

Latter Rain Teachers and Teachings Exposed

A Study by Steve Montgomery

1. Thematic Critique of the Teachings George Hawtin:

George Hawtin has played an important role in the introduction of the 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 wield a considerable amount of influence with those seeking “more of God.” He adhered to all of the typical Manifest sons of God doctrines that come with their skewed order of eschatological events, which can be summed up in the 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 “deeper revelations” of “present truth” to gather and regurgitate teachings on the preexistence of the spirit, and 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 more esoteric than Christian and makes baby steps toward astrology. He also lays the foundational doctrinal groundwork for what I call the Rebirth of the Devil. Perhaps without realizing to what extent the implications of his ideas can lead, he opens the door to the dangers of Christian Identity concepts as well through the racist content of his writings.

I corresponded by letter with Hawtin for some time, attempting to get specific answers from him about his views on eschatology. He preferred to speak in generalities and platitudes, however, and sent me long typed letters and copies of his Jane Lead-infused “*Treasures of Truth*.”

He also, to my surprise, sent racist materials claiming 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 Howard Rand’s “Destiny Publishing” as a source for some of these insights.

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 position 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 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” which “are present truths.” He, like his 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 “mystic” 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 heaven 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 since Jesus said, “I am the bright and morning star,” what the esoteric world refers to as “Venus” or “Lucifer,” that means “you and I were also there” as preexistent “angelic” spirits. In other words, we were “sons of God” waiting for our time to be “incarnated” so that, through following the “pattern son,” we would bring spirit and flesh together to be “glorified,” elevating us to the position of members of 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; 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*, sounding 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,” Hawtin says that all “natural things have spiritual counterparts and spiritual meanings” and “every natural pattern has a corresponding spiritual one.”

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 son of God incarnate in the flesh and opens the door for the individual and corporate deification of the “Body of Christ,” by saying that “Christ means the anointed. Christ is not a name, but a title.”

THE RETURN TO THE GARDEN OF INNOCENCE

In *VOLUME 2: THY KINGDOM COME*, Hawtin shows the apparent influence of the alchemistic themes present in the writings of Jacob Boehme and Jane Lead on p. 6 of Vol. 6 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, 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 scriptures have in the past been used more than once to justify licentious behavior. In keeping with the possibility of Hawtin providing pieces to the Puzzle in the context of an Apostasy which could possibly culminate in, as both Blavatsky and Bailey have predicted, a worldwide "return" to the "Mystery Religions," his notion sort of a "return" to the "Garden of Innocence" may provide fuel for unholy fires to come.

The idea of "returning" to an "incorruptible" "innocence" as "manifest sons of God" who are like "angels," or like Adam and Eve before the fall, in that they had no knowledge of their nakedness, may turn out to be a "glorious liberty," one that includes something more akin to the esoteric world's views about "liberated" sexual relationships, or to the practice of the "spiritually dynamic" rituals of "sex magik."

Seeming to parrot the concept of our primordial "hermaphroditic" union, going back as far as Plato, or to what the Gnostic Valentinus said about Christ and his "consort" Sophia, and then traversed its way through virtually the entire esoteric world, Hawtin says that it was good that "male and female united were one son of God."

On p. 11 of Vol. 2 Hawtin says, sounding again like his alchemist predecessors, that the "restoration" to the "Garden" will 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 of the "the glories" of this "long-awaited union" 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 divine androgynous nature."

PREEXISTENT SPIRITS

In *TREASURES OF TRUTH*, Hawtin set the precedent for preexistent spirits by saying that since the "spirit returns to God," then "certainly it must have come from God in the first place."

Page 31 and 32 of *Treasures of Truth* 9 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 Gnostic Valentinus, the occult-inspired racist and Christian Identity teacher Wesley Smith, Joseph Smith, 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.” What he 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.”

ANGELS?

Like the 17th century “prophetess” Jane Lead and Royal Cronquist, one of her pupils from the Latter Rain movement of 1948, Hawtin outlines the means by which one is made a “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 the “resurrection of those sons who” in the “spirit” world “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 “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 are, like the “angels,” “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 the Kabbalah, Jane Lead, and many fellow teachers of the Manifest sons of God doctrines, like Bill Britton, along with the esoteric world, use to promote the idea of “going beyond the veil,” creating a “bridge” or a “portal” in order to find “communication” and “union” with the spirit world. He says 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,” God’s corporate “Christ.” It will be a “ladder with its feet on earth and its Head in heaven.” This will be “one celestial ladder, joining heaven to earth,” “the Christ of God,” 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, at the very least 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 whereupon ministering angels ascend and descend upon the sons of God, a stairway of mediation between God and man.”

DEIFICATION: THE BIG EVENT BASED ON THE BIG LIE

On p. 46, 47 of *TREASURES OF TRUTH, VOLUME 9*, Hawtin describes Jane Lead's *60 Proposals* as a "remarkable prophecy" which "forcefully confirms the truths" given in his writings. It refers to a future "total and full redemption" which is a "hidden mystery."

She 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," that is, "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, the "way" to be made "manifest sons of God" for those previously "ransomed" saints in the heavenly "cloud of witnesses," who "without us cannot be made perfect," will be through coming into "union" with those who "bring heaven" "down upon earth," so that they may be "clothed" with "spiritual flesh," "bodies of light," and become the corporate "New Jerusalem," which is composed of those "spirits" who will "receive His glory."

This "glorification" will then allow "miracles" and "wonders" to "flow." So the "perfection" of the "saints of all ages depends upon those who are coming to perfection and sonship."

On p. 23 of *TREASURES OF TRUTH FROM GLORY TO GLORY*, Hawtin 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." This will be a sort of "corporate heavenly Sophia" composed of "angels" becoming "one" with the "corporate Body of Christ" on earth, creating God's one "New Man."

Hawtin says that "We are not the bride of Christ. We are the sons of God," the "Bridegroom," the "man child," the "in Christ" company. The "heavenly company," which is the "bride of Christ," will "descend" from "heaven as a bride adorned for her husband."

The "sons of God," then, are the human "tabernacle" or "Temple of the Lord," while "the bride of Christ" is the spiritual "New Jerusalem." This culminating coming together will be the "union" of "male" and "female," the infusion of "spirit" into "flesh" in the "Bridal Chamber" that brings "perfection" and

“restores” the preexistent state of “immortality” to the “manifest sons of God.”

On p. 29, 30, 34 and 42, Hawtin echoes a long-held tradition of the esoteric world. Like the alchemist birthing of “spiritual flesh” by “uniting” “above and below” in the “great work” of becoming “like God”; like becoming “reunited” in the “consummation” of the “Bridal Chamber” with the “emanations” of “aeons,” beings who comprise the “Pleroma” of spirits as taught by Valentinus; like Jane Lead, who said that every “major change,” such as the Big Event of becoming “all deified,” is initiated by “angels,” who are in the “great cloud of witnesses”; like the later continuance of this tradition by 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 Alice Bailey, Hawtin echoes the thought of the Kabbalah and Jacob Boehme, both having exerted a major influence on his spiritual mother, Jane Lead, with the notion of the final work of the “great chain of beings,” when he asserts that “ALL THINGS MUST BE BORN FROM ABOVE.”

He refers to this as a “divine law that is at work in creation.” He goes further by stating 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.” Therefore, the “the whole creation waits for the sons of God to put on their house,” the “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.”

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,” or as others have said, “above as also from below.”

CULTURE OF 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 they are the “feet” of the “body of Christ,” an allusion to the scriptures that talks about all “enemies” of God being put “under his feet.”

This suggests that it is they, not the 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.” They are instructed to not “spare” nor 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, like Jane Lead and many of her Latter Rain disciples who attempt to reconcile harsh physical judgment with “universal spiritual salvation,” that “not all Christians will reign with Christ.” That is reserved for the “in Christ” company.

The “vast majority of Christians,” on the other hand, will only be “saved as by fire.”

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 makes it clear that “His inChristed saints will reign” and that they will be the ones who “slay the wicked.” The harshness of this edict against those whom the “sons of God” deem as “unworthy” is apparently justified in that the “new age” must be “born” at the downfall of the current “Church age,” the age of “Pisces” the fish. This is the “turmoil” and “destruction” of what many who have been influenced by the esoteric world call the “Kali Yuga,” a time of “judgment” which proceeds the inauguration of the “golden era,” the “age of Aquarius,” the “New Age.”

As Hawtin puts it, the world is now “in travail as the death pains of the former age become the birth pangs of the new.”

On p. 38 of Vol. 18 Hawtin quotes a scripture often used by those influenced by the Latter Rain movement and manifest sons of God doctrines by which 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 kingdom,” 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 will be the agency 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 the “bondage” of “sin and corruption.”

ON RACE

On p. 31 of *VOLUME 8: PORTRAIT OF THINGS TO COME*, Hawtin shares the “deeper truth” that, according to scripture, “all forms of intermarriage” with “other races are strictly forbidden.”

According to him, no “Christian should ever consent to such a union” or accept the “mongrel children” that it produces. This is in keeping with Hawtin’s overall position on race, considering that in 1974 he published a book called *The Living Creature: Origin of the Negro*.

According to Christopher J. Richmann, in his *Prophecy and Politics: British-Israelism in American Pentecostalism*, “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 does occult-inspired Christian Identity preacher Wesley Smith and those with KKK and Neo-Nazi affiliations, that “Anglo-Saxons” are the only “kind of people who could build Stonehenge.” On p. 60 of Vol. 27, he says 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 “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 also 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 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 other racist comments?

Hawtin tips his hat to this sort of 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” J. Preston Eby.

To further put this comment in the context of Hawtin's views about Judaism, Christopher J. Richmann quotes Hawtin in *Prophecy and Politics: British-Israelism in American Pentecostalism* 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 he cites Dr. Langmuir, who says that "Blood plasma is congealed light." Hawtin adds what is easily amplified into the full-blown racist theories promoted by Christian Identity and esoteric-based teachings when he says that the "blood that flowed in His veins" was the "life blood of God."

Hawtin, as a "sonship" teacher, has "followed the cloud" of "revelation" into the land of Christian Identity. He penned the following words which were made available by racist and "manifest sons of God" teacher Eldon Puvis in his *New Beginnings* newsletter: "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," "individually" and "collectively" a "habitation of Yahweh through the Spirit."

THE DEVIL REBORN AND THE RETURN OF THE CHRIST

On p. 1, 2 of *VOLUME 13: ESCHATOLOGY*, Hawtin sounds like he is teaching Mormon theology, tilting toward the sort of approval given to the "serpent of the Garden" in the writings of earlier Gnostics and later "theosophists," such as Blavatsky and Bailey who followed their lead.

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, 43, again sounding like Mormon teachings, Hawtin says that "there are enough galaxies" in "the universe" to give "one galaxy to every man and woman who has ever been born."

On p. 11 and 12 of Vol. 15 we learn that there will be a "year of jubilee when all debts are cancelled." 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." On the one hand, this final "restoration" of "all things," whether on "earth" or in "heaven" or "hell," constitutes baby steps toward the fulfillment of the Devil Reborn.

Whether through the esoteric world's promotion of this concept 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 “Mary,” 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 to one step closer to a worldwide resurrection of the “Mystery Religions” spoken of by both Blavatsky and Bailey.

But a reinstatement of sacrament-like sexual rituals and 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.”

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/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 the judgment on an “outward,” literal, physical level to those “who are perishing.”

Hawtin, in typical Latter Rain fashion, explains further that “the Christ” will, according to p. 28 of Vol. 9, only “appear” in and “through” his “corporate, many-membered body” to the ones who are “looking for Him,” to those who must first be “brought to perfection and fullness.”

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.”

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 gospel which alone is able to save those who place their faith in Jesus Christ, the only savior and forgiver of sins.

2. Thematic Critique of the Teachings of J. Preston Eby:

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 who present a vast array of extra-Biblical concepts.

They include Jane Lead, William Law, William Branham, Bill Britton, Ray Prinzing, George Warnock, George Hawtin, Joseph Goodavage, Andrew Jukes, George Muller, Norene Nichols, Dr. Joseph Seiss, Carl Schwin, Stacey Wood, Kenneth Fleming, and Howard B. Rand.

Through his roots in the Latter Rain movement, 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, “taking dominion” to “rule and reign,” and “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 “through” an elite segment of the Church prior to the individual, seen-by-every-eye, return of Jesus Christ. To this dangerously problematic stance Eby adds sources of revelation more often associated with the esoteric world, such as astrology, racist perspectives, an introduction to a “balancing” feminine addition to the Godhead, and the notion that “union” with “angels,” as can be seen through Royal Cronquist and their mutual mentor, the 17th century “prophetess,” Jane Lead, will be the means through which the “sons of God” are made “perfect,” “sinless,” “immortal,” and “empowered” to perform miraculous “signs and wonders.”

THE LEGACY 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.

With the inspiration of both Franklin Hall and William Branham, who I will discuss at a later time, its “revelations” quickly spread to the United States and then to the rest of the world. It has spawned numerous “cults,” launched the ministries of false “prophets” and “apostles,” and continues to influence the doctrine and practice of a significant portion of the Charismatic community to this day.

As far as Eby is concerned, however, it was the Latter Rain “visitation” of the spirit that “restored” the current “ministries of apostles and prophets” and “birthed” the “present truth” of “sonship,” which may be translated as “deification,” the “Kingdom of God,” which may be translated as “taking dominion” of the “kingdoms of this world” and, finally, the “reconciliation of all things,” which means that everyone, including the fallen “angels” and “Lucifer,” will be “saved,” even if it requires that they first be “taken” in physical “death” in order to “purge” the “kingdom” of all things that “offend.” Is this truly the legacy of God’s work?

DEIFICATION: THE BIG EVENT 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!” For “only the 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, this includes a “removal” of the “ungodly” who, representing the “bondage of corruption,” holding back God’s “plan.”

This is part of what is meant by the act of “restoring” creation, bringing it back into the “liberty” of the “sons of God.” Much of the rest of the “great restoration” deals with “universal,” or “ultimate restitution,” along with the Neoplatonic/Alchemist goal of “restoring” the earth itself, along with 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. 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.”

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 the manner in which the dividing lines between God and humanity are destroyed, by saying that “CLOUDS are the vehicle He uses,” 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, sounding 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, when he 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 CULTURE OF THE SACRED PURGE:

In Part 1, Part 2 p. 10, Part 3 p. 4, Part 7 p. 8, 9, of *LOOKING FOR HIS APPEARING*, we see that it is at “the coming of the Lord” that the “wicked” will be destroyed “with the brightness of His coming.”

This is not 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” 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 “heaven and earth shall kiss” and “all things shall be reconciled to God.” This will be accomplished through the ministry of “the manifested sons of God,” those who have reached the “THIRD experience in God,” the “Feast of Tabernacles” which “brings perfection” and the “consummation of our SALVATION, spirit, soul and body.” 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 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,” however, will, 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 their “preexistent,” “angelic” state from where they had their origin.

When his ideas, or 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 in a “bizarre” or “unscriptural” system of belief, then allusions to what was done by the followers of 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.

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 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. espouses extreme right-wing and anti-Semitic ideas and, often, 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.

It is the sermons of Wesley A. Smith, whose KKK and “occult” influenced “Nazi” writings will be critiqued elsewhere, that contain much of what is now considered the doctrinal meat and potatoes of the Alt-Right. Eby, by even nominally joining these dark waters, is reaching deep into the muck by affiliating himself with Rand, 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 page 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, 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,” when we are “joined together” at 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.”

In *HEAVENS DECLARE*, PART 13, Eby, like most Manifest Sons of God teachers, quotes the writer of Hebrews in support of his take on this “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” that they shall “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. Pages 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,” not a “revelation about God,” but the “UNVEILING OF GOD IN US.”

THE “CHRISTIAN” NEW AGE:

Even though using the words “new age” does not necessarily mean that it will automatically come with a monolithic set of prepackaged 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 and Eby, did choose this phrase to indicate the “closing out” of the Church age, dominated by the “harlot” system of “man-made” religious “tradition” to be replaced by the “new age” of “glorious liberty” wrought by the “manifestation of the sons of God.”

This not entirely unlike the “age of the spirit” ushered in by “elite” followers of Christ predicted by Jacob of Fiore in the 13th century or, oddly enough, what some were anticipating with 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, though when Eby, using language and concepts more at home in the esoteric world of so-called “Christian Kabbalah,” “spiritual alchemy,” Neo-Platonism, or astrology, tells us that the “Day Star” is “the FORTHSHINING of the Son.” which is “Christ formed in you.” and 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 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. 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 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 our “angels,” comes to be “tabernacled” within our bodies, “clothing” us 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 be the “inChristed” on earth who have been made “perfect” together with those who “descend from the “heavenlies.”

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,” 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 “manifested in 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,” his Body on earth.

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 the Neoplatonists, the Kabbalah or the writings of Jane Lead, all of which spoke of “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” is brought about through a “fusion,” a “union,” an “incarnation” or the “embodiment” of beings referred to as “angels,” “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 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, “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 Gnostic Valentinus, Jane Lead and those have espoused the Manifest sons of God doctrines which seem to be so well aligned with “New Age” teachings.

Not sounding much different from Aleister Crowley’s ideas about “opening” a “vortex” in order to become “channels” for an influx of “spiritual beings,” 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.”

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, ultimately leading to the Valentinian notion of “Christ” being “reunited” to his “consort,” the “fallen” “Sophia” who, identified with the “serpent” of the “Garden,” brings the “light” of “wisdom” and “gnosis” to humanity through a return to its “divine” status and a “renunciation” of Jehovah and his laws. 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” It means that, for those who have, like the Brethren of the Free Spirit, Moses David Berg of the Children of God, Victor Paul Wierwille of The Way International, John Robert Stevens of the Church of the Living Word, or those influenced by occultist Aleister Crowley, “transcended” the “chains” of such distinctions as “good” and “evil,” “righteous” and “unrighteous,” and are thereby granted the “freedom” to act as the “angels” in “heaven,” no longer needing to “give in marriage,” can therefore comport themselves in such a way that is unfettered by the limitations of fidelity or chastity.

It opens the door, as can clearly be seen through Blavatsky, Bailey and a host of others in the esoteric world, to racial theories and anti-Semitism. It shows the initial baby steps toward what the esoteric world might call a return to the “Mystery Religions,” what Christians might call the “rebirth” of the devil with 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 as presented in its many “incarnations,” whether they be from the esoteric world, or from the “deep” teachings circulating on the periphery of the Charismatic world.

Eby continues with this line of thinking 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, says that God is “so many things to us, even Mother,” and that since God “created man male and female in His image” he, as is taught in the Kabbalah and throughout virtually all of the esoteric world, has “revealed that He is Himself male and female.”

On p. 9 of Part 31 and in Part 34 of *HEAVENS DECLARE* Eby, as with his fellow Latter Rain “brothers” Bill Britton, George Hawtin, and Royal Cronquist favorable quotes “Jane Lead, a wonderful prophetess 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 VEGSELS” 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” in the “great cloud of witnesses.”

They are those who with us will be made “perfect” and “immortal,” like “Melchizedek.” This “deification” will be the means through which they will be empowered to “rule” and perform great “wonders.”

THE CULTURE OF 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,” in his words, as a “purging” that gets “rid of unwanted and unnecessary material.”

He starts 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 others in the Latter Rain movement whom she influenced. He 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 “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 God’s grace.

It is the same sort of deceit in which Blavatsky, in the 1880’s, spoke out loud 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 “light,” “cooperation” and “understanding” while revealing the “deeper” teaching of the “sin” of “separateness” displayed by Jews.

Eby, in a chilling refresher course of this sort of rhetoric, goes on to cite a historical example of “purging”; “Hitler,” he says, who “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 he spells it out, 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.”

On p. 5, we learn 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."

Again, on p. 1, 3, 7 of *HEAVENS DECLARE, PART 38 TAURUS-THE WILD BULL*, we 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 Christ" will be "revealed" with "His mighty angels."

And what will they be "revealed" to accomplish?

He then states the path that Jane Lead and everyone from Bill Britton to Earl Paulk have followed, taking the "angel-equals-messenger," "ministering spirit" or "son of God" approach to "executing judgment," by saying that the word "angel" in both "Hebrew and Greek" is in "no way limited to celestial beings." These "angels," who are the "manifested sons," will be charged with "taking vengeance on them that know not God."

Eby makes it 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. 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 Bailey and others in the esoteric world refer to as the "great return," or the "externalization" of "spirits" in the "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" which, according to the "Gospel in the Stars" as interpreted by "present truth" teachers like Nichol Nicholls, is identified with the "manifestation of the sons of God."

This "man-child company" is "prepared" to "judge and to rule." Just as Orion is accompanied by "constellations of great splendor," so the "sons of God" will be "accompanied by the hosts of heaven."

This is similar to the unoriginal ideas of Christian Identity teacher Wesley Smith who said that our angelic “brethren” from 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 Pleiades who give us the message of “evolve” or be “destroyed,” that is, “sent” to a “plane of existence” other than that of the “physical realm.”

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, has provided us with a good definition of just what it means to be a false prophet.

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” Bill Britton wrote that Jesus, “the Pattern Son,” set the example of how we are to become “manifest sons of God.”

On p. 9 Eby says Bill 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 “UNIVERSAL DOMINION” of the “inChristed,” who will “reign” from “sea to sea,” then from “planet to planet.” Finally, as is stated by Wesley Smith, George Hawtin, Franklin Hall, Joseph Smith, “Moses” David Berg and those influenced by “mystical” Nazi ideas, they will “reign” from “galaxy to galaxy.”

EXTRA BIBLICAL SOURCES:

On p. 5 of *HEAVENS DECLARE, PART 1* Eby, like 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, one of which is as a way to express the “fact” of the “spiritual hierarchy,” which are the “emanations” of the Gnostic “Pleroma,” the “chain of beings,” or the angels “ascending and descending” on “Jacob’s Ladder.”

He 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 exercised his influence, Jane Lead, or perhaps his buddy Bill Britton.

In Part 2 of *HEAVENS DECLARE* Eby furthers the faith 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." He goes on to say that much of “human life seems to be governed” by “these forces that science is now beginning to detect, the forces on which astrologers base their predictions."

Eby keeps up with the “Joneses” of 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 esoteric circles to be “the doorway” to “telepathy, clairvoyance” and “astral projection.”

These sorts of concepts, those of apparently 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.”

Likewise, similar comments 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, with a more 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 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).

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 Christian Identity teacher Wesley Smith, 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 Eby, like Pythagoras, Jacob Boehme and George Hawtin, reaches to other 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, Eby says that it is the “primary number, denoting beginning or source.”

On p. 7 Eby continues with his thoughts on the final “transmutation” of the cosmos as seen in those influenced by the Gnostic Valentinus, Neo-Platonism, the Kabbalah, Alchemy, and Jane Lead, when 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 “Pleroma,” literally that “humanity” and “matter” would be infused and joined with “deity” until God all that is left would be “spirit.” In practical eschatological terms, this means there would have to be a point in the time-line when the “Big Event” of coming into “union” with the world of “spirit” 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 hierarchy” fit the bill, with each offering the means for humankind and the world of spirit to “join” in the “consummating” coming together in 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 “heaven taking possession of earth and absorbing it into itself.”

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 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 clarifies the implications of this concept by stating that when Christ becomes “LORD OF ALL IN YOU” then “THERE IS NO DEVIL ANYMORE!” 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 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,” for “the two hands of God represent two aspects of God” who works “through both POSITIVE and NEGATIVE forces.” Then on p. 5, 6 of Part 47, Eby then affirms “I do not hesitate to tell you that the Devil of Christianity is a myth.”

Eby continues to muddy the waters when, on p. 12, 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 thereafter became what Christians know as the “Devil,” was instead “THE NAME THE ANCIENT’S GAVE TO THE MORNING STAR.”

The word “Lucifer,” meaning “the light-bringer,” is “the Latin equivalent of the Greek word PHOSPHOROS, which is used as a title for Christ.” According to Eby, Jesus made this clear “when He called Himself the PHOSPHOROS or LUCIFER.”

Furthermore, Jesus said “I AM the BRIGHT AND MORNING STAR.” This idea is prevalent in the esoteric world, where “Lucifer,” often presented as a “hermaphroditic” 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 is revealed” about Lucifer, there “WILL BE NO DEVIL ANYMORE!” 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.

3. Thematic Critique of the Teachings of Royal Cronquist:

These details are astounding, in relation to the doctrinal and eschatological timeline convergence of the "Christian" Manifest Sons of God and "Esoteric" New Age.

Royal Cronquist is significant in understanding the doctrines that circulate in “present truth” ministries. He is clear in saying that many will be killed by the “manifest sons of God,” that those “sons of God” will essentially be deified through the “spirits/angels” in the “cloud of witnesses” taking up residence, “incarnating” within the individual members of the “corporate Body” of Christ. He states that “dominion” must be taken politically, and that extrabiblical sources, like the Book of Enoch, racial theories, and the preexistence of “spirits/angels,” are all made available through the open door to Apostasy, the “ongoing,” “progressive,” “unfolding” of “present truth.”

This case study begins with a phone call I made to Cronquist’s church in Spokane, Oregon. After asking if the “sons of God” would “physically remove” the “ungodly,” I was told by an associate pastor at Royal Cronquist’s church, with nervous laughter, that “yes,” that was the message Cronquist had just recently preached; “be prepared to live, or be prepared to die,” and that I should order a copy of the tape.

(Cronquist was associated with the Latter Rain movement, was influenced by Jane Lead’s writings, and was a former “apostle” in John Robert Stevens’ “Church of the Living,” also known as “The Walk.”)

From Royal Cronquist’s *Epistles of the Kingdom*

THE CULTURE OF 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” when 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.

As presented by Cronquist and other Manifest sons of God ministries, these beliefs become all that much more vital to be understood so that we might heed the lessons of history.

In particular, Hitler’s failed coup, the Beerhall of 1923, has much to say to us today. Even though Hitler was unsuccessful at taking control of Germany at that time, it only served to set his resolve and that of his followers. After his short stay in prison, where he wrote *Mein Kampf*, 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 with the “right” kinds of vulnerabilities, such as the melting away of the moral standards of the “many,” the apathetic complicity of the “good,” and the fanatical zeal of the children of Apostasy, along with financial difficulties, disease or natural disasters and the desperation that these engenders.

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” will be “removed from the face of the earth.” Later in EPISTLE 179 – 1988 we see that the “Manchild brethren” will be God’s “army” “preparing the earth for My return.”

As we see in EPISTLE 206 – 1990, this “removal” of the “chaff” will begin with fellow believers in the “present Church,” which “shall be reduced by two-thirds before My final coming.”

This “vengeance and wrath of God incarnate” will be carried out “through His corporate Manchild/Brethren/Bride people” who will be, as Bill Britton agrees, “My battle axes” and “My weapons of warfare.”

As is often said in Latter Rain inspired teachings, and likewise with followers of Alice Bailey who say that the “separation of religion and politics” must come to an end for the “New Age” to be ushered in, Cronquist 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 misaligned 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 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” in “My theocratic government” then “you will not remain alive.”

EPISTLE 146 – 1984

Speaking of pre-existent “angels” or “sons of God” in a way reminiscent of what Bill Britton referred to as “guests” at the consummating “Feast of the Lord,” what 17th century “prophetess” Jane Lead and others might call “God’s army” in the “heavens,” what some esotericists might 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 Hierarchy,” Cronquist says that there are “offices in the Spirit which are not a part of the Church.”

These “Others” “who walked with Me...before the earth was conceived...are My spokesmen.” “They are unknown” by “all others including yourself.” Speaking of the power of these “Others,” Cronquist says that “the earth and all its inhabitants shall be subject to their voices,” “no man shall stand against them.” This is presented in the context of “executing judgment” in a way similar to that of occult-inspired Christian Identity preacher Wesley Smith; “I shall have My vengeance,” for they “shall set” the “inhabitants of this earth to do as I please.” “Watch for them,” for “I send them to prepare the way.” Cronquist adds an air of mystery to what is already aligned with esoteric thinking as much as it can possibly be, and for which he obviously has no logical or Biblical justification for, by saying, through his mouthpiece “Jesus,” “Do not become weary in attempting to understand now.”

In a series of “Epistles” that put the final nails in the coffin, making us sure it’s understood that the “wrath of God” will be carried out through the “sons of God” prior to the “final,” “return” of whoever will supposedly be the “Christ,” and 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,” which will include, according to EPISTLE 171 – 1987, the fact that unfit Christians will be among the “many” who “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 him, and the majority of those with their ideological roots in the Latter Rain movement and the Manifest sons of God doctrines who were influenced by Jane Lead, the prophecy “will now begin to be fulfilled” and “millions of improperly informed Christians,” along with those deemed “ungodly,” “will be killed.”

But just as the esoteric world, through Alice Bailey and others, views the death of the “physical form” to be of no great import, since the spirit will live on in its next “incarnation,” and just as those in the Latter Rain movement influenced by Jane Lead say, in a modified Culture of the Sacred Purge through a “universal restitution,” that even if the body is “destroyed” in judgement, the spirit will be “saved as by fire,” Cronquist says that “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.”

DEIFICATION: THE BIG EVENT BASED ON THE BIG LIE

In EPISTLE 111 – 1983, speaking like Jane Lead and the alchemists who inspired her with the notion of deification by “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,” Cronquist says “When the body is regenerated, it too becomes divine, spiritualized life.”

What he is implying becomes completely clear and in full agreement with Valentinus. Valentinus inspired many in the esoteric world with his ideas about “union” with one’s “angel” in order to attain to a “sinless” state of “perfection” by uniting all “opposites,” thus bringing about a “restoration” to the spirit’s original mode of existence in the “heavenly” plane of the “Pleroma,” what Bailey later called the “Spiritual Hierarchy.”

Likewise, Cronquist teaches Jane Lead and “Manifest sons of God” inspired doctrines 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 will take up Our abode and tabernacle within you and only then will We be glorified.”

It should come as no surprise, given his other teachings that have ramifications on just what 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 a “Scribe-Prophetess named Jane Lead.”

He claims that “this prophecy speaks” about “this 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 “anointed Corporate Son.”

This “hidden mystery” will be “revealed” through a “gradual opening” of “progressive mysteries.” The “living,” whom he calls the “Inchristed,” “perfected Bride/Sons,” will be “manifested” as the “Virgin Church,” to whom “Authority will be given.”

They will be “the true Jerusalem” in whom “God will be All in All,” the “Manchild” who will be, symbolically speaking, “caught up to God and His throne” to rule and reign. 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,” when he says that they will be the “Tabernacle of Wisdom,” rather than the usual Latter Rain teachings on becoming the “tabernacle of God,” of the “Shekinah” which is seen as the “clouds” of his “appearing” at the “coming of the Lord in and through” his “Overcomers.”

This begs the question; has Cronquist’s decidedly “masculine” interpretation given way to the esoteric leanings of Lead by following the more feminine-

based “revelations” which, in effect, 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” spiritual counterparts, will become the “tabernacle of Sophia” and her “children”?

In the context of Valentinus-inspired esoteric readings of this passage which often equate the multi-faceted “goddess” “Sophia” with “Lucifer,” 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.”

This would seem to comport with an “initiation” into the Valentinian “sacrament” of “redemption,” which was the “renunciation” of the hold that the Creator Jehovah, and his repressive laws, had on the soul, and a moving on toward “perfection” in the “union” with one’s “angel” in the sacramental experience of the “Bridal Chamber.”

Lead’s prophecy is quoted as saying that those who are “fully redeemed,” or “clothed,” what Valentinus called being “possessed” by one’s “angel,” are the ones who become the means through which the “way” is made “for all the ransomed to return to Zion.”

As Cronquist quotes Lead, this “will bring heaven down,” which is “the New Jerusalem.” No one will “stand,” or remain alive, “but those who have become” this “third temple,” which will be comprised of those who have allowed “these who will be incarnate within them” to together form the “New Jerusalem Mother,” the consummating union of heaven and earth. As with Sam Fife’s teaching in “A Man and a Maid,” this predicts and enables those who will 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 Pieces of the Puzzle, what is believed about the role of “angels” effects what is believed about the Culture of 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 who, speaking for “Jesus,” says “I will guide you into all truth

through My coming Perfect Ones.” As with New Apostolic Reformation “prophet” Bill Hamon, and occult-inspired Christian Identity teacher Wesley Smith, Cronquist says, in EPISTLE 71 – 1982, “You shall call for Michael and his holy angels” to “come and war victoriously with you.”

Like the Gnostic Valentinus, Wesley Smith and Joseph Smith, EPISTLE 200 – 1989, “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 “all spirits are pre-created angelic beings” whose “angelic spirit descends from above,” “over shadowing” the “womb of the physical mother.” 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, a “separate study of angels is vital.”

Remaining consistent with this deification and manifestation of the Sons of God through union with angels, and paraphrasing what Jane Lead said before him, Cronquist says in EPISTLE 217 – 1992 that “Presently, there are not enough...saints pressing for perfection in 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.”

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.” For this reason, EPISTLE 226 – 1994 lets us know that “It is beneficial for you to get the study manual *Angels*,” along with the manual called EPISTLE 242 – 1996 “*Made Like Unto the Son of God*,” which will include “who, when and why God created the angels.”

In EPISTLE 243 – 1996 Cronquist assures you that his message is “divinely inspired” by saying that “the cloud of witnesses” appeared to him, revealing “myriads and myriads of angels,” which jointly comprise the “shekinah glory.” In this “vision” “Jesus” says, “We, the cloud of witnesses and Myself,” have

“come to give approval of the work you have done” referring to Cronquist’s teachings on the coming “union” with “angels” who are, as is worded in EPISTLE 226 – 1994, “Mount Zion,” the “heavenly Jerusalem,” the “spirits of just men made perfect.”

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 on the “externalization of the hierarchy” become indistinct, essentially speaking of the same culminating “consummation,” a return to the “Pleroma” of Valentinus and a “union of opposites,” in the “Bridal Chamber.”

Therefore, we are told in EPISTLE 206 – 1990 and EPISTLE 225 – 1994, that the “birth” of “God’s Manchild” and the “marriage supper of the Lamb will take place at the same time,” occur when the “Feast of Tabernacles” has “fully come” and the “Manifested Sons” “appear” 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” or “fallen angels,” who wait to be “incarnated.”

PREEXISTENT SPIRITS

It is presumably those same preexistent “sons of God,” who are the “angels” who will “return” to be made “manifest” by becoming “incarnate” “in and through” the individual members of the “corporate Body of Christ” on earth, who will “with them,” be made “perfect,” that Cronquist is referring to in EPISTLE 103 – 1983 when he says “in the beginning We were, you and Us,” together in the heavens, where “You were created by Us before the earth was.”

Continuing in the same vein, sounding much like the Valentinian conception of the “All,” the “spiritual hierarchy” of the “Pleroma” from where all came and to where all will “return,” and like some of the Neoplatonists, Kabbalistic and Alchemist traditions that were passed down through Jane Lead and to many of those influenced by the Latter Rain movement and the Son of God doctrines; Cronquist says in EPISTLE 116 – 1983, speaking through “Jesus,” that “I will bring to your remembrance things that I have said when We created man in our image.”

There is, according to Cronquist, “BIBLICAL TESTIMONY OF OUR SPIRITS BEING PRE-CREATED BEFORE GENESIS 1:1” in that “all spirit beings (angels) were created” were “originally” “infused,” “co-mingled and blended together as

One.” This would, of course, include those said in the Biblical record to have been “cast out” of heaven,” and now await the “universal restitution” of “all” when they are to be “restored” to their former “glory” along with their chief rebel, Lucifer.

RACE

Cronquist turns to the “deeper revelations” that hold implications on the subject of race and for in Jews EPISTLE 223 – 1994 where he states that the word “Israel” refers to the “Sons of God” and that it is this “Israel” that will “execute the judgments of God - first to the Church,” and “then to the nations.” Like the founding father and “apostle” of the Latter Rain, George Hawtin, Cronquist claims that “there is much in the Scriptures” that speaks “about Pre-Adamic races of men” and lets “Jesus” elucidate in EPISTLE 242 – 1996 that, the “blood in My body was different from that of the fallen race of the first Adam.”

Elsewhere, he also makes opaque references to literal celebrations of the “Feast of Tabernacles” in a small town “in Texas,” something that anti-Semitic Manifest sons of God groups have been known to do.

ONGOING REVELATION

Cronquist sets his path 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, of whom “Jesus” said, “You are a prophet.”

Cronquist lets it be known that he approves of fellow Latter Rain/Manifest sons of God “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 the book “*Prophets and Personal Prophecy*” by Bill Hamon.

Further circumstantial evidence of Cronquists’ mindset come from the words of his mentor, other than Jane Lead, on p. 121, 122 of Woodrow Nichols’ 1980 “*Experiment in End Time Apostasy: The Walk of John Robert Stevens: The History, Beliefs, and Spiritual Dynamics of a Christian Cult. Here Stevens teaches sympathizes with “babes in Christ,” acknowledging that they have had “misgivings about reincarnation. 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.”

Could it be that Cronquist picked up some of his love for painting outside the lines of Biblical authority from his long stay with John Robert Stevens Church of the Living Word?

EXTRA-BIBLICAL SOURCES

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 with Latter Rain “prophet” William Branham, Mormon founder Joseph Smith, Christian Identity preacher Wesley Smith, and 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 “Watchers” is gleaned. According to “Luciferian tradition,” the “Watchers” were “fallen” “angelic beings” who were sent to “watch over” the “emerging human species” and “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.”

Further “insights” on Enoch are provided by the apocryphal *Book of Jubilee* which says that Enoch was “the first among men” to acquire “knowledge and wisdom” from “the signs of Heaven,” meaning the signs of the zodiac, and that he received this information from the “Watchers.”

The “Gospel in the Stars” is another extrabiblical avenue taken by many “sonship” ministries based, in part, on the assumptions that can be extracted from an esoteric interpretation of the Book of Enoch.

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 was lost in a “fall” from “heaven” due to “pride.”

But this “restoration” for Lucifer can only come about when the human race returns to its “forgotten” former “glory” of “deity” and “evolves” spiritually. 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.”

This is almost identical to the wording used by “present truth” ministries like Cronquist who say that “they” cannot be made “perfect,” or “complete,” without “us.” Even though in “orthodox Judeo-Christian religious texts” the “Watchers” are “misrepresented as evil corrupters of humanity,” in this more esoteric interpretation of their role, it is said that the only “crime” that they committed was that of the “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 immortality.”

According to those influenced by Jane Lead and who await the “ultimate reconciliation” of “all,” this “Big Event” of “restoration” implies that making “One” of all “opposites” is the “manifestation of the sons of God,” also known as the “externalization of the Hierarchy,” the “return” of the “Watchers.”

Like Wesley Smith 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 terms, first formulated by Blavatsky, but developed by Alice Bailey and Rudolf Steiner, 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,” “periods of manifestation” through which the “evolving spirit becomes first human” and, ultimately, a “God.” That Cronquist may have picked up this

idea through his association with John Robert Stevens, is not entirely unlikely in that Stevens, like some of other Manifest sons of God teachers, avowed that "reincarnation" was a reality.

The "evolutionary progress" made through these successive rounds of "incarnation" is like what was taught about the development of spiritual "aeons" of the "Pleroma" taught by Valentinus and the "Spiritual Hierarchy" found in Bailey writings.

It is also found in Rosicrucian writings about a "collective Being" who "limits Himself" to the "hosts" of "Hierarchies" who, nevertheless, "fold back" into the "One." This "collective being" "descends into matter," then "reascends" through "perfected humanhood" back to the "original," "preexistent" "collective" state of "godhood," cycling back to the stasis of "paradise" in the "Garden." Thus, these sentient steps on the "ladder" of the "chain of being" become "incarnated," or made "manifest," with each "round" in a continual upward spiral back to "the forgotten truth" of their "divine birthright" which "unites all."

In a fashion similar to Joseph Smith and others who 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," Blavatsky 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 not far from the teachings of those like 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 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."

Sounding like Jane Lead, Cronquist, Sam Fife, and others within the esoteric world or the Manifest sons of God ministries who 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," Theosophical

teachings state that “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,” and likewise, in esoteric teachings, “stepped up” to a “plane of existence,” a level of “vibration” where you can “progress” working off “bad karma” in hopes of a more spiritually “successful” “incarnation” on your next “round.”

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, as do his contemporaries from the Latter Rain David Ebaugh and Bill Britton.

He says gematria means “the way God measures His Word in lunar time, numerically” and elsewhere applies the concept to determine that “seven” is “the number of spiritual perfection.”

Harkening back to the “preexistent” time and, again, sounding strangely similar to the “rounds and cycles” of “reincarnation” spoken of by Blavatsky, Bailey and 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.”

In addition to the testimony of his own writings, p. 103 and 106 of Woodrow Nichols’ 1980 *Experiment in End Time Apostasy: The Walk of John Robert Stevens: The History, Beliefs, and Spiritual Dynamics of a Christian Cult*, “Royal D. Cronquist,” John Robert’s “greatest disciple,” was “impressed” with his “understanding of witchcraft.”

THE RETURN OF THE CHRIST

As can consistently be observed through the skewed eschatology of those influenced by the Latter rain movement and the Sons of God doctrines, if any individual comes to “receive” or become head of “the kingdom” described through the rest of these Pieces of the Puzzle of Apostasy, he will not be Jesus Christ.

NOTE: George Hawtin was considered the founding “apostle” of the Latter Rain movement which spawned many cults and has provided the Charismatic world with numerous false teachings.

4. Thematic Critique of the Teachings of Bill Britton

Bill Britton's place in advancing the Apostasy is secure. As an "apostle" and "prophet" of the Latter Rain 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," or "The Move," Britton was one of several participants in the Latter Rain movement who approved of and used 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 republished George Warnock's seminal book, *The Feast of Tabernacles* in 1951. It was Britton who led Rios Montt, the notorious dictator and president 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, though, and was instead convicted in 2013 of genocide and crimes against humanity.

Working for the most part quietly behind the scenes, 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 individual, personal return of Jesus Christ. As many times as he hedged and prevaricated by stating that he "by no means" has devised teachings to "elevate" or "deify" humans, 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," this is in fact exactly what he does. 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.

He did this by presenting the Manifest sons of God doctrines “line upon line, precept upon precept,” 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 stating their implications explicitly, often hiding 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, must fathom the “deeper” “revelations” through “the spirit.”

As with the Gnostic Valentinus and the entire esoteric world, this 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” spoke for God at the inception of the 1948 “outpouring,” telling those present not to tell anyone else what was transpiring. “God’s” reasoning was that other Christians wouldn’t “understand” the “move of the spirit,” would be unable to accept that He was “doing something new,” and as a result would ridicule it.

Does this sound like something God would say, or something a liar and a deceiver would want to hide behind?

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.” He 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 Tomyzak, 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, teacher of the manifest sons of God-inspired “Kingdom Message” who was commended by “new age” follower of Alice Bailey, Ernest Ramsey.

Britton also mentions Wade Taylor, co-founded with Britton of “Pincrest,” another manifest sons of God “teaching center” that received the praise of Ernest Ramsey. Britton closes with the cryptic yet condescending remark, “I really think you are worth saving.”

Phone Call to Bill Britton

I decided to give Britton a call to get clarification of his perspectives on eschatology.

The heavy-handedness of his perspective in the letter to Mr. Tobias took a turn for the out-and-out dangerous. When I called Britton’s “House of Prayer” in Springfield, Missouri, I received an answer through one of his right hand men, associate pastor David Tice.

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 him, 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 “execute judgment” on the “ungodly” before the individual, personal return of Jesus Christ.

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 told 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 return, or “coming of the Lord,” “in and through his saints.”

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 he was advocating a physical removal of unwanted people through the “cleansing” actions of a “purge” to be carried out by human agency. 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 what Ralph had to say would be in basic agreement with Britton’s ideas and consistent with his teachings.

Ralph confirmed what I suspected when 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.”

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.” 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.”

Phone Call to Bill Britton’s Daughter

More recently, on August 9, 2020, I revisited this theme by calling Britton’s daughter, Becky Britton-Voltz, who carries on with his 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 whatever it was that her dad had preached. She offered, however, to send me a copy of Bill’s *Hebrews: The Book of Better Things*.

CONNECTIONS

When I asked her if Bill had known Wade Taylor she said yes. Taylor was a close associate of her father. 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 esotericist Alice Bailey, pointed out the similarities in what “new age” and “manifest sons of God” teachers agree on concerning, among other things, the coming Big Event of the Big Lie 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 Kelly Varner and that he had also known David Ebaugh, manifest sons of God teacher and reputed promoter of “Christian Identity” racist theories.

I asked what was the deciding factor that caused her dad to discontinue fellowship 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 more of a social impulse and a need to reach out to people rather than become isolated.

She added that another point he disagreed with was the amount of control and authority that Fife gave to elders over 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 archives and said that, 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. She seemed to be aware of 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.” She said that Lead may have acted as a predecessor to the “revelations” of the Latter Rain movement in “His providence.”

EXTRA BIBLICAL SOURCES

I asked 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. She then said her dad was “always fascinated” with numerology and that he used a “little book” about “biblical numerology.”

THE SACRED PURGE

I asked her if she knew if her dad was acquainted with Bill Hamon. I said that his eschatology says that “dominion” and “judgment” will be carried out by the sons of God before Jesus returns.

She didn’t seem to think her dad taught 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 doctrine about the physical removal of the “ungodly” by saying “one shall be taken, the other left alive to inherit the kingdom,” an idea also promoted by Fife, Cronquist and others.

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, and that he had discussed his position at length with me by phone. She 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.”

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 the House of Prayer and had known her dad well.

From 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.” He said that even though he had been a part of Bill Britton’s ministry, he had met so many different ministers, and heard so many different ideas, he couldn’t recall what he’d heard about all these things.

CONNECTIONS

I asked him about different teachers to see who he and Britton might have known and associated with or supported. I listed George Hawtin, 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 had either known of them, met them, or read the books of all of them at one time or another.

THE SACRED PURGE

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 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 David Tice at Bill Britton’s House of Prayer 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 Tice and Ralph had affirmed that this would be a physical removal of the ungodly through human agency, Hiles apparently felt a need to take the fifth; I got a pregnant pause and no response. I let him know that Kelley Varner, a close associate and friend of Britton’s, told me that

before we “talk judgment” we would “first” have to come into “perfect love.” He later asked me to repeat this, but made no further comment.

ONGOING REVELATION

In speaking of the nature of “prophetic revelation” as a source for “new doctrines,” Mr. Hile said that Britton worked at such a “high spiritual level,” that he sometimes “didn’t understand” his own teachings.

To answer some of my questions that Mr. Hile 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 *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. She wrote that the book is “timeless” and that it contains “revelations” of “what the Father is saying to His Sons in this hour.”

From Bill Britton’s Published Works

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 “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.” 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

If “end-time” “revelation” is something that is defined and dispensed by current-day “prophets” like Bill Britton, who themselves are open to extra-

Biblical sources of doctrine, the teachings of other “present truth” ministries, and their own personal whims and flights of fancy, then where are the checks and balances to curtail and prevent them 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, from which all of those “pressing on” to the “high calling” of “perfection” must “come out” from. The appeal to “ongoing revelation” is a clear and present danger aligned with the Open Door Doctrine of the Road to Renunciation and the Devil Reborn. Where else would Apostasy occur? Unfortunately, in two locations; if not in the Church, then out of the Church.

For example, on p. 185 of *Hebrews: The Book of Better Things* Britton attempts to get his audience to lower their guard by telling them that some preachers say “we cannot go any further” for fear that “we might get into false doctrine” and “go off the deep end.”

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 *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 his fellow manifest sons of God teachers such as Royal Cronquist, Kelly 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 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 “perfection” which is symbolically typified by the culminating “feast of tabernacles.”

On p. 18 of his 1978 *Treasures of the Snow*, Britton sounds like the 17th century “prophetess” Jane Lead, fellow Manifest sons of God teacher Royal Cronquist, who was another one of her other Latter Rain protégés, 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 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 book *The Feast of Tabernacles* played a major role in setting the doctrinal path of those who were influenced by the spiritual “visitation” of 1948. *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, 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. 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 *Sons of God Awake!* (1954), under the subheading “Unlimited Authority,” Britton writes “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.”

THE BIG EVENT BASED ON THE BIG LIE OF DEIFICATION

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, “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.”

On pages 105 and 106 of *Sons of God Awake!*, Britton 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.” 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 his teaching more directly when he says that “All authority that once belonged only to the invisible God now is available to mankind.”

On p. 108 he sounds like the esoteric axiom picked up by Joseph Smith and others when he says “As He is, so are we,” “sons of god” “through which He can manifest Himself to all the world.”

On p. 4 of *What is It?* Britton hints at a “deep truth” that he already knows about when he says “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.” He continues on page 129 where 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 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 answers his own question by saying that it is a “Company of people,” for “His Body is Christ!” On p. 146 we learn that “This is the people who” will “ascend to the very throne and dominion of God Himself.”

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.” 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 *What is It?*, they will “restore creation in the year of Jubilee.” Jane Lead and several Manifest Sons of God teachers on whom she exerted her influence with a modified doctrine of a “ultimate salvation,” the complete “reconciliation” of “all things,” interpret “the year of Jubilee” as the time when everyone, including the “fallen angels” and “Lucifer,” will be “saved,” “restored” to their former “glory.”

Although Britton’s associate Mr. Hiles claims that Bill never taught the doctrine of “ultimate reconciliation,” it is interesting that he seems to allude to it in a vague way, leaving just what it means to “restore creation” only partially defined.

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 mouthpieces, and simultaneously spit out the hash nails of “executing judgment” 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” 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” 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 many of the Manifest Sons of God ministries of the Latter Rain movement which she influenced, but it is also present in the occult-inspired racist “Christian Identity” teacher Wesley A. Smith.

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 examples of this.

Then he asks, as George Warnock and others in the Latter Rain did, “why not...accept the third thing that God is about to do...in these closing days of this age?” 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 Gnostic Valentinus, who 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 at the inauguration of the “kingdom,” what Valentinus called being “reunited” with the spirits of the “Pleroma,” since “earthly flesh” cannot “inherit,” or survive, in this new state of paradise regained.

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 this “third experience” in the “holy of holies” as “full salvation,” the time when the “sons of God” are made “manifest.”

This event, he assures us, “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 finally gives a list of the terms for those who will be “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 manchild,” “the Christ,” “the son of man,” the “battle-ax and weapons of war,” and “the army of the Lord.”

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 and the Kabbalah, and the interest they have aroused in “new age” disciples of Alice Bailey, such as Ernest Ramsey, should raise legitimate questions about the origins, influences and trajectory of their teachings.

An example of this sort of word choice 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” which, as is stated on p. 29, will be the time when we see “the 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 the “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,” they will be “destroyed from off of the face of the earth,” and the “Sons of God” will “rule and reign.”

Sounding like fellow manifest sons of God teacher Kelley Varner and 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 sounds similar to the predictions made by “new age” “channelers” concerning the death and destruction that is a necessary precursor to “vital change” and which will come prior to the “birthing” of the “New Age.”

He makes 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 and the Manifest Sons of God doctrines, and a parallel concept which can be found with their spiritual cousins in the esoteric world.

The basic notion is that of a drastic 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” preparing to follow a “divine” mandate to perform as the human agency through which the world is “liberated” from the presence of “them.”

A typical Sons of God teaching on this “executing the judgments of God” includes interpreting 2 Thessalonians 2: 8 to mean that the enemies of God will be “destroyed” through the agency of the united and empowered “heavenly” and “earthly” “armies of God,” which are referred to as His “shekinah glory,” or the “brightness of His coming.”

On page 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!”

On p. 77 of *Sons of God Awake!*, Britton speaks of the great “responsibility” of 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.”

Likewise, “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 who have been “perfected” and therefore act out of pure motive, the following “deliverance” from “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.”

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.” 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 influenced by Jane Lead, Britton speaks of Christ “appearing” in a “cloud” in the context of the “overcomers,” the “manchild company” who will be “caught up” to “His throne” of “authority” and therefore *be* an integral part of the “cloud.”

This is a reference to “the manifestation of the Sons of God,” the “Armies of heaven” who 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, participants in the Latter Rain movement and advocates of the Manifest Sons of God doctrines often state that “heaven” is composed of a “cloud of witnesses,” which is 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” in the here and now. It would not be uncommon to hear similar language in the esoteric world about opening a “portal” or “vortex” to allow entities to “breakthrough” the “veil” that separates the spiritual realm from that of the physical, thus bringing about the “externalization of the spiritual hierarchy” and the beginning of the “new age.”

Similarly, 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” with which “He shall subdue kingdoms and overcome all His enemies” and do “the work of judging this world” as “His great army.” 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?”

On p. 4 it says 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.” We are told that Paul “referred to the clouds of heaven” and said that “we will be caught up to that place.” Then there will be “a wedding,” a “great Restoration.”

Britton teases out his line of thinking piecemeal by asking “What about the wedding feast?” The simple 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 says that “The marriage feast” is to “finish His work.” In other words, according to the context of Britton’s 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.”

It is only then that “they go to the bridal tent” where there will be “a 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 “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 Gnostic Valentinus and, in her own version, 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, followed by the Sacred Purge of those who do not come this into “union” through a merger or alliance with “angels” as the means of their “transformation” and “transfiguration.”

Along with Deification and the urge to Purge, comes 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.

The practices of some of the followers of the Gnostic Valentinus and, later, the stated desire for the return of the “Mystery Religions” by esotericists Helena Blavatsky, Alice Bailey and, in Aleister Crowley’s case, the founding of the “Gnostic Catholic Church,” are all examples of the “open door” to the implications for sexual practices generally present with teachings on the

“Bridal Chamber.” Britton has apparently put one foot into the waters of this particular pathway where the language of Apostasy is full of promises of pleasure for the “true” believer, and death for the “infidel.”

On p. 1 of *Treasures of the Snow* (1978), Britton talks of the “Great and Terrible Day of the Lord” which, it goes without saying, will hold “no terror for the Sons of God.” 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 control of “end-time” events. In other words, “judgment” awaits members of the Church who hinder the realization of the “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” them from the “bondage” of sin. 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. And we are one in him.”

Britton continues on p. 10 when he shares a “prophecy” entitled “Fire on the Mountain,” which states that the “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." 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" 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 "new corporate man," the "restored" Adam.

This will be what Britton calls "the destructive part of the restoration," carried out by "God's sons in action."

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" and to "set up a new Kingdom order on earth." Britton sums up 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 is 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 Helena Blavatsky, Alice Bailey, and those whom they have influenced in the esoteric world, less "evolved" people who are removed for "Mother Earth's" sake will be brought back anyway for another "cycle" when they are "reincarnated." It should also come as no surprise that elements of this doctrine of "rebirth" have found their 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 the Kabbalah through the open door of "ongoing revelation."

These extra-Biblical sources teach that they were “preexistent,” “angelic” beings, “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 the “final” “reentry” into matter, the culminating “consummation” of “all” in heaven with “all” on earth in the deifying “union” of what is often called the “Bridal Chamber.”

According to the 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 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 ministrations 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 in “Christian” Kabbalah, and also with the 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” “manifest

sons of God.” According to Britton, the “ladder” 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 “angelic spirits,” the “body of Christ” that exists as the “great cloud of witnesses” who are equated with “sons of God.”

And “What about the angels?” he asks. He answers this 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 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.”

On p. 40 of *Hebrews: The Book of Better Things*, Britton makes the same rhetorical question about the means of 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.” In addition, Britton, as with most Manifest sons of God teachers, often points out that numerous references to “angels” in the Bible may be equated with “sons of God.”

Then, with the two themes of “angels” and the great “transformation” presented in an off-the-cuff manner yet fresh on the 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 spirits of “those who have gone before,” is “joined as one” with the “corporate Body of Christ,” bringing about the corporate “manifestation of the sons of God” from both realms.

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 is explained further on p. 59 when we are told that our “house” is in “heaven.” It is the source of “immortality” and “incorruption” with which we will be “clothed,” our “physical bodies” providing a “tabernacle” for the life of God in his “saints” in “heaven” to “multiple” itself on earth “through” us. 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 this 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.”

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” 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 considered to be “worldly” and “ungodly,” first in the Church, then in 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. Sounding 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 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.”

Sounding 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 *Secrets of Enoch*, Britton continues on p. 201 by saying, in typical Manifest sons of God fashion, that the “return of the Lord” will be a “return” of the individuals which make up his “corporate Body” in heaven. Seeming to echo the ideas of the earlier “spiritual alchemists” who spoke of the “transformation” of the physical body through the development and “invocation” of the “subtle,” or “angelic body” of the “resurrection” in order to produce the “garments” of “deification,” i.e., “glorified” “spiritual flesh,” Britton clearly identifies these persons in the “cloud of witnesses” as the “garments of glory,” who will “clothe” us by bringing us to “completion.”

As is stated elsewhere in the writings of one-time associate of Britton, 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, Christian or not, will be “removed” and replaced by this one “New Man,” the “heavenly Jerusalem” which will descend as “clouds” from “heaven.”

Britton is fond of stating the phrase “as in the natural, so also in the spiritual,” as an “enhancement” of the familiar “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, 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 Body of Christ on earth is through “union” with the “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 lost,” is not carried out by the individual Jesus Christ: “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 rehashes the same idea on p. 30 and 31 of *Sons of God Awake!* where 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, who were influenced by the *Book of Enoch*, the precepts of “spiritual alchemy” and “Christian Kabbalah” and, as a result, attempted to “summon” or “invoke” angels in the “great work” of achieving “immortality” through producing “spiritual flesh.” Under the subheading of “Angels and Demons,” he 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

The use of extra-Biblical sources, along with the practice of seeking ongoing, “unfolding” revelations of “present truth,” brings those influenced by the Latter Rain and the Manifest Sons of God doctrines in 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 mentions, 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.”

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 Apostasy which, as is stated elsewhere can in turn, through its truth-nullifying merger of all “opposites,” open the “door” to the Road to Renunciation and the Devil Reborn.

In *Peter’s Shadow*, sounding 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 says 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,” are able to “demand” your “attention.”

Later, in the same article, with terminology sounding like that used by Jane Lead and most of his fellow Manifest Sons of God teachers, Britton says that when we get “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” 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” since “they without us” cannot be made “perfect.”

Like the mysterious comments of 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 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,” and that of 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 or “angels” 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” 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 veiled references made by manifest sons of God teachers to unidentified “brethren” and “guests” who are expected to return as the “angelic host” of “saints” to help “finish” the “work of the Lord.”

One of Britton's teachings is titled "Jesus was not a Jew." This is not a blatantly anti-Semitic theme, but it often functions as a precursor, an Open Door Doctrine, to launch into the kinds of ideas seen in racist "present truth" ministries like those of white supremacist/manifest sons of God and "Christian Identity" teachers Eldon Purvis and Wesley A. Smith, Latter Rain founding "apostle" George Hawtin, and the syncretic Neo-Gnostic themes of John Lamb Lash. It has also been suggested, whether accurately or not, that Jane Lead was in some way affiliated with trends of thought supportive of "Anglo-Saxon" superiority.

Regardless, she has been claimed by some in the "Christian Identity" camp as an "inspired," "prophetic" predecessor of the "truths" of the "race."

At this point I'm speaking about those who move and have their being, loosely stated, "within" the Christian faith. With the underlying context of the supposition of the 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 running through the writings of Helena Blavatsky, primarily in the 1870's, and those of Alice Bailey from the 1920's through the 1950's.

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 used to support the idea of "sympathetic magic," which attempts to manipulate the material world, and also the belief in a "spiritual hierarchy" "above" that "guides" humanity "below" in a "spiritual Darwinian" "evolutionary journey" toward the Big Event Based on the Big Lie of Deification.

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. Echoing 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 is known as *gematria*. Books have been written on the subject, and 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 a bit suspect.

On p. 124 of *A CLOSER LOOK AT THE RAPTURE*, sounding strangely similar to Jane Lead, Britton writes that “there are seven” “realms in the Spirit” and that the “highest realm in the Spirit for the church is found in Zion” 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 “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 Gnostic Valentinus, and those of the Kabbalah, also teach about seven realms of the heavens, which were associated with seven “angels” of the “Pleroma,” and that this realm was created by the “fallen,” Lucifer-like “Sophia” through her “child,” the “arrogant” “impostor,” the “god” Jehovah, from whom “redemption” must be gained in a “renunciation” and separation from his rule and his laws. This is done by receiving “gnosis” of one’s divine origin and destiny which “Sophia” will grant to those supplicants who come to her.

This idea of “seven realms” in the “Pleroma” would be referred to later by others in the esoteric world as the “chain of being” or the “hierarchy” of spirits. The same basic theme of a “Pleroma-like” 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 Apostasy, both the “esoteric” and the “Christian” versions, closer together in a convergence of mutual goals through their shared source of ideas.

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, she 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 us, “take dominion” of the “kingdoms of this world,” and then “execute judgment” to “cleans” 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” for 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.”

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, 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” and Lucifer to their former state.

The completely bizarre but possible implication of this pathway is that “fallen angels” and Lucifer would somehow be included in a “union” with those on earth in order to “restore” them, Lucifer and the “fallen angels,” or “watchers,” to their past “glory.” This would at the same time fulfill the “promise” of the Big Lie to elevate those on earth, who provide bodies for them to “tabernacle” in, 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 the essentially “deified” state, the “sons of God” would regain that which Adam lost at the fall. Stranger things have come through the trigger-happy fingers of those who walk the unfettered paths of “ongoing revelations” 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 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 by the “true” Body of Christ. He continues with his loading of terms through overlapping and redefining words and phrases on page 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 this 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 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 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, 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 David Berg of the cult the Children of God, Victor Paul Wierwille of the cult the Way International, John Robert Stevens of the cult the Church of the Living Word, Earl Paulk, and others, when they speak of an upcoming “angelic” state of “freedom in the spirit” or a current state in which the “spirit” is “incapable of sin” and the actions performed in the body, therefore, are of little or no consequence. In *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 “immortality” and the “innocence” of the Garden, knowing neither nakedness, sin, good nor evil, 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 *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," 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," making "all things are lawful."

Britton then concludes this opaque Open Door Doctrine by cagily acknowledging that "this is a dangerous realm for the undisciplined."

THE ROAD TO RENUNCIATION AND THE DEVIL REBORN

The Gnostic Valentinus introduced two new important "sacraments" to his followers.

One was the "Bridal Chamber," which has had both symbolic and practical ramifications in the esoteric world's views on the nature and power of sexual union, as can be seen in the Kabbalah, which is replete with sexual imagery and overtones, the Russian mystic and "sophiologist" Vladimir Soloviev, and the many Neo-Gnostic bodies of work, such as those of Aleister Crowley and John Lamb Lash. The other is "redemption," by which Valentinus meant the "renunciation" of "Jehovah" and his laws, and as a corollary effect which would reverberate with those in the esoteric world whom he influenced, his servants, the Jews.

In the "PUBLISHER'S COMMENTS ON MESSAGE" of *Lucifer: The Shining One*, Britton says 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."

Britton then introduces 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."

Endeavoring to satisfy the enemy's request, Britton goes on to "unfold" this "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 no Lucifer, but Adam who "fell" from heaven after he led a "rebellion" against God in an attempt to "usurp His throne."

Adam is then identified with the "anointed cherub that covers," a scripture which is generally considered to be referring to Lucifer in traditional Christianity.

Britton's overall presentation 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 "consort of Christ," "Sophia," and her subsequent salvific role and ultimate "reunification" with Christ. Fittingly, she is repeatedly referred to as "Lucifer" in esoteric literature. In a comparable way, Britton says that the "One Man" Adam, the "anointed cherub that covers," "fell," but 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" is to bring this same sort of "perfection" to the rest of humanity who will receive the "new order," or else.

This teaching implies that the work of the "New Adam," who is presented in a way more reminiscent of the "shining one," the "anointed cherub that covers," will not be "finished" until all of humanity has come into a final and "consummating" "union" with Lucifer. This 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" and "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 sort of 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 seem 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 “Adam” equated with “Sophia” equated with “Lucifer” who “fell” from heaven through the presumption of saying “I am a god,” but will be “restored” to his/her previous “glory” enjoyed before the “fall” into the “physical existence” of “matter.”

According to Britton, Satan, in distinction from Lucifer, was a spirit, a “created being with a definite purpose,” that of the “PERFECTING OF THE SAINTS!” He is simply 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” through “union” with the “corporate Christ” on earth at the “manifestation of the sons of God.”

In other words, it is Satan who “perfects” the “true” Body of Christ by preparing it for the “incarnation” of the “clouds of witnesses” who, in the guise of the hubris-filled masculine Lucifer, who in turn is in the guise of the less menacing feminine “mother goddess” “Sophia,” will be 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 “externalization of the hierarchy,” come to “tabernacle,” to become “incarnate” to create the false paradise of the Apostasy.

The essence of this teaching is reiterated on p. 11 of *Treasures of the Snow* (1978) when Britton 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, on the other hand, 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.