology and “present truth” both talk of “attaining manifested sonship” which, due to the eschatological “paradigm shift” used by both, arrives at the same conclusion; deified humanity. The Crisps continue by making a point-by-point list of what the two heads of the Snake of Apostasy have in common:

“Both realize” that we cannot “escape” our problems by way of a “rapture,” as Bill Britton was fond of saying, but that we are instead on “the threshold” of a “new age” in which we will witness “powerful displays of supernatural manifestations.” According to the Crisps, Theosophists, Theosophy-inspired Ufology, Jane Lead and her Manifest sons of God disciples Royal Cronquist and John Robert Stevens, “discoveries made in the fields of science and technology” will “typify the advancements made in the spiritual realm.”

“Both believe” in the “progressive unfolding of divine revelation” that is “becoming clearer and clearer” as “the Day” approaches and that, as a result, “a network has been forming” of those who “share a core of common convictions” which will “ultimately affect the entire human race.”

Sounding like the expectations for the “manifestation of the sons of God” taught by “sonship” ministries, or the “externalization” of the “Spiritual Hierarchy” taught by many in the Esoteric World, “both agree” that the “new age” will “begin with the emergence” of a “chosen” “representative company,” a “new corporate Man” who will be the “preparers of the way” and “whose words” will be “confirmed” by “extraordinary powers.”

“Both agree,” as with all on the dark path toward the Sacred Purge, that there will be a “selection process” to determine those who will “qualify” to be “the firstfruits” of this age of “manifestation” of “spiritual power” and “authority.” This doctrinal theme was laid out, by way of implication, by Jane Lead. It is stated more explicitly by those whom she influenced in the Latter Rain movement and

the Manifest sons of God ministries and, similarly, by those in the Esoteric World who have been influenced by Helena Blavatsky and Alice Bailey.

“Both agree” that to be among “the first to participate in this new age” for the “liberation of the creation,” there must be “a radical change” brought about by “Christ in you, the hope of glory,” which will “ultimately lead to a transfigured body,” the “birth” of a “transformed society,” and the “restoration” of, as Jane Lead has called it, a “Paradisaical state” as “depicted in Eden.”

“Both” see “Jesus the Christ” as the “Pattern Son” for this “new corporate Man.” They also share the mutual belief that the body that Jesus had after his “resurrection” “illustrates the body” we will have at the time of our “transformation,” a “state of perfection” which will “occur suddenly for those who are seeking it” prior to the physical, literal, personal return of Jesus Christ. It is worth pointing out here that Jane Lead, those who have followed in her footsteps, and a large portion of the Esoteric World see this “state of perfection” as occurring due to a deifying “channeling” of, or “union” with, “angelic” disembodied spirits.

“Both believe” that all of “these changes were foretold” in the Bible and were “prefigured” by the “Feast of Tabernacles” and the “Year of Jubilee.” Again, in Manifest sons of God theology, the “Feast of Tabernacles” is a symbolic reference to literal event. It points to an experience that is believed will “transform” mortal bodies into “immortal,” “incorruptible” bodies prior to the physical, personal, literal return of Jesus Christ. The theme of the “Year of Jubilee,” a common doctrinal focus, is present truth-ese for “ultimate reconciliation,” the deifying salvation of “all,” including Lucifer, his “angels” and “apostatized souls,” that God may be “all in all.”

The Crisps close out this section of their post by saying, “Now, let's examine some of the differences” between the two presentations of “truth” and the points of contention brought up by the critics of both “sonship” and Esoteric or “New Age” systems of belief.

DEIFICATION BASED ON THE BIG LIE

On p. 4 and 7 of Part Four, the Crisps say that “One of the most common arguments” leveled “against the teaching of Sonship” is that “it teaches that man

can become a god.” But, like all false prophets attempting to go through the eye of a needle, they say, “we can claim to be Christ without claiming to be THE Christ.”

On p. 7, Part Seven Levi H. Dowling’s *The Aquarian Gospel of Jesus the Christ* is quoted to show just how similar Esoteric teachings are to those of “sonship” which, of course, becomes nothing more than a revolving door of error if either one of them is that similar to the other. The Crisps find this similarity in *The Aquarian Gospel*, which modifies the words of Jesus. According to Dowling and his spiritual cousin, Manifest sons of God teacher Bill Britton, Jesus says that “all my life” was a “pattern for the sons of men.” This “Jesus” then goes on to blaspheme Himself by saying that “what I have done all men can do, and what I am all men shall be.”

On p. 7 and 8, the Crisps illustrate “how close to the truth error can come” by again quoting *The Aquarian Gospel*, which fulfills the test for whether or not your doctrines communicate the spirit of “antichrist,” as many “end-time” teachers have done. Both the “sonship” ministries and those in the Esoteric World, being in error, deny that “Jesus Christ” has “come in the flesh” by separating the “man” Jesus from the “office” of Christ, which is said to be the “anointing.” It is thereby implied that becoming “christed” is a possibility open to humans who “press on to perfection,” claiming to follow the “Pattern Son.” Instead, they would do well to have no other “gods,” such as themselves, before the one true God. Predictably, the Crisps go on to say that “The word Christ” simply “means anointed.” It “does not refer to any particular person” they say, since “every anointed person is christed.”

They then cite another instance where Esoteric, “New Age” teachings on “the appearing of the Lord” would “later be confused” with those of the “revelation of manifested sonship.” For example, “Article 24” in the “Statement of Faith” of Charles and Myrtle Fillmore’s “Unity Church” is quoted, which says, “we believe the second coming of Jesus Christ” is not a specific event at a specific undisclosed time, but is instead “now being fulfilled.” What do the Crisps have to say about this? They say “we understand how this might” be seen “to equate” with “teachings found in sonship.” That’s because they do.

The Crisps reaffirm that “this quote” from the Unity Church “Statement of Faith” could be “construed to endorse sonship's presentation of Jesus as the Pattern Son.” Taking into account this and the other similarities listed by the Crisps, is it any wonder, then, that Bill Britton and his fellow advocates of the “deep things of God” have rightly been painted, on many crucial points, as “new age” teachers dressed in Manifest sons of God clothing?

ONGOING REVELATION

On p. 11 of Part Eleven, the Crisps make reference to Irenaeus of Lyons, a true hero of the faith who fought tirelessly against the various strands of Gnosticism that were encountered in the early Church and authored *Against Heresies*, which had much to say about the 2nd century Gnostic Valentinus. With an overflow of irony, the Crisps point out that Irenaeus “argued in his day” that “we should content ourselves in the knowledge that God has revealed all that need concern us,” and that we should “not attempt to surpass that.” I believe it is safe to say the Crisps have not done well at heeding this advice and have instead misconstrued the words of Irenaeus to support their belief that “revelation” is “continuous,” “unfolding” and “ongoing.”

For example, on p. 11 of Part Seven, the Crisps ask a rhetorical question which they are glad to answer: Does “sonship” teach that “the Bible is God's final Word to man?” The answer is clear, “crisp,” and honest: “Not at all,” says Crisp, since “God is still speaking.” We are then told, with not a little irony, that “some might misconstrue” that what they are saying tends to “equate” the “beliefs held within the New Age movement” to those in the Manifests sons of God, or “sonship,” ministries. Again, if the shoe fits, and it does, then Crisp would do well to wear it without dissimulation.

On p. 5 of Part Five we are told, as with Bill Britton and the entire Esoteric World under the spell of the Greek philosopher Plato, that “there are parallels to be found between the natural and the supernatural.” As I have mentioned elsewhere, the significance of this idea is in its close approximation to the occult axiom, “As above, so also below” which is applied in the Esoteric World to underpin the concept of the attempt to manipulate of the material world by using “sympathetic magic.” It also is seen as a way of expressing the connection between humanity and the “great chain of being,” aka the “Spiritual Hierarchy,”

aka “the great cloud of witnesses” in the “heavenlies” and their symbiotic relationship with us in the upcoming, deifying “unitive” work of joining together as “one.”

On p. 10 of Part XV the Crisps tell us something that Jane Lead, Ray Prinzing, J. Preston Eby and all of those in “present truth” ministries that teach “ultimate reconciliation” agree on. They say that it’s been “accurately” “pointed out that many” of the “current ideas regarding heaven and hell came from Greek philosophy and mythology” and are therefore to be discounted. This is ironic considering the cornucopia of ideas that the Crisps gather and attempt to baptize by using the very Extra-Biblical Sources of Inspiration which they ostensibly reject. In addition, by gradually eroding the unique and Holy “otherness” of God and attempting to dismantle the breach that separates God from humanity by disregarding Biblical concepts such as “heaven” and “hell,” the theme of the Devil Reborn becomes a doctrinal default.

On p. 2 of Part Seven the Crisps open the door wide for any and every “wind of doctrine” when they ask, “Is it possible that there might be other writings” that offer spiritual insights, such as “the Dead Sea Scrolls” found in 1947, “the Lost Books of the Bible” or “the Nag Hammadi Library” found in 1945, “among which were numerous Gnostic works,” including “the most popular of them all, *The Gospel of Thomas*.” These texts, we are rightly told, were found “Just prior to the outpouring of God's Spirit in North Battleford, Canada,” otherwise known as the Latter Rain movement of 1948. With what seems to be a sense of eagerness, a question full of significance is asked. Could these Extra-Biblical Sources of Inspiration “confirm the message of sonship?” Every “good” Esotericist with an open mind, along with the occult-inspired, white-supremacist, racist Christian Identity teacher Wesley A. Swift, clearly think so.

ANGELS?

On p. 10 and 11 of Part Eight, the Crisps say that “because of their emphasis” on “those who have died in the faith” and have therefore joined the “great cloud of witnesses” who “without us cannot be made perfect,” sonship teachers have often been “accused of teaching communications with the dead” and “unintentionally” lending “support for Spiritism.” However, we are reassured that, as is taught by Manifest sons of God ministries and the Mormons, “the term angel

can refer to either a man or a celestial being” and that “people become angels when they die.” This “reassurance,” an “answer” which apparently answers nothing, is in fact an Open-Door Doctrine that feeds into the theme of the Sacred Purge. The “cleansing” of the earth is said to be conducted by the “return” of the “corporate Christ” in the “heavenlies” which is composed of those in “the cloud of witnesses,” who are then to join the “corporate Christ” on earth in a deifying “union.” As Royal Cronquist put it, “they” are to take up their “abode” in “us,” in what Jane Lead referred to as the “Bodily Vehicles” of “prepared,” “chosen vessels.”

Setting the precedent for “union” with the spirits from the “cloud of witnesses,” which is the coming together of God’s “two armies,” we are told that “within each spirit is the desire to reunify with its counterpart, and to become whole again.” Again, this concept is echoed in the writings of Jane Lead and Manifest sons of God ministries who speak of the “desire” of those who have “passed to the other side of the veil” and “eagerly await” the time for their “completion” at the “manifestation of the sons of God.” The idea is also in complete synchronization with the teachings of the 2nd century Gnostic Valentinus about becoming “sinless” by coming into “union” with one’s “angel” in the deifying “sacrament” of the so-called “Bridal Chamber.”

To make a quick detour and offer a reminder, it is not far-fetched to view Valentinus' other ideas as a precursor to the themes of the Converging Apostasy. For example, he taught a version of Deification Based on the Big Lie by claiming that his followers would become complete by gaining the “gnosis,” or knowledge, of their divine, “pre-existent” origin and their divine destiny. He also taught an Open-Door Doctrine to the Devil Reborn by promising that they would become “liberated” from the “oppressive” and “arrogant” “impostor,” Jehovah, in the “sacrament” of “Redemption,” which his prominent critic Irenaeus rightly called a “sacrament” of “renunciation” of God and the Christian faith.

Valentinus tops off his course in Apostasy 101 by introducing the theme of the Multi-Faceted Goddess, which according to him is the Lucifer-like “Sophia,” the “consort” of Christ who “fell” from heaven to be the “sacrificial” instrument through which humanity would be brought back to the full realization of their divine preexistent status and the future “consummation” of that divinity when one is “possessed” by their personal “angel” who “descends” from the Spiritual

Hierarchy-like “Pleroma.” In that the Crisps inch their way into the Esoteric World on any points of their theology, such as those passed down from Valentinus or others, allows the Gravitational Pull of false doctrines to take hold, driving them and their teachings deeper, where the Pieces of the Puzzle are connected to a greater extent and the separation from orthodox, Biblically-based Christianity is complete.

On p. 3 of Part Thirteen the Crisps introduce us to the “Gnostic teachers” and their “worldview” involving “the aeons of the Pleroma.” The “aeons” were said to be spiritual entities who made up the “Pleroma,” or the “fullness” of the “corporate” Godhead. The Esoteric World, based largely on the trickle-down influence of the Gnostic Valentinus, took this concept of “aeons,” and “emanations” of God and transformed it into the “Great Chain of Being” and later, the “Spiritual Hierarchy” who “guide” humanity’s “evolution” and desire to be “channeled” through the willing “physical vehicles” of those working to “prepare the way” for the “reappearance of the Christ.” Likewise, Manifest sons of God ministries, prompted by the teachings of Jane Lead, would express a similar idea, but would “baptize” it and give it a “Christian” stamp of approval, referring to our symbiotic relationship to personal “angelic” spirits as the “great cloud of witness” who “minister to us” but, conversely, “without us” and our “Bodily Vehicles” cannot be made “perfect.”

On p. 9 of Part Eleven we are told that this day of “perfection” will be a “Year of Jubilee” that will be “ushered” in by “the sons of God,” a “body of overcomers” who have been “gathered out of every generation.” As is stated elsewhere, “present truth” ministries that have taken their cues from Jane Lead leave open the implication that the “angelic” “sons of God” who participate in the “unitive,” deifying “coming together” of “all” in “heaven” and on earth at the “Year of Jubilee” will be inclusive of Lucifer, his fallen “angels” and all “apostatized” souls. In this way a “universal reconciliation” will become a reality in which God may be “all in all.” If you don’t get that, please re-read it. It stops short of nothing but amazing by the level and the depth of its horrific deception.

THE COMING OF THE LORD

On p. 2 of Part Eleven, the Crisps point out that they have “occasionally” “come across New Age writers” who “make reference” to Romans 8, which speaks of the

“manifestation of the sons of God” for which “all creation” awaits that they may be “released” from the “bondage” of “corruption,” “sin” and “death.” To the Crisps, the fact that “New Age writers” make reference to this pivotal scripture “suggests” that the “revealing of the sons of God” is being interpreted by those in the Esoteric World in a way similar to what is taught in “sonship” ministries. The evidence that there is a convergence of the “Christian” and the Esoteric versions of Apostasy in progress is borne out by what the Crisps have observed. According to them, both “New Age writers” and “sonship” ministries see the “manifestation of the sons of God” as the culminating event of history.

The Crisps continue to “progressively” “reveal,” apparently unwittingly, that they are, in fact, close cousins to those who disseminate Esoteric thought. They say that when “individuals speak of a physical return of Jesus” they are “generally referring” to His “literal” return. They then confess that, “to be honest,” there is “no consensus on this point among sonship teachers.” However, we are told that all “sonship teachers” do “agree” on “the concept” of “the internal coming of Christ to His people,” which is “a very important part of the message of sonship.” On p. 2 and 3 the Crisps say that the “early sonship teachers such as George Hawtin, George Warnock and Bill Britton” all made headway on this excursion into the themes of the Converging Apostasy when they began to “challenge traditional thinking regarding the manner of Christ's coming.”

On p. 5 and 6 we are told that “within the New Age movement” some, “like Alice Bailey,” regard “the Parousia,” or the “coming of the Christ,” to not only be “in and through” some “chosen vessels,” as Jane Lead put it, but also a reference to a Big Event which will include the “return” of one who will be “incarnated once again in a single individual.”

So What's Up With 1948?

The well-read Crisps tell us that Bailey wrote of the “return” of this “Coming One” who will be fulfill of the long awaited “reappearance of the Christ.” The Crisps point out that Bailey says on p. 5 and 6 of her *The Reappearance of the Christ* that this belief of the “return” of the “Coming One” can be found “running like a golden thread through all the world faiths.” Of some interest is that Bailey wrote this seminal Esoteric, “New Age,” text in 1948. The “Gnostic” gospels, from which the Esoteric World gained such great influence, especially through the teachings

of the 2nd century Gnostic Valentinus, were “discovered” in 1945, but it was not until three years later, in 1948, that Jean Dorese realized the “significance of the artifact” and as a result “the first reference to it” was published. It was in 1948 that Israel become a nation, something of no small import to many Evangelical Christians’ interpretations of Biblical prophecy. It was also in 1948 that Air Force General, Nathan Farragut Twining, established “Project Sign,” an official U.S. government study of UFOs, a truly bizarre field of study, but one which has been porous in its connections and cross-fertilization with Esoteric thinkers, especially those who associate “aliens” with the “return” of benevolent “Watchers” spoken of in *The Book of Enoch*. Ufology also draws many who see the “fact” of the “Externalization of the Spiritual Hierarchy” as an upcoming “transformative” event. This “return” of “angelic” “space brothers” has also been referenced by occult-influenced, white-supremacist, racist “Christian” Identity preacher Wesley A. Swift, who has functioned as one of the ideological “bridges” between the Alt-Right, Neo-Nazis and the Esoteric World.

A point worth noting is that Swift also has been a facilitator for the growing convergence of white-supremacists with Manifest sons of God ministries and the Esoteric World. In 1948 George Orwell wrote his famous cautionary tale titled *Nineteen Eighty-Four*. It could be argued that this novel, more so than any other secular work, foretells and warns of the bleak, soulless nature of a totalitarian, theocratic state in which a false-messiah-like “Big Brother” indoctrinates the masses through the lies of “double-think.” Its main character, Winston Smith, symbolically embodies the “fallen away” of a pseudo world religion in which he realizes, with the finality of eternity, that he accepts, loves, and worships the Lucifer-like Big Brother.

Finally, 1948 was the year when the “prophets” of the Latter Rain movement inaugurated an “end-time” “revival” based largely on the borrowed and plagiarized “prophecies” and writings of the 17th century false prophet and mystic, Jane Lead. Interestingly, they often referred to this “outpouring of the spirit” with terms such as the “New Order” and the “New Age,” a time in which they would establish a “theocratic” state. Due to Lead’s inspiration, their eschatology took a sharp turn away from the concept of the “pre-tribulation” “rapture” of the Church toward a triumphant postmillennialism. During this transition period, the “true” Church, those who became “perfected” as “manifest

sons of God," would fulfill all of the Biblical prophecies "in" and "through" themselves, the "corporate Body of Christ."

This mandate is inclusive of "taking dominion" in a political sense in order to "rule and reign," becoming "sinless" with an "immortal," "transfigured," "glorified body," and "executing judgment" in a literal, physical removal of the "ungodly," first in the Church and then in society. All of this is said to occur prior to the return of the literal, personal, individual Jesus Christ. In fact, it is widely stated that all of these things must be completed so that Jesus will be "allowed" to return. This was the "move of the spirit" that "birthed" the erroneous "sonship," "manifest sons of God," and "present truth" doctrines, spawned numerous destructive, thought-reforming "cults," and set many Christians on the path of Apostasy. Those ensnared claim that they simply want "more of God." They got "more," but it should be plain to see it had nothing to do with God.

On p. 5 and 11, within the context of the above, the Crisps make it clear, in complete opposition to the warnings of Christ and his Apostles, that we should "not be so concerned" about the "HOW" of His coming since "the One Who is to come will come in supernatural power and in glory."

The Return of the Crisps

THE SACRED PURGE

On p. 4 the Crisps quote the well-trodden Manifest sons of God doctrine used to justify a literal, physical removal, or "purge," of the "ungodly" in the Church and society through human agency of the Manifest sons of God. They say "as the days of Noah were, so shall also the coming of the Son of man be," and it is "THE WICKED who would be taken, and THE RIGHTEOUS who would be left." On p. 4 the means of "executing judgment," of being "taken" in death, is revealed by making a "spiritual" interpretation of words such as "caught up," which is explained as arriving at the position of "authority" to "rule and reign," and "clouds," which they say refers to the "corporate Body" of "the Saints" in the "heavenlies" who are to come to "join" the "corporate Body" of Christ on earth in a deifying "union." In other words, those who are in the high and mighty position of "authority" and "rulership" gain the means and moral standing to "take" the "ungodly" by literally killing them in the "cleansing" day of "judgment." The Crisps

add an ugly twist to what is already pure evil on p. 2 of Part XV by nonchalantly pointing out that “some suggest the possibility of a pre-Adamic race of man.” Yes, some racist, false prophets like the “father” and “apostle” of the Latter Rain, George Hawtin, say things like this. The list goes on too long to stomach, but Eldon Purvis of “New Beginnings” and the occult-inspired, white-supremacist, racist Christian Identity teacher Wesley A. Swift, which I have critiqued elsewhere, also come to mind.

PRE-EXISTENCE AND REINCARNATION

In Part 14 we are told that “the subject of reincarnation raises” the related but “even more fundamental question” of whether or not “the message of sonship is built upon the doctrine of the Preexistence of spirits.” The subject is continued with the acknowledgement that the doctrine of the “pre-existence of spirits” is “found in many of the ancient religions of the world” and that “there are those who definitely do believe that Preexistence is a crucial part of the message of sonship.” So, because “many of the ancient religions of the world” believe something is a sufficient prerequisite to establish “truth” for those who follow the path of “sonship”? Should we embrace “reincarnation,” human sacrifice and “fertility rites” on the same grounds? Considering the unidirectional trajectory of the Converging Apostasy, and the virtual Gravitational Pull of false doctrines, a “restoration” of the “Mystery Schools,” as proposed by the Esotericists Helena Blavatsky and Alice Bailey, would seem to indicate that this is the case.

On p. 2 and 3 of Part Thirteen we are told that “Both reincarnation and resurrection represent salvific processes” in order for one’s spirit, or essence, to be “restored to its original state” and returned to “oneness” with the divinity-sharing “Source.” The Apostle Paul is then quoted as saying that we are “progressively” changed, similarly to the process of “reincarnation,” “from glory to glory,” which is the “hope of sonship.” This “restoration” to our “original state” will be the time when we will be “clothed,” that “mortality” will be “swallowed up by life!” As has been stated elsewhere, there is a long history in the Esoteric World of pursuing the “great work” of producing the “subtle body,” a “resurrection body” of “light” that will be “put on” like “clothing,” sometimes referred to as one’s personal “angel,” in order to bring about the “transformation” of mortal flesh into that of divine, “sinless,” “spiritual flesh.”

And as has been stated before, this concept of a “unitive” merger of that which is “above” with that which is “below” can be seen in the ideas of the 2nd century Gnostic Valentinus who taught that receiving one’s “angel” would produce a state of “sinlessness” and restore the initiate to the “gnosis” of their divine origin and destiny. It also made its way into the doctrine of the Manifest sons of God ministries through the prophecies and writings of the 17th century “prophet” Jane Lead, who functioned as a bridge between mystical Christianity and streams of thought more typically associated with the Esoteric World.

The Crisps give further precedent for the belief in “reincarnation” and the “pre-existence of spirits” as it relates to the “sonship” message of “present truth” ministries on p. 3. They simultaneously tip their hats to Plato and the “Kabbalistic belief” in which “all spirits were created at the same time in the beginning” as “androgynous” angelic beings, “internally complete, having both male and female qualities within themselves.” We continue to learn about Esoteric beliefs and their relation to “sonship” doctrines when we are told that “as a result of sin” the “androgynous” angelic beings were “forced to endure embodiment” and were “segregated into one or the other gender.”

The Crisps cite the Gnostics as those who, through the influence of Plato, included “details regarding the preexistent state of the aeons,” meaning the “angelic” spirits in the Spiritual Hierarchy-like “Pleroma.” On p. 2 we learn one of “details” that seems to have stuck with many “sonship” ministries. The pre-existent “sons of God mentioned in Job 38:7 are angels” of the pluralistic, divine “Elohim.” This notion is followed up on p. 4 where we are told that the most “defensible interpretation” is that the “angels are men,” meaning they are disembodied spirits of men on a “higher order” of existence. From this angle comes the “present truth” connection with the Plato-infused ideas of the Gnostic Valentinus concerning the divine origin and destiny of the elite, “angelic” “sons of God” who are the “sons of light” and the typical Manifest sons of God justification for reframing themselves as the “angels” who “execute judgment” in the Book of Revelation.

In the Esoteric-infused world of “present truth” ministries, “memories” of the teachings of “Enoch” are said to be in the process of being “restored.” On p. 10 it is said that “There are those among us who claim that certain memories from preexistent times are being restored to the saints,” such as those “thought to be

made when the morning stars sang together” and “all the sons of God shouted for joy.” These “memories” were lost as our spirits passed through “a veil of forgetfulness” that “exists between the spirit world and the natural.” The Crisps remind us, impressively, that this was “an idea” that can be found “toward the end of Plato’s Republic.” More specifically, and with a poetic flair, it is said that “the spirits of men drink from the waters of forgetfulness as they proceeded from one incarnation to the next.”

Momentarily bringing us back to Christianity, at least as it is seen through the eyes of those following Ongoing Revelations to the Extra-Biblical ideas of the Converging Apostasy, we see that the “Body of Christ” must wait “for the restitution of all things to be complete.” The “saints must recover the memories” from “when they were disembodied spirits waiting on the formation” of their “earth suits.”

THE DEVIL REBORN

On p. 8 of Part Six the Crisps pay homage to “Madame Blavatsky.” They quote what she wrote on p. 481 of her *Isis Unveiled* (Volume 2) which says that the “personification” of “Satan,” as taught by orthodox Biblically-based Christians, is “supposed to have been represented by the serpent in the Garden of Eden.” Obviously, she doesn’t agree with identifying the serpent of the Garden with “Satan.” The Crisps go down a path fraught with potential doctrinal error, by affirming that “Her point has a measure of validity.” That is because, as they tell us, they do not “find the name Satan in Genesis chapter 3.”

In the Esoteric World, separating the identities of “Satan” and “Lucifer” seems to be done frequently by those who wish to vilify the Creator Jehovah as the “repressive” Satan who stands in the way of aspirants learning that their “true” self is fully “divine” in their origin and destiny, as the “notorious” occultist and Satanist Aleister Crowley said. On the flipside, they show Lucifer to be the “Serpent” of the “Ancient Wisdom,” the “liberator” and “benefactor” of humanity.

By their position on this topic, by obfuscating the nature and identity of Satan, as is likewise seen in the writings of Helena Blavatsky, the Crisps tiptoe toward the theme of the Devil Reborn. As they inch closer, the Crisps also approach the theme of the Multi-Faceted Goddess, through which Lucifer is given the

opportunity to become the “androgenous” Devil Reborn, equated with the “fallen,” Lucifer-like “Sophia” as taught by the Gnostic Valentinus and his spiritual descendants in the Esoteric World. This conception of the Devil Reborn crosses over the apparent great divide between the Esoteric World and the “sonship,” Manifest sons of God, “present truth” ministries. It knocks on the door, so to speak, through the writings of Jane Lead and the ideas that trickle down from her spiritual predecessors as seen in the Kabbalah, Jacob Boehme and John Pordage. In this way, the Converging Apostasy moves closer to the worship of one that deserves no worship.

A Thematic Critique of the Teachings of Dean Johnson

ONGOING REVELATION

Dean Johnson makes his special brand of syncretistic “present truth” available at the “Ultimate Reconciliation Ministry” website. He provides a good example of just how far, and where, “ongoing revelation” can take you. In his case, this means a deep dive into the themes of the Converging Apostasy and a look at how the Manifest sons of God teachings forged in the Latter Rain movement have collided with ideas more typically found in the Esoteric-based world of “new age” teachings. Johnson draws on a smorgasbord of doctrines which he conveys in multiple, over-lapping metaphors. For him, it is important to remain “free from the confines of the theological boundaries” so that “we can truly be open to the deeper revelations” of God.

EXTRA-BIBLICAL SOURCES OF INSPIRATION

Johnson says that “for those strongly influenced by the religion of the past” these “new teachings can “often become very troublesome.” Johnson lists further sources of “new” and “troublesome” inspiration, which include “The Holy Grail,” “Egyptian Mysteries,” “The Ankh in the Zodiac,” “The Sphinx and the Pyramid,” “The All-Seeing Eye over the Pyramid,” “The Male and Female Joining into a Pyramid,” and the “Christian Mysteries.” Johnson then lets us know that the Gnostic *Gospel of Thomas* contains the “foundational teaching of Jesus.” It contains a complete “reconciliation of all things, a restoration of the all” and a “marriage in the holy place” in which “the Above and the Below are joined together,” the “Male and the Female are reunited” and the “Right and the Left are held together.” As has been stated elsewhere, and is in agreement with the teachings of the 19th century esotericist Helena Blavatsky, the “joining” of “Above” and “Below” is another way of saying the deifying and empowering infusion of the “material world” of humanity by the “spiritual world” of “angels.” Likewise, the “joining” of “Right” and “Left” and “Male and Female” is another way of introducing the theme of the Devil Reborn and its frequent concomitant theme of the Multi-Faceted Goddess.

ANGELS?

Sounding similar to the ideas of the “prophet” Jane Lead and Helena Blavatsky, her spiritual cousin in the Esoteric World, deification on the “ascension ladder” of the “chain of being” is what is implied when Johnson uses Kabbalah-like, sexually-charged language to refer to “the down movement” as “symbolic of the incarnation” of “spirit,” and “the up movement” as “symbolic of the ascension” of “humanity” in preparation for the deifying culmination of “Heaven and Earth becoming One.”

According to him, this will be “The Wedding,” “re-uniting,” or “Reconciliation into ONE of that which was divided.” This sounds very similar to the ideas of the 20th century occultist and Satanist, Aleister Crowley, who took his cues from the 2nd century Gnostic Valentinus. Johnson goes on to say the this “coming together” will be “the Restoration of All Things,” which for him is the “Ultimate Reconciliation” and “Complete Reunification” of “all humankind” and “all creation.” The fact that he makes a distinction between “Reconciliation” and “Reunification” is noteworthy. In the context of a comparison with Jane Lead’s teachings, “Ultimate Reconciliation” refers to the “ultimate,” or eventual, salvation of all people. “Reunification” of “all humankind” and “all creation,” however, speaks of the “deep” teachings of a bringing back together that which was “divided,” meaning all of the “angelic” beings in the Spiritual Hierarchy-like “Pleroma” with un-deified humanity. The result of this “Reunification” is the birth of “spiritual flesh” in which the spirits of the “corporate Christ” in the “heavenlies” “descend” to inhabit the “Bodily Vehicles” of the “corporate Christ” on earth. As has been stated elsewhere, ultimate “Reunification,” in the context of Jane Lead’s concepts about the salvation of “All,” includes Lucifer, his “angels,” and all “apostatized” spirits.

When coupled with the notion that the deifying “glorification” of the body is to be when those in the “corporate Christ” in the “heavenlies” “descend” to “tabernacle” within “chosen vessels,” that means that the final deifying “coming together” in the so-called “Bridal Chamber” is, in a way fitting with the precedents set by the Gnostic Valentinus, the physical relinquishing of one’s “Bodily Vehicle” in voluntary “possession” to Lucifer and his “angels.” It is probably a good sign if you feel like a stranger in a strange land as you read about such themes of the Converging Apostasy. Just remember that most of the bizarre ideas that you

encounter are expressed by way of metaphor, but that the real threat remains in whatever degree the non-literal continues to “fall forward” in the pursuit of a literal realization. In other words, reading for the main point that is hiding under what is said is the only way to “get” Esoteric teachings and to thereby understand their relative importance and danger.

DEIFICATION BASED ON THE BIG LIE

Sounding like Jane Lead or those whom she influenced in the Latter Rain movement, Johnson gives an example of his “openness” by saying that “the Christ may be seen as the man Christ Jesus,” or corporately as the “sons of God.” But like many who have been influenced by the Latter Rain and Manifest sons of God theology, Johnson says that “God” will “workout his plan for all creation, through the revelation of Christ within us,” through a “manifestation of the sons of God.”

Speaking of the “fall” from “paradise” and the need for it to be “restored,” and directly echoing the teachings of the 2nd century Gnostic Valentinus, Johnson says that the Lucifer-like “Sophia” was “with Christ in the beginning” but “they became separated.” They, with us, however, will be “re-united” when “Sophia,” “the Bride,” is joined with Christ, “the Bridegroom,” in the so-called “Bridal Chamber.” This will be the “union” of a “spiritual marriage,” an experience reserved for those who have “prepared themselves” to “enter” into “union.” They will be “clothed upon” with their “house which is from heaven.”

This is the “Big Event” of “deification” spoken of by Jane Lead and those she influenced in the Latter Rain movement and Manifest sons of God ministries. It is the coming together of “God’s two armies,” one in the “heavenlies” which is comprised of the “great cloud of witnesses,” and the other on earth which is comprised of those in the “Body of Christ” who are awaiting to be “clothed” by the “saints,” who will be the “appearing” or “coming of Christ in his people” when they “descend” like “clouds” to establish the “Kingdom” prior to the appearance of the individual they would assume to be “Christ.” This Big Event of being “clothed” will be the fulfillment of the deifying “third salvation,” the experiential “Feast of Tabernacles,” by those “pressing on” to “perfection” in the “high calling” of “sonship.” It is the moment when “corruptible” puts on “incorruption,” and “mortal puts on immortality,” when the “sons of God” on earth cause the “sons of God” in heaven to “return” to “Zion” that, “united,” they may “execute judgment” and begin their “rule.”

The “new corporate” and “reunited man” is “put on like a garment,” and we are told, sounding like Manifest sons of God teacher Sam Fife, that putting on the “wedding garment” is “needed to enter” alive into the “deified” state of “sonship.” This is like what the “spiritual alchemists” who influenced Jane Lead referred to as the “body of light,” which Valentinian Gnostics called their “angel” by whom they must be “possessed” in order to achieve “sinless perfection” and escape “destruction.” Johnson says that in this “resurrection,” in which we will be “clothed from on high,” we “neither marry, nor are given in marriage,” but will be like “the angels of God in heaven.” “No longer divided” from the heavenly “corporate Christ,” who is the composite of a “great company” of those who have “gone before,” we will be “one new androgynous man,” like the “angels of God in heaven.”

This “consummation” will be like that performed on an “expanding ladder” which connects the “angels” with those on earth, what Alice Bailey called the “Spiritual Hierarchy,” or what Johnson by way of Valentinus calls “the emanated divine powers in the heavenly pleroma” of the spirit world. When this “new Perfect Man” is “reunited into the One,” “all” will be “reconciled” and “the fullness of the Pleroma” in the spiritual realm will be joined together “bodily” with those on earth. In this way, the “right and the left” are “fit together as One.”

Johnson goes on to say that being “reunited” with the Spiritual Hierarchy-like “Pleroma” will cause the “lines and distinctions” between “God, Christ, All Things, and the Church” to “blur and fade away” as Christ comes to be “glorified within his saints.” These metaphors in the service of a literal event culminate when we are told that the “graves will open” for those in the “heavenlies” who “without us” cannot be made “perfect.” There will then be “a bright light” and a “reunited Perfect Man” “clothed in light,” “conquering all.”

THE DEVIL REBORN

As with those who create a conceptual “open door” for the “reconciliation” of Lucifer and his fallen “angels,” one of Johnson’s central ideas is the “Return to the All” by a “unification of opposites.” According to him, this includes “joining with the Heavenly Host” in order to “create a new Man” and thus bringing together the “Right and the Left.” It is the concept of a deifying “joining” with “the Female,” who is represented by the Lucifer-like “Sophia,” “Heaven,” the

“Zodiac,” the “Serpent Circle,” and “the Inside of Chalice,” that is similar to what Jane Lead called the “Virgin Womb” from which the “man-child,” or the “corporate Christ,” will be “birthed.” Continuing with Johnson’s layered metaphorical means of expression, it is “past the veil,” within “the hollow of the base” of the “Chalice” in the “bridal chamber,” where “this new man is conceived” in a “reconciliation of two” realms “into one until all is reunified.” First, the “natural,” then “that which is spiritual,” in a “marriage of the Male and Female on every level of reality,” “on earth and in heaven.” Unpacking what is symbolically stated above, the operative concepts remain those of “union” and “coming together” with those who reside in the “angelic,” spiritual realm and those in the lower, mortal realm of earth.

Johnson then makes a distinction between God “sparing them” in an “Ultimate Reconciliation,” which indicates the “universal salvation” of humanity, and “uniting them in Christ” in what he calls a “Complete Reunification,” which apparently applies to those “saints/angels” who, though “departed,” he says will “rule the universe” just as was “designed” for “the sons of God.” Along the same lines, Johnson says, like many of Jane Lead’s spiritual children, that “hell” is merely a “purifying place for our sins.” He then goes on to say that even the “worst of creation” will be admitted to paradise and that “Satan will eventually end up in Heaven.”

Apparently promoting the concept of “reincarnation,” Johnson says that the “serpent eating its own tail was known in ancient Egypt as the Ouroboros.” In Gnosticism, “this serpent symbolized an eternity” of “incarnations” of the self-copulating “androgynous syzygies,” a state to which we will be “restored” when we are “made whole” by “uniting” with our personal “angel.” Again, paying attention to the operative words of “uniting” and “angel” and allowing the mish-mash of spiritual minutia to fall by the wayside is more fruitful in revealing Johnson’s meaning. He further says that Plato described the Ouroboros as “a self-eating, circular being,” and that in Mithran Mystery cults “Mithra being reborn” is seen “wrapped with an Ouroboros, indicating his eternal and cyclic nature.” He goes on to enlighten us from the point of view of the Esoteric World by saying that in the “Hindu faith” the Ouroboros has also been used to describe the “Kundalini energy traveling along the spine.”

A Thematic Critique of the Teachings of Raëlianism

Raëlians, those who follow the teachings and practices of Claude Vorilhon, aka Raël, encompass much of the Converging Apostasy through their presentation of the themes of the “return” of spirits, loosened views on sexual morality, hints at an influence from ideas of the Third Reich on race, a “renunciation” of the faith, and the coming of a “world religion.” In this way, they represent another of the many faces of deception and a continuation of the basic tents of the New Age message which the Esoteric World spawned. Having been purportedly contacted by a spiritual “being” in 1973, Raël wrote *The Book Which Tells the Truth*. He describes the “beings” of this sort as “harmonious,” “peaceable” and free of money, sickness, and war. Raël claims that he was commissioned with the responsibility of passing on their message to the world.

THE SACRED PURGE AND ANGELS?

According Raël, the word “Elohim” is the plural for, “those who came from the sky,” or “advanced extraterrestrials.” They are conceived of as angel-like helpers, like the “Watchers” from *The Book of Enoch* or the “highly evolved beings” of the “Spiritual Hierarchy” who, according to the Raëlians, have “informed humans of each era.”

The Elohim are said to be “planning a future visit to complete their revelation and education of humanity” and that “moving into a peaceful age” will “trigger the return of the Elohim to Earth.” They say that they “will bring” with them the “immortal prophets” who had “previously been sent to guide humanity.” But this “guidance” comes with a portentous footnote. They will also continue to “prepare humans for the future” when “they will be judged by the Elohim.” In keeping with this perspective, Raël wants to build an “extraterrestrial embassy” in Russia in “preparation for the return” of the “Elohim.”

EXTRA-BIBLICAL SOURCES OF INSPIRATION

That Raëlian beliefs stand outside of orthodox, Biblically-based Christianity should be a no brainer. However, speaking more specifically, they seem to borrow from the writings of Zechariah Sitchin, author of *The 12th Planet*, and Erich von Däniken, author of *Chariot of the Gods*. Both authors said that “beings of higher

intelligence” have “intervened in the creative technologies” and “evolution” of “humans and will return.” The Raëlian belief system is also similar to that of Jean Sendy who wrote *Those Gods who Made Heaven and Earth*. He, like Raël, claimed the word "Elohim," which is usually translated as “God,” should be translated as "Gods” and that these "Gods" were actually “angels.” For this, and other reasons, ex-member Jean-Denis Saint-Cyr has accused Raël of plagiarizing the earlier writings of Sendy in creating his religion.

SACRED SEX?

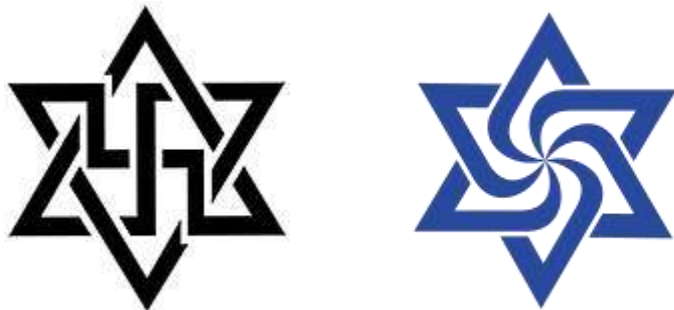
Raëlians are known to be “big fans of nudity and sex.” In fact, they claim, echoing themes found in *The Book of Enoch*, that all of the “prophets were created as a result of a sexual union between a human woman and one of the Elohim.” They practice “Sensual meditation” which begins with a deep breathing relaxation exercise known as "harmonization with the infinite." Practitioners envision themselves as “telepathically communicating with the Elohim,” which Raëlians sometimes describe as being accompanied with “sexual arousal,” evidence that they are in “telepathic contact” with the Elohim. The goal of “sensual meditation” is to achieve a "cosmic orgasm," "the sensual experience of the unity between the self and the universe.” In 1998, at the “request of the Elohim,” Raël established an all-female group known as “the Order of Raël's Angels” who are “trained” to “receive the Elohim” as “lovers” when they “return.”

RENUNCIATION AND THE DEVIL REBORN

Since 1979, new members of the Raëlian Movement sign an "Act of Apostasy," which is a “letter of apostasy” to any religious organization they have previously been involved with.

ON RACE

With its “emphasis on genetic engineering” and its use of the swastika as a symbol, critics have said that Raëlism has “similarities with Nazism.” Compare the first logo used by Raëlians to the second altered one:



The second one was adopted to avoid the connotations of Nazism that the swastika has in Western countries. Compare the two symbols of Raëlism to those of Helena Blavatsky's Theosophical Society and the Martinist Order founded by Esotericist Saint Martin:



It is interesting to note that all three organizations, Raëlism, the Theosophical Society and the Martinist Order, have an interest in connecting with “angels” and a presentation of divine infusion with “angelic” “descents” from above and human “ascension” from below. This “ascending” and “descending” is depicted by the Triangles interlocked, one pointing down from “heaven,” one pointing up from “earth,” which is a reflection of the Plato-based occult axiom, “as above, so also below.”

On June 29, 2019 the Raelians celebrated “Swastika Rehabilitation Day.” The “Swastika Rehabilitation Movement” was formed to teach people about the “ancient, peaceful meaning of the swastika” and to “reclaim their right to use it.” According to Thomas Kaenzig, Raelian Bishop and President of the US Raelian Movement, “By rehabilitating the Elohim's symbol, we also carry the responsibility of conveying their message.”

THE NEW AGE?

Once they “return” to Earth, Raël claims that the Elohim will “share their advanced technology” and “help to usher in a utopia,” which will be a “single world government.” Interestingly, apart from the other Pieces of the Puzzle of the Converging Apostasy provided by his belief system, Raël, like those in the Alt-Right who have been influenced by Alexander Dugin and Richard Spencer, also “admires Putin” and, as been mentioned above, wants to build an “extraterrestrial embassy” in Russia in “preparation for the return” of the “angelic” “Elohim.”

Three Themes from New Age Teachers

BACKGROUND

Most if not all of those from the Esoteric World who work toward the inauguration of the “New Age” say that they receive their “prophetic” knowledge from some outside supernatural source, whether they call it “angels,” “spirit guides,” “channeled entities” or “highly evolved beings from the Pleiades.” It is, in turn, these members of the Spiritual Hierarchy-like “Pleroma” of the Gnostic Valentinus, who are the “angelic sons of God” of Jane Lead and those in the “present truth” ministries who teach some version of the “manifestation of the sons of God,” those in the “cloud of witnesses” who are anticipated to assist in carrying out a great cleansing “purge” of all who have not come into some sort of a deifying “union.” This deification is often associated with the “return” or “evolved” beings, such as the “Spiritual Hierarchy” who, with those who allow them to be “channeled,” will carry out a cleansing “purge” for the sake of “Mother Earth.” In other words, with deification comes the “justification” to decide who lives and who dies. This perspective is coupled with the two-pronged doctrine of “karma” and “reincarnation,” which serve as conceptual enablers justifying the removal of those who have “bad karma.” To remove them is to do a “favor” by sending them to another “plane of existence” where they can “improve” and wait for their next “incarnation.” This is to be done with impunity. The precedent for this kill-them-for-their-own-good sort of point of view can also be seen in the writings of Jane Lead and her modified Sacred Purge with a caveat.

ANGELS?

On p. 47 of her *Strangers Among Us: Enlightened Beings from A World to Come*, (1979), Ruth Montgomery says that a “Walk-in” is an “entity who is permitted to take over the body of another human being who wishes to depart,” a “highly evolved entity who” “enters the body of a human.” On p. 70 Montgomery says that “my Guides verified,” meaning Spiritual Hierarchy-like “angelic” “spirit guides,” that “one of their major functions” of Walk-ins is to “assist those who are entering directly into adult bodies” in order “to take over human form.”

DEIFICATION BASED ON THE BIG LIE

As is spoken of by the Gnostic Valentinus, and many of those influenced by the Manifest sons of God doctrines, on p. 251 and 252 we are told that the "Christ Spirit will enter" a "perfect body" prepared for him but, according to Montgomery's "Guides," he will not be the same as "Jesus of Nazareth." We are then told, using language similar to that of Alice Bailey and most Manifest sons of God ministries, that this is because there is a "difference between Jesus and the Christ." His "emergence as the Messiah occurred at his baptism, when the Christ Spirit entered." On p. 247 and 248 it is said that there will be a "golden age" when a Spiritual Hierarchy-like "world body oversees the earth." According to Montgomery, it will be the time when "the Christ returns" with beings who will teach people how to use "psychic powers" such as "telepathy" as they, like the "Watchers" of *The Book of Enoch*, had previously done. Fittingly, we learn on p. 254 that this "second coming" will be when "the Christ Spirit" comes to a "prepared body" and "blends" with it. Likewise, Jane Lead speaks of the "Christ above" "descending" to inhabit the "Bodily Vehicles" of "chosen vessels" producing the corporate "Christ on earth" prior to his personal return.

THE SACRED PURGE

In a 1994 article titled *The Time Is Now*, Kay Wheeler claims to have "channeled entities" that called themselves the "Souls of Light." According to her, they say that "The Mother is cleansing" the earth of "the pollution that exists within her body" and that "you as light bearers can help your Mother cleanse" so she does not have to "destroy all life on this planet." The "Souls of Light" tell us that "Mother" says that "Earth's population needs to be decreased to bring forth the necessary changes upon this planet" and, stated similarly to Alice Bailey, that "those who plan to stay" here alive and in the flesh "must be of this vibration." Otherwise, many will be "leaving this planet" because they have "served their purpose" and "completed that which they came to do." Sounding like the euphemistic "release" to "elsewhere" spoken of in Lois Lowry's 1993 novel *The Giver*, this will be a "time of great rejoicing for them." There will be no reason to "feel sad about their leaving," Wheeler continues, since "They are going home." They "must move on, for their thought patterns are of the past" which "keeps Earth held back."

In her book titled, *Revelations of Things to Come* (1982), Earlyne Chaney says that she “channels a being” who says that “Mother Earth” demands that there be a “cleansing” of “dark thought forces.” In her book, *Bringers of the Dawn: Teachings from the Pleiadians* (1992), Barbara Marciniak says that if “human beings do not change” there will be a “cleansing,” a “removal” of a “great number of souls.” These people “do not fit in here any longer, and they are stopping the harmony of Earth.” There will be “perhaps 20 million people” that will “leave the planet at one time.” In *Earth: Pleiadian Keys to the Living Library* (1994), Marciniak, writes, “Whether you stay on the planet” or you “check out” and “watch the show doesn't really matter.” On “some level,” in some “avenue of existence,” you “will participate and you will learn.”

John Randolph Price says in his *Practical Spirituality* (1996), that “two billion people” with “lower vibratory rates” who don’t go along with the ideals of the “New Age” will be “wiped off the face” of the “Earth during the coming cleansing.” Price says that this “cleansing cycle” will begin “soon” and that those who have no “ring of protection” “will be removed.” Setting precedents for the Sacred Purge, David Spangler has said that since it is the “the eternal life of you” that really matters, suffering is an illusory part of “world of form” that “has little meaning” He warns that if “forms must be destroyed” in order for “the Divine Presence” to come in the “new age” to be “released,” “then so be it.”

In 1984 Barbara Marx Hubbard was nominated for the office of vice president on the Democratic ticket with Walter Mondale. Sounding like Manifest sons of God teachers who say that Satan is a “tool” used by the “hand of God” to “perfect” the “overcomers,” Hubbard said on p. 22 of *Happy Birth Day, Planet Earth, The Revelation: A Message of Hope for the New Millennium* (1986), that “the devil” is “evolution’s selection process,” a “force” tasked with “destroying that which cannot endure to evolve.” For this reason, “Nature is less concerned about individual survival, than with the evolution of the whole” to “ever higher degrees” of “union” and “consciousness of God.”

In *Happy Birth Day, Planet Earth, The Revelation: A Message of Hope for the New Millennium*, and *The Book of Co-Creation*, Hubbard predicted a “personal extinction” of people who will not get with the “New Age” program. On p. 303 she refers to this as a “violent selection of the self-centered.” According to her, “A Quantum Transformation is the time of selection” for who does and does not

“evolve.” Hubbard tells us that the “species known as self-centered humanity will become extinct. The species known as whole-centered humanity will evolve.” At the time of this “quantum transformation,” “humans capable of cooperating to self-transcend will do so,” while those who maintain “the illusion of separation will become extinct.” This sounds remarkably similar to the ideas of the 2nd century Gnostic Valentinus and the disciples of the 17th century “prophet” Jane Lead in the Latter Rain movement of 1948 along with the Manifest sons of God teachers that it spawned, like Sam Fife and Royal Cronquist who said, in effect, be prepared to deify or die. For Hubbard, it is the deifying “quantum transformation” which constitutes “evolution”; for the disciples of Lead it is the deifying “manifestation of the sons of God” that allows one to “enter into life.”

On p. 162 of her *The Revelation: Our Crisis is a Birth*, previously published under the title *The Book of Co-Creation*, Hubbard writes of the coming “onslaught” of the “selection process,” a time of “tribulations.” According to Hubbard, “what the angels are waiting for” is the “New Order of the Future.” Humans who are unable to align themselves with this deifying “New Order of the Future” will experience “the painful process of selection” through “the destruction of the self-centered who cannot inherit the powers of co-creation.”

Similarly, Nick Bunick has said that “those people who are not living according to the laws of God” will be “no longer” be allowed to “participate in our world.” Those who resist the changes of the “new age” will be sent to “a different vibrational plane,” not as a “punishment, but to improve their karma.”

Ruth Montgomery has said that “with or without a body” our “souls are immortal” and we should therefore “not worry” about “surviving.” Speaking of this “transition” to the “new age,” Montgomery adds that “the shift” will “eradicate some of the evils of the present age,” such as “closed societies.” This will be an action of “sweeping clean” humanity since “all peoples will be working together for survival.”

On p. 48 *Strangers Among Us: Enlightened Beings from A World to Come*, by Ruth Montgomery (1979), we are told that “disaster in the physical sense” is “of minor import. The soul is indestructible, since it is a part of the Creator.” On p. 96 Montgomery claims that “Christ” states that those who see themselves as “separate” and not “divine” hinder humanity’s ability to spiritually “evolve.” Those who deny their own “divinity” are “cancer cells” in the body of God. Cancer

cells, she reasons, “must be healed or completely removed from the body.” She describes the means of removal as the “selection process.”

And, as should be clear at this point, the “selection process” results in the deaths of those who refuse to see themselves as a part of God. On p. 213 we are told that “When more people come to understand that death is merely transition into a greater freedom, they will fear it less” since after death, “All will live on” until they “are reunited with our Creator. Remember, a soul is imperishable, and no matter what occurs in the physical plane, the real you survives.” On p. 214 and 215 it is said that unless we “prepare for the spiritual state,” the “human population will be decimated.” According to Montgomery’s “Guides,” “not everyone will want to survive in human body” but that one of the “tools for survival” will be “becoming part of the Flow.”

On p. 249 and 250 we learn that prior to this “New Age” there will be a “cleanup” which will “eliminate many” who are “freeloaders,” “thieves” and “greedy” and that “those remaining in physical bodies” will be “sharing.” In what sounds like a precedent for mass-murder or mass-suicide, we are told on p. 254 that after “the Christ” returns, there will be an “age of enlightenment” that has “joined the two worlds of spirit and physical being.” This will be a time in which there will be an “elimination of the necessity for returning to physical being.” Montgomery’s “Guide” goes on to say that “there will be such an understanding of death” that people will no longer see a need to stay on “Schoolhouse Earth.”

In her online article titled *Purging Archontic Deception* (2013), Lisa Renee says that “The planet and its peoples cannot go against Mother Nature, the natural laws forever, without a correction or annihilation in the timeline.” This requires a “Purge of Archontic Deception” by the “Mother God Principle of Sophia” which will “return to the Earth.” Sounding like Jane Lead and her disciples in the Manifest sons of God ministries, we are told that we must “become an embodied Christos,” we “must build the House of God for Christos.”

And Then There Was Joseph Smith: A Thematic Critique

DISCLAIMER

The following critique is not based on the teachings and practices of current-day members of The Church of Latter-Day Saints, aka the Mormons and, like my other critiques, does not offer a comprehensive study of the history of the movement and its key figures. Instead, my critique focusses on the teachings of Joseph Smith and attempts to delineate how they fit into the greater context of the themes of the Converging Apostasy.

INFLUENCES

On p. 118 and 119 of his *Joseph Smith and Kabbalah: The Occult Connection* (1994), Lance S. Owens quotes the noted scholar Harold Bloom, who says that Joseph Smith made “a daring revival of the God” of the “Kabbalists and Gnostics.” Bloom adds that the Kabbalah is “historically linked to the Gnostic milieu of antiquity.” Furthermore, in *About Mormonism*, Craig Miller has investigated the “possibility” that because of the “similarities between some of their teachings,” Emanuel “Swedenborg,” the so-called “father of Spiritism,” may have “influenced Joseph Smith.”

DEIFICATION BASED ON THE BIG LIE

Miller tells us that, according to Smith, the earth was created as a place where humanity would be “tested,” but that it is just “one of many inhabited worlds.” This “testing” was done in preparation for the divine, “angelic,” “pre-existent” spirits of the “sons of God” to be “incarnated” on earth and eventually to “rule” over these “other worlds” as “gods and goddesses.” This “Plan of Salvation” was put in motion by the “plural” “Elohim” who “convened” a “Grand Council” with all of the “pre-existing” spirits. The “Elohim” proposed that they would “provide an earth” where the “angelic,” “pre-existent,” “spirit children could receive a physical body.” In this way, the “sons and daughters of God” began their journey through “incarnation” and back to a divine status of “glorified” humanity.

As with the 2nd century Gnostic Valentinus, Jane Lead, many Manifest sons of God teachers, and much of the Esoteric World, Latter-day Saints do not see “the fall” as a “serious sin.” Instead, the fall is viewed as “a necessary step in the plan” to be “restored” to one’s “pre-existent” state of “deity.”

We learn more about this Open-Door Doctrine concerning the “pre-existence” of the spirit and Plato’s indirect influence on Joseph Smith on p. 62 and 64 of Professor Frank Chamberlin Porter’s *The Pre-Existence of the Soul in the Book of Wisdom and in the Rabbinical Writings*. Porter states that Plato believed that we have “knowledge from a previous life” that is “subdued at birth and must be relearned,” a belief also held by Latter Rain “apostle” George Hawtin and other Manifest sons of God teachers. This “subdued” knowledge of one’s divine origin and destiny is said by Manifest sons of God teachers and many in the Esoteric World to be available in *The Secrets of Enoch*, which also describes gaining a “transformation of the body” to an “incorruptible,” “angelic nature.” Likewise, the *Syriac Apocalypse of Baruch* speaks of “a transfiguration of the earthly and corruptible nature” into that of a “glorious,” “star-like,” “immortal” body. The ideas of “pre-existence,” “translation” of the body to receive “higher” knowledge in heaven from Biblical patriarchs and “immortals” like Enoch or Melchizedek are all part of the doctrinal vernacular of Smith.

According to Terryl L. Givens’ February 24, 2010 article *Line Upon Line: When Souls Had Wings: Pre-Mortal Existence in Western Thought* found in *Meridian Magazine: Mormons Shaping their World*, Plato’s impact on the ideas of Valentinus was felt in that “preexistence was often associated with the Gnostics.” And, as we have seen, it was Gnostics like Valentinus who influenced the Kabbalists and, more indirectly but still significantly, Smith, with a version of the idea of “pre-existence” that leads to the concept of deification.

For example, it is said that if “humans pre-existed with God” it implied that “immortality” was “suggested by pre-existence.” In agreement with this analysis, the theologian Jerome (347-420) said that “pre-existence” of the soul was “a dangerous collapse of the distance that should separate man from his Creator” and a belief that “would lead man to assume he could return to claim a place there.” This tradition was kept alive in the Kabbalistic *Zohar*, with Jacob Boehme (1575-1624) who had his own “version” of the doctrine of “pre-existence,” and in “Darwinian evolution” with its view of the “soul’s spiritual progress” from “pre-existence” to “limitless ascent.” All of these cross-currents of the Converging Apostasy collide in the Esoteric-infused teachings of Joseph Smith, Jane Lead, and Manifest sons of God ministries.

In *LDS Teaching on Lucifer* by Sandra Tanner, we are told that “three doctrines often follow” from the belief in “pre-existent” spirits. First, “if all souls were

eternally present” before the universe was created, it has a tendency to make each of them “equal with God,” on the way to “deification,” or on the path to be “reabsorbed” into the Godhead, thus reestablishing the soul’s original divine status. Second, though the soul was already created, it must wait until a body is “available,” in some cases “having a say” in when or whether to “take on flesh.” Third, the “transmigration of souls” in an “eternal cycle” of “reincarnation,” as was taught by Plato and the vast majority of the Esoteric World, seems to be “a part of some belief systems” where “the spirit is already considered to be a part” of the “angelic,” divine, Spiritual Hierarchy-like “great chain of being.” This is significant in that implies that (1) one’s origin was in the Spiritual Hierarchy-like realm of “angelic” entities (2) that upon physical death, one returns to this “Source of all Being” and (3) at the deifying “consummation” of “all” one will “return” to fulfill the “plan” by being “incarnated” within the “Bodily Vehicles” of “chosen vessels.”

Tanner goes on to say that the LDS Church teaches that “everyone, Jesus and Lucifer included,” had a divine “pre-mortal existence” and that angels are simply “spirits that have not yet obtained a body” or “spirits who once had a mortal body.” This reflects the same sort of ideas that can be found in the teachings of Jane Lead and Manifest sons of God ministries that have been influenced by her or, indirectly, by Plato. The implications are that if “all,” including Jesus and Lucifer, were on the same level as “pre-existent,” divine, “angelic” beings who waited for their “turn” to be “incarnated,” then the “final” consummating “union” of “heaven” and “earth” will be the time when “all,” including Lucifer, his “angels,” and “apostatized souls,” will “return” to be “incarnated.” In this bizarre perspective on the fulfillment of the deifying “Bridal Chamber,” whether the “glorification” of “all flesh” through “incarnation” is a “repetition” or for the “first time” is unimportant. The ultimate “desired” outcome is that “God,” through the multiple emanations of his divine, “angelic” components becomes “all in all” through “deified flesh.”

In *About Mormonism*, we learn that Mormons, like Manifest sons of God teacher David Ebaugh, believe that there are “three degrees of glory,” and “those who achieve” the “highest” level “will become gods and goddesses,” “rulers of their own heavenly kingdoms,” “increasing in power and glory forever,” through a “process” called “exaltation” or “eternal progression.” This sounds amazingly

similar to teachings of Jane Lead and her disciples in the Manifest sons of God ministries, like the Latter Rain “apostle” George Hawtin. This “process” of “exaltation” is expressed succinctly by the Mormon axiom that states “As man now is, God once was: As God now is, man may be.” The same concept can be found in the writings of Manifest sons of God-based “present truth” teachers who promote the Plato-like notion of “pre-existence” and acquired “divinity” along with the axiom of the Esoteric World that states “As above, also below.” As has been stated elsewhere, this occult axiom is used in the Esoteric World to promote the concept of “sympathetic magic” through the “Law of Correspondences” and as a way of expressing the idea that there is a realm composed of “higher,” more “evolved” spiritual beings who may be contacted, and ultimately joined together with in a deifying “union.” “As above, also below” is also paraphrased by Manifest sons of God teachers like Bill Britton due to his dalliances with the Kabbalah and other Extra-Biblical Sources of Inspiration.

The 2nd century Gnostic Valentinus taught that the Spiritual Hierarchy-like “Pleroma” was composed of “angelic” pairs who were engaged in perpetual copulation. As one might guess, hundreds of years later Joseph Smith apparently heard the reverberations of this call of the wild and responded in his own way. According to Valentinus, when one received, or became “possessed,” by one’s “angel,” a “restoration” to one’s “pre-existent” “sinless perfection” occurred. According to the author of *About Mormonism*, as “exalted beings,” Mormons will “be perfect,” “possess all knowledge,” and “live forever” when they “become gods and goddesses” and are, as was similarly stated by Valentinus, “united in a celestial marriage to an opposite-sex partner.” Based on the similarity of both of these presentations of the themes of the Converging Apostasy, and due to the Valentinian and Kabbalist influence on the Esoteric World’s perspective on the role of sex, it is not surprising that “occultists” like Helena Blavatsky have often expressed admiration for the ideas of Joseph Smith.

So many false teachers attempt to nullify the unique, divine position of Jesus Christ. We learn in *About Mormonism* that, like Manifest sons of God teachers such as Bill Britton, who say that Jesus was the “Pattern Son,” Mormons believe that “after his death,” “Jesus’ spirit returned to his physical body” and he “became the first child of God” to be “resurrected with a perfect and immortal physical body.” This, of course, becomes an Open-Door Doctrine to attempts to

“duplicate” the divinity of Christ through the theme of Deification Based on the Big Lie.

THE MULTI-FACETED GODDESS

As has been stated elsewhere, one of the themes of the Converging Apostasy that acts as Open-Door Doctrine to the Devil Reborn is the Multi-Faceted Goddess. This is due to the deconstruction of the Triune nature of the Godhead as taught in traditional, Biblically-based, orthodox Christianity. For example, on p. 126 and 138 of *Joseph Smith and Kabbalah: The Occult Connection* (1994) by Lance S. Owens, the Kabbalah, which influenced Smith, teaches that God “emanated” into a “plurality of Gods” as “Male and Female,” “Father and Mother” and, according to *About Mormonism*, the “Heavenly Mother” is the “mother of human spirits” and the “wife of God the Father.” This “emanation” of God into “angelic,” Spiritual Hierarchy-like components, or portions, of divinity, is one of the staple beliefs of Gnosticism which Smith embraced. It “loosens” the hold on God as he is and, as is stated above, opens the door to an altered, shapeshifting, whitewashed, presentation of the Devil Reborn.

In further evidence of this introduction to the Multi-Faceted Goddess, on p. 244 and 245 of his *Gnosticism Reformed*, Bertrand C. Barrois tells us that Smith’s *The Book of Abraham*, with its teachings on the “plurality of gods,” “echoes Valentinus.” In addition, we learn that Smith made “increasing use of Gnostic symbolism” such as those found in the “rites of redemption” and the “Bridal Chamber,” “distinctively Gnostic” concepts about which “initiates were sworn to secrecy.” According to Irenaeus, the early Church Father and apologist for the faith, Valentinus taught the “sacrament” of “redemption” as a “initiation” into a life of “renouncing” the hold of the imposter God Jehovah, and the so-called “Bridal Chamber” was the “sacrament” in which one received one’s “angel” in a deifying “possession” that produced “sinlessness.” This newly acquired status that reached beyond moral distinctions of “good” and “evil” had, reputedly, future ramifications for the sexual practices of Valentinians and, much later, the ideas of the 19th century “Sophiologist” and student of the Kabbalah and Valentinus, Vladimir Solovyov. The ideas that started with an Esoteric understanding of the “Bridal Chamber” were picked up again in the 20th century through the writings of

occultist and Satanist Aleister Crowley with his inclination of living a sexually libertine lifestyle and his teachings about “sex magick.”

THE DEVIL REBORN

On p. 240 and 241 *Gnosticism Reformed* by Bertrand C. Barrois, “Gnosticism and Mormonism” offer “no burden of guilt from original sin.” Gnosticism and Mormonism, like the vast majority of the Esoteric World that views the Devil as Lucifer as the Lucifer-like “Sophia,” are both “religions that aim to make things whole once more.” On p. 241 we learn that for some “Gnostics the Serpent in the Garden” was a “symbol of liberation.” Likewise, Mormons, along with Manifest sons of God teachers J. Preston Eby and Bill Britton, see “the Serpent” as “instrumental in bringing the plan of salvation to pass.”

SACRED SEX?

In his *Will Christians Enjoy Sex in Heaven?* (2012), Babu G. Ranganathan said that “we will be like the angels,” that “there will be no marriage in heaven” and, therefore, “no need to belong exclusively to another” in a monogamous sexual relationship. In *About Mormonism*, we see that this sort of precedent-setting Open-Door Doctrine played an important part in Mormon history since a “polygamous” Heavenly Father married multiple “Heavenly Mothers.”

SACRED SEX AND THE DEVIL REBORN

The Kabbalah, which Smith came into contact with through some of his close Mormon associates, is full of “sexual motifs and imagery.” These “motifs” can be traced to the ancient sexual ritual of “hieros gamos,” or “sacred wedding,” in which “God's masculine and feminine duality” were thought to be “brought together” again in a “union of opposites” such as “male and female,” “matter and spirit,” “above and below,” and “humankind and divinity.” This dismantling of the Triune nature of the Godhead and the introduction of a feminine of aspect of deity is the starting point from which the ideas of Jane Lead and others, knowingly or unknowingly, allowed a path from Valentinus, through the Kabbalah, Jacob Boehme and John Pordage, to promote sexually charged concepts about “ultimate reconciliation” through the “union” of Jesus and Lucifer in the form of the “androgynous,” shapeshifting, Multi-Faceted Goddess, the Lucifer-like “Sophia.” This “coming together” of all “twos” has been variously referred to as the “chemical marriage,” the “wedding feast” of the “saints above and below,”

the “sun and moon,” the “king and queen,” the “bride and bridegroom,” the “consummation of opposites united,” the “reunion” with the “pre-existent syzygies,” in “sacred marriage,” and the “hieros gamos.” As has been stated before, in the context of the Converging Apostasy, each of these metaphorical presentations of “separateness” which are to be “reunited” act as Open-Door Doctrines that can be funneled into the theme of the Devil Reborn who is estranged from his “brother” Christ.

On p. 160 of *Joseph Smith and Kabbalah: The Occult Connection* (1994) by Lance S. Owens, John L. Brooke’s *The Refiner’s Fire: The Making of Mormon Cosmology, 1644-1844* is referenced. According to Brooke, Smith taught about “three Mormon heavens,” which are like “the three heavens of the Cabala.” The concepts of “pre-created intelligences,” a “fortunate sinless Fall,” and the “symbolism of sexuality” are also included in his theology. On p. 178 and 183, Smith is quoted as saying “let us make man, the head God and the Elohim, in our image, both male and female” which is “the same passage interpreted” in the Kabbalistic *Zohar* employed by Smith to “imply a plurality of Gods.”

Smith’s teachings about “pre-created intelligences” and a “fortunate sinless Fall” can be seen in the writings of Jane Lead and some Manifest sons of God ministries. The doctrines that are apparently left out are those of a more sexual nature. However, given the Gravitational Pull of one false doctrine to another, and the scripturally-defined unidirectional trajectory of the themes of the Converging Apostasy as taught in the Esoteric World and through those influenced by Jane Lead and her disciples in the Manifest sons of God ministries, it is safe to say that this impure confluence will continue to flow away from Biblical instructions on faith and practice.

The Conclusion of the Converging Apostasy...

Both sides of this Converging Apostasy, a discreet but unified deception, indicate that the deifying “third experience” of “body salvation,” the “inChristing,” will be the time when the “sons of God” are made “manifest.” Both sides speak, sometimes in deceptively muted tones, of a Sacred Purge, the “cleansing action” of the judgment/removal of the “ungodly,” and the “ushering in” and establishment of “the kingdom.” Then an individual known as “the Christ,” they say, will be “allowed” to take the reins of world control. If one were to translate this into different terms for a secular audience, it might sound like a recipe for a “purge” of enemies/dissenters followed by a dictatorship/theocracy. Not good, if we think back to the lessons of the 1930’s. Worse, however, according to most traditional, orthodox interpretations of the Bible, in that it sounds more like Apostasy, persecution unto death, and the advent of the Antichrist.

And Some Closing Remarks

Much of the evidence that shows that there is a Converging Apostasy that has been developing over the years could be added on practically a daily basis. This is due to the nature of the Apostasy, which acts something like tendrils that grow, spread and join with other tendrils and adhere to anything that can conceptually accommodate it and therefore become a compromised vehicle for further contamination. At this writing, there is an uptick in the presence and activity of white-supremacist, Alt-Right and Neo-Nazi groups that, as much evidence shows, have had their doors wide-open to an influx of ideas from the Esoteric World, making labels and classification more difficult. For example, there are groups and individuals who, to be accurate, would have to be labeled as a blend of Manifest sons of God, Neo-Nazi, Neo-Gnostic, Esoteric, Satanic, QAnon, and Alt-Right themes. Just as the Esoteric World that regards the shapeshifting, Lucifer-like “Sophia” to be “androgenous,” and as Jane Lead said that “she” is not “limited” to any particular gender, deception tends to be “all things to all men” and changes its mask to meet you where you are.

Appendix I: Scriptural Prerequisites of the Converging Apostasy

For the Converging Apostasy to “succeed,” several things would need to be in place; a spiritually relativistic world view; a demotion of the centrality of the unique divinity of Christ (Gen, 2 John: 7; Jude: 4); an idolatrous elevation to divinity of the self or to a body of people on a corporate level (Gen 3: 1 – 4; Exodus 20: 3 - 4); achieving a state of sinlessness (Gen 2: 25); lying signs and wonders (Matt 12: 38 – 40; Matt 16: 1, 4; Matt 24: 24; 2 Thess 2: 9, 11; Rev 13: 13 - 14; Rev 19: 20a); a leadership of false apostles and prophets or seers (Matt 24: 11; Matt 24: 24; Jude 4, 18; 2 Peter 2: 1 - 2); approval of violent tactics and the physical removal of critics and dissenters (Matt 10: 21 – 22, 28, 34 - 36; Matt 24: 9; Rev 13: 15); the expectation of a world religion headed by a messiah-like leader and teacher (Matt 24: 23 – 24, 26 -27); the establishment of a world-wide religion (Rev 13: 12 – 13, 15); belief in an “end-time” harvest of a victorious Church rather than a falling away from the faith (Matt 24: 112; 2 Tim 3: 1 – 5; 2 Peter 3: 3 – 4; Jude: 18); the control of the financial world and a desire to take control of politics (Rev 13: 16 - 17); the need to draw all polar opposites together in an ultimate reconciliation (Gen 2: 24); the altered consciousness of trance-inducing worship and spiritual practices (Matt 6: 7); unity over doctrine; experience validating doctrine; revelations that are ongoing with unfolding “present truth” (2 John 9 – 11; 2 Peter 3: 16); a need to contact, communicate with, cooperate with, and come into union with spiritual beings identified as “angels” (2 Peter 2: 4; Jude 6); the feminization of the Holy Spirit and the promotion of a feminine deity along with the conversion of the devil into an “androgynous” beneficent being and the worship of this “reborn” devil (Matt 4: 8 – 10; Luke 10: 18; 2 Thess 2: 3 – 4, 9; Rev 13: 1a, 2b, 3b – 4, 7 – 8, 11a, 12a, 13, 14a, 15 – 17; Rev 19: 20a); and a moral loosening of attitudes toward sex along with the acceptance of non-Christian sexual rituals (Matt 22: 30; Luke 20: 34 – 36; 2 Thess 2: 7a; Titus 3: 3; 1 Peter 4: 2 – 5; Jude 4).

Appendix II: The Anointing and Jesus Christ

In the Beginning

Does what we teach and believe about the nature of Christ matter? It did to the Apostle John. And it did to early Christian leaders, such as Irenaeus, Hippolytus, Eusebius, Clement of Alexandria, Origen, Tertullian, Cyril of Alexandria, Dominic Guzman, and the members of the Council of Nicaea.

In his epistles, the Apostle John warns the church against the heresy of separating the man Jesus from the “anointing” of Christ, calling this separation the “spirit of antichrist.” John said that God's true revelation is that Jesus the man was in fact God in human flesh.

The exact same serious error that John warned about has been taught in numerous heterodox religious groups, the Esoteric World, and is widely taught today in many Charismatic churches.

- 1) The 2nd century Gnostic Valentinus taught that Christ the spirit descended on Jesus the man at his baptism and left before his death on the cross. He said that “the Christ,” which “possessed” Jesus, was a spirit who enabled him to perform miracles.
- 2) According to Irenaeus of Lyons, Valentinus said that “The baptism of Jesus” was “for the remission of sins, but the redemption of the Christ who came down upon him” was for “perfection.” Irenaeus said this “ceremony of redemption” was “instigated by Satan to lead” Christians to “renounce the baptism of rebirth to God, indeed, to deny the whole faith.”
- 3) The Gnostic Cerinthus taught the same thing as Valentinus about Christ the spirit and Jesus the man. The Apostle John is said to have refused to remain in the same bathhouse with Cerinthus for fear that God’s judgment would destroy the place.
- 4) According to the Gnostic text the *Gospel of Philip*, the “anointing” is even more important than “baptism,” since “we receive everything in it.” As a result of “receiving the anointing,” the person was not only considered a Christian, but a “Christ.” (*Gospel of Philip* 74:12-21)
- 5) Nestorianism is the heresy that opposes the concept of hypostatic union and emphasizes that the two natures (human and divine) of Jesus Christ were joined by will rather than personhood. Adoptionism is similar to Nestorianism: Christ

was born a man who had later been "adopted" as God's son, and that Jesus was adopted as the Son of God at his baptism.

6) A similar form of adoptionism was present in the writings of James Strang, a Latter-Day Saint leader who founded the Church of Jesus Christ of Latter-Day Saints (Strangite) after the death of Joseph Smith in 1844.

Charismatics Christian Leaders Influenced by the Latter Rain Movement

William Branham, a leader of the Latter Rain movement of 1948, was considered a "prophet" by the late Frank Houston of the "megachurch" Hillsong, along with Bill Johnson and Kris Vallotton of the "megachurch" Bethel. Branham taught the Jehovah's Witness version of Jesus Christ, claiming that Jesus was just a man until his baptism.

The "prophet" Branham, seeking "more of God" as did the rest of the Latter Rain leaders, taught as a "restored revelation" that Jesus was not God, but a man in whose body God's Spirit dwelled between the time of His baptism and just prior to His crucifixion. In *Jesus Christ the Same Yesterday, Today and Forever* (August 6, 1955, message #55-0806), he said "Jesus immediately anointed with God, He was just a man till that time, but now He becomes the God-man." In *The Messiah* (sermon # 61-0117), he said "He was Jesus when He was born. But when the Holy Ghost came upon Him after His baptism, He was anointed with God." Finally, in *God Perfecting His Church* (sermon #54-1204), Branham said "you that's borned-again are sons and daughters of God, co-equal with Jesus Christ."

"Apostle" Bill Johnson, Senior Pastor of Bethel, said "The outpouring of the Spirit also needed to happen to Jesus for Him to be fully qualified. This was His quest. Receiving this anointing qualified Him to be called the Christ, which means 'anointed one.' Without the experience there could be no title." According to Johnson, it is the "anointing" that "linked Jesus the man to the divine."

Kris Vallotton, the "prophetic" senior Associate Pastor of Bethel, who prayed to God to receive the "mantle" of the great "prophet" William Branham, said "When Jesus said we must eat His flesh and drink his blood" he "was referring to ingestion that leads to incarnation." This, according to Vallotton, is to "digest His life until Christ is literally formed in us. There is an old saying that is true in this case, 'You are what you eat!'"

“Prosperity Gospel” teacher Kenneth Hagin was Kenneth Copeland’s mentor. Hagin said “Every man who has been ‘born again’ is an Incarnation” and “The believer is as much an Incarnation as was Jesus of Nazareth.” Following in Hagin’s footsteps, Kenneth Copeland said "Once you start re-translating the word christ as anointing you'll realize how the message of the anointing permeates the entire New Testament." Copeland goes on to say that "Jesus isn't the only one anointed anymore! It was never God's intention to simply anoint Jesus with his power and leave it at that. God on one man was not enough! That's why he sent Jesus to the cross and then raised him from the dead. He wanted to open the way for us to get born again and become a whole race of anointed men and women. He sent Jesus to be the anointed head over an anointed body of people.”

In reference to the “anointing,” Latter Rain/Manifest sons of God-influenced “prophet” Bob Jones received a “special revelation” through “prophecy” in which “Jesus” stated "I have elected to bring them forth in this generation, THE ELECT GENERATION. They will possess the spirit without measure." They will be the generation “coming into the DIVINE NATURE of Jesus Christ,” a “Church that has reached the full maturity of the GODMAN! This generation is going to see the beginning of this WORLDWIDE NEW ORDER." Likewise, Latter Rain-influenced “prophet” Todd Bentley echoed this same understanding of the “anointing” when he said “As you begin to grow into the likeness of Christ, you’re gonna begin to partake of the divine nature. And, once you begin to grow up in that-a-way you’ll continue to mature until you look like Christ all over the world. Jesus was one person. Now get ready for Jesus's all over the world.”

What does the Esoteric World say about Jesus and Christ?

How do the so-called “New Age,” “Luciferian,” and “Occultists” of the Esoteric World compare with those influenced of the Latter Rain Movement and the Manifest sons of God ministries which it spawned, such as the teachers of the “megachurches” Hillsong, Bethel and the “Prosperity Gospel,” concerning the “Anointing”?

Alice Bailey was a self-described “Christian esotericist” and “New Age” author who claimed to have “channeled” the writings of a spirit named “Djwhal Khul” in the 1930’s and 40’s. In her message of “light” and “love” she said that the Jews were a “problem,” that the “destruction” of the physical body for those with the “bad karma” of “separateness,” like the Jews, is merely “the broom” of the “Father of all” sweeping away “negativity” and that it’s not that big of a deal due

to “the fact” of “reincarnation.” She also said that Lucifer the “divine rebel” and his “angels” “fell” as an act of “great sacrifice” to bring the “light” of “knowledge,” so that we might learn that we are “not sinners” but, instead, “divine” and on the path to ever greater “expressions” of that divinity. According to Bailey, Lucifer did this in order to prepare us for the “externalization of the Spiritual Hierarchy” and “world religion” under the leadership of “the Christ” at his “return,” or “reappearance.”

In her *From Bethlehem to Calvary: The Initiation of Jesus*, Bailey said “for thirty years, He had simply been the carpenter of the little town. But after the purification in Jordan” he “became the Christ.”

Helena Blavatsky was a pro-Aryan race, anti-Semite occultist, who said that the Jews were a “problem” to which a “solution” must be found. She also said that the “snake” of “the Garden” was the true “savior,” that Valentinus was the “greatest” of all Gnostics, that the real Satan was the “arrogant,” “repressive” God of the Old Testament, and that the swastika was a “sacred” symbol. In the late 1800’s she wrote her *The Secret Doctrine* which included her perspective about the fallen “angels” and their “sacrifice” on behalf of humanity. In 1887 the magazine of her Theosophical Society was named *Lucifer* in order to bring clarity to what she regarded as an “unfairly maligned sacrificing angel.” On the topic of Jesus Christ, Blavatsky emphasized the concept of an “indwelling” Christ, which is a “universal principle” rather than the “individual” person Jesus.

Sounding virtually identical to the before mentioned Charismatic leaders Johnson and Copeland, the occultist Levi H. Dowling said in his *The Aquarian Gospel of Jesus Christ* that “The word *Christ* is derived from the Greek word *Christos* and means *anointed*. It is identical with the Hebrew word *Messiah*. The word *Christ* does not refer to any particular person; every anointed person is christed.”

Given the above similarities on teachings about the “anointing,” from the early heresies of the Gnostics, to the Esoteric World, and to Charismatics influenced by the Latter Rain movement, what might be said about their true source of inspiration? What are the implications for the Church? Should what we teach about the Incarnation of Christ as the one and only Godman be taken more seriously?

Appendix III: The Metaphor of Two Rotting Onions

The Latter Rain movement and the Manifest sons of God ministries which it spawned are like a Rotting Onion that has spawned several dangerous cults and gives off a disgusting yet deceptively alluring odor. Its outer layers stink less but have the same basic misconceptions and deceptions that hold it together as a whole. However, as you proceed inward, layer by layer, the rot is more pronounced, and the toxic dangers increase.

The Esoteric World is also like a Rotting Onion, one that has spawned multiple dangerous cults and gives off a disgusting yet deceptively alluring odor. From love, light, and world peace on the outer layers, you proceed inward to darkness and death.

The two Rotting Onions decay both exclusively and mutually. In other words, as they rot, apparently separately, their inner cores, which are in essence of one and the same composition, bleed over into the other Rotting Onion, until the lines of dis-STINK-tion are indistinguishable. This common core, which is rotten to the core in both Onions by the nature of its truth-decay, expands to gradually destroy and corrupt the whole.

Is the Esoteric Rotting Onion worse than the Latter Rain/Manifest sons of God Rotting Onion? No. But like the lies coming from the mouths of a two-headed snake, it simply appeals to different types of people through different sorts of presentations. The Solution? Shine the Light of Truth, the Gospel of Jesus Christ on each Rotting Onion separately and jointly, uncovering and recognizing the starting and ending points of decay. Then let Life swallow up that which is palatable and spit out that which nauseates.

Appendix IV: A Few Words of Wisdom

The introduction to *Against the Valentinians*, written by the 2nd century Church Father Tertullian of Carthage, remains relevant today when addressing the slippery nature of the lies that are in current circulation, the liars that perpetuate them, and the Liar of their origin:

“The heretics against whom we are now opening fire fashion useless and disgraceful tales” outside of the “content of the true faith.” They are able to do this “because of the openhanded charity of the divine scriptures,” since from “such a large work” as the Bible “many interpretations can be drawn.” If you question the followers of Valentinus “in all good faith,” they will “answer with a poker face and raised eyebrows.” If you “feel them out diplomatically,” they “swear they have the same beliefs as you, only blurred in translation.” If you “indicate you know what they really think, they deny they know anything.” If you “attack them openly in argument, they make your victory over them ineffective by their clever innocence.” Tertullian closes by saying, “In our case, however, truth persuades by teaching, she does not teach by persuading.” In other words, the self-authenticating Truth is not verified by the numbers of adherents or the intensity of their experiences. Conversely, lies require the power of derivative “proof-texts” in order to persuade the gullible and vulnerable.

Appendix V: A Quick Comparison Between Valentinian and Manifest Sons of God Teachings

- 1) Higher “knowledge” or gnosis *like* “deeper revelations” of the spirit from “types and shadows”
- 2) Anti-Semitic rejection of Jehovah as the Jewish “Demiurge” *like* disregarding the role of Israel by claiming that the “corporate Body” of “overcomers” is “spiritual Israel,” the “true Jews”
- 3) Renunciation of Jehovah and his laws *like* claiming there is “more” of God than what God has provided through salvation in Christ
- 4) Deification through “union” with personal “angels” in the Spiritual Hierarchy-like “Pleroma” *like* the joining of God “two armies” so that those who have “gone on before” and now reside in the “heavenlies” may be “made perfect” with us at the “manifestation of the sons of God”
- 5) Sinlessness achieved through “union” with personal “angels” *like* the “incorruptibility” achieved by those who have returned to “the Garden” of “innocence” through the deifying “third experience” of “sonship”
- 6) Separating that which was “One” so that there is a need for a “Plan” to bring all things back together again, such as the separation of the Lucifer-like “Sophia” from Christ through her “fall” from the Spiritual Hierarchy-like “Pleroma” of “angels” *like* Adam’s loss of “dominion” which will be “restored” through making “One” of all “twos” at the “manifestation of the sons of God” in the “consummation” which is the “union” of the Body of Christ on earth and the spirits of “just men made perfect,” His Body in the “heavens”