

# The Culture of the Sacred Purge

## Part One: The Legacy of Latter Rain Eschatology

By Steve Montgomery, 2022, June 9

### Introduction

In Christianity, eschatology deals with topics relevant to the “end-times.” Included in this field are themes such as the “second coming of Christ,” the establishment of the “Kingdom of God” on earth, the “perfection” of believers, the death and destruction of “the Tribulation,” and the “Judgment Day.”

In this report, I will describe potentially dangerous precedents set by the “hands on” eschatological perspective which has been passed down from the “prophetic” writings of the 17<sup>th</sup> century mystic Jane Lead to the increasingly politically active Pentecostal and Charismatic Christians of today.

By hands-on eschatology, I mean the establishment of the “Kingdom of God” on earth by “taking dominion” politically and then “executing the written judgments of God,” events thought to be soon carried out through the human agency of an elite group of Christians. This perspective cannot be seen as anything other than a precedent for a **religiously motivated purge** in search of a political opportunity to become a reality. So is a Christian-based sacred purge possible? The answer is yes, if the prescribed eschatology allows for it.

### From Metaphorical Language to Literal Action: The Normalization of Fringe Extremism

One of the reasons it is difficult to find evidence in texts that specifically and clearly outline an eschatology in which (1) an elite group of Christians is to literally “take dominion” politically and then (2) literally “execute the written judgments of God” through a purge of undesirables, is that these sorts of teachings are generally stated in *symbolic language* with metaphors that unfold and contexts that collapse; **revelation often comes by way of implication through “types and shadows”** that are dispensed “line upon line, precept upon precept.”

In this way, loaded language becomes loaded doctrine, and meaning comes through putting together pieces of the puzzle; a composite picture of the nightmare must be uncovered layer by layer.

However, this does not nullify the ability to comprehend in a crystal-clear way the desire that the advocates of the sacred purge have to make their dreams come true. It only means that their language is esoteric by design and requires careful analysis that deconstructs what is opaque in order to arrive at an accurate understanding of the intended meaning.

The words of Voltaire, the 18th century French historian and philosopher, can be applied to this task of understanding violent apocalyptic goals that hide behind the illusive abstractions of esoteric discourse.

He aptly stated that *“Those who can make you believe absurdities can make you commit atrocities.”* So then, what are the absurd beliefs that need to be in place in order to bring about the atrocities of a Christian sacred purge?

They include:

- (1) the belief in the future **divinization** of an elite group of Christians, whether corporately, individually or both, making the harbingers of the purge morally superior and justified in their actions
- (2) a belief that a literal **purge** is necessary and that it is indicated in scripture or through private revelation
- (3) the **political power** needed to facilitate the purge
- (4) the belief that the purge will be carried out literally through human agency, not divine intervention and
- (5) for the adherents of these sorts of extremist views to become weary of waiting for the Kingdom of God to arrive by divine intervention. Instead of waiting, as Dr. Robert J. Lifton explains, they may set their minds on carrying out future *“violent actions in order to hasten the appearance of the Messiah”* through *“action prophecy,”* which is the *“idea of acting immediately”* to *“force the end”* (2003).

To this point, Travis View predicted in 2018 that disillusioned QAnon believers *“might take matters into their own hands.”* With the attack on the Capitol on January 6<sup>th</sup> of 2021 in mind, this prediction has obviously already become a reality, even if only on a limited scale.

As View said:

*People in QAnon...often comfort themselves by imagining that there will be a moment of vindication sometime in the near future which will prove their beliefs right. They imagine that after this happens...people will turn to them as leaders who understand what's going on better than the rest of us* (2018, December 23).

In keeping with this understanding of the transition from metaphors and rhetorical hyperbole to acts of violence, the FBI's **Project Megiddo** assessed the potential for *“domestic terrorism”* in the United States in 2000.

On p. 13 of the report, we are warned that the groups most *“potentially violent [are] biblically-driven cults.”*

On p. 27 and 28 we are told that those driven by a radicalized interpretation of Biblical scripture say that they are the chosen ones *“who believe they play a special, elite role in the end-time”* and that a *“violent offensive action [is] needed to fulfill end-time prophecy.”*

As a result, they are more likely to *“take steps to attain their beliefs.”*

Unfortunately, since 2000 the situation has not improved. For example, according to Seth G. Jones, this sort of *“threat from domestic terrorism in the United States is serious and continues to evolve”* (*The Evolution of Domestic Terrorism*, 2022, February 17).

Viola Larson also draws attention to the possibility of moving from the shadows of symbolic prophecy to taking actions that *“force the end.”*

For example, the Latter Rain penchant for *“moving on with God”* by following the revelations of their prophets is inherently predisposed to guide adherents to embrace beliefs more at home in the world of Esotericism, along with those of violent, anti-Semitic, white-supremacist, Christian Identity groups and individuals like Wesley A. Swift.

Those on this fringe of the fringe are ready and willing to function as the *“tip of the spear”* and as the *“foot soldiers”* of a cleansing purge. As Larson puts it:

*“Because many Identity adherents are people with a history of looking for ‘new truths,’ they often come to Identity from other religious movements, bringing some of their unique doctrines with them [which] include the fringe teachings of the ‘manifest sons of God’...an elite group of the church [which they say will] bring in the kingdom.”*

Larson recognizes this as the Latter Rain modus operandi in which *“God is restoring lost doctrines to the church,”* such as those pertaining to the long-awaited perfection attained by **becoming a “manifest son of God”** (2017).

This perfectionism that is often a prerequisite to taking dominion and carrying out a sacred purge is described in an online article titled *Divinization (Christian)*:

*There has been a modern revival of the concept of theosis, often called ‘manifest sonship’ or ‘Christedness,’ among Christians...especially those with a background in the charismatic Latter Rain Movement or even the New Age movement [who] believe that the ‘return of Christ’ is a corporate body of **perfected human beings who are the ‘Manifested Sons of God’** instead of a literal return of the person of Jesus, and that these Sons will reign on the earth (n.d, n.p.).*

In an online description of Nicholas Goodrick-Clarke’s classic *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity* (2003, July 1), we are told that *“under the proper conditions [extremists] may gain political power and attempt to realize [their] dangerous millenarian fantasies.”*

Fittingly, in the *Christian Century*, James Waterman Wise, Jr. warned that if fascism comes to America, it will most likely be *“wrapped up in the American flag and heralded as a plea for liberty and preservation of the constitution”* (1936, p. 245).

This is why the **attack on the Capitol on January 6<sup>th</sup> 2021** and the truth deniers who cast doubts on free and fair elections pose such a threat to the safety of a democratic society. They serve as the context in which the real and present danger of a Latter Rain-based, Perfection-meets-Power-portends-Purge moves and has its being.

This existential threat will be addressed in the following pages through an examination of the precedents set by Jane Lead for a hands-on fulfillment of all of the events of the “end-times” through the human agency of an elite group of Christians.

In the process of uncovering the potentially dangerous precedents set by Jane Lead’s eschatological perspective, I will trace the influence that these precedents have had on :

- (1) six influential, first-generation prophets of the so-called Latter Rain movement of 1948
- (2) the politically active prophets of the so-called Kingdom Message of the 1980s
- (3) the current-day, politically involved, self-described apostles and prophets of the so-called New Apostolic Reformation (NAR) and
- (4) the teachings of several prominent Bible-based groups often identified as “cults.” In this way, the conceptual line of thought from the precedents set by Jane Lead to the present should be apparent.

I will also include personal reflections on the inroads which current-day NAR advocates of Latter Rain, hands-on eschatology have made into non-Charismatic, denominational Christianity.

This brings an extremist ideology, that was at one time on the periphery of Christianity, into a position to exert a greater influence on a wider, generally acceptable and established expression of the Christian faith.

It creates the potential for the dangerous end-time goals of hands-on eschatology to find fulfillment, even if in a limited way.

The normalization of this radical theology is facilitated by the NAR's proposal that all Christians should come into "unity" through the virtually universally accepted themes of "effective" prayer, "vibrant" praise and worship, evangelism, church growth, and making a positive impact on society through political means.

Through these rallying points, denominational churches are becoming increasingly vulnerable to the proponents of hands-on, Latter Rain-influenced eschatology, particularly as is advocated by leading prophets of the NAR.

This **makes unaware Christians inadvertently complicit in the NAR's agenda of "taking dominion" politically** and, ultimately, fulfilling their goal of "executing the written judgments of God" in a literal purge of those deemed to be the ungodly.

Finally, in Appendix I and II, I will examine four extreme and unusual ideas of Jane Lead's ideological ancestor, the 2<sup>nd</sup> century Gnostic **Valentinus**, and the possibility of hints of their presence in Lead's writings and in those of her disciples in the Latter Rain movement of 1948.

## About my Journey into the Strange World of Latter Rain Eschatology

I am an ex-member of a Charismatic church in the Boston area known as The Lord's Gathering. They were influenced by the Latter Rain movement and followed the "positive confession," or "faith message," teachings of Kenneth Hagin, Kenneth Copeland and Hobart Freeman.

Upon leaving the group with the help of some "exit counselors," I began to go through the slow process of asking questions about what I had experienced and gradually putting the pieces of my life together again. This included reading and analyzing the writings of numerous Bible-based cults and movements, interviewing members, ex-members, and leaders of those influenced by Latter Rain eschatology, communicating with others doing similar research, and helping to counsel people out of such groups.

The result was that over the last 40 years I, and those with whom I have collaborated, have become aware of a certain potentially dangerous take on end-time teachings.

This perspective was not present in Evangelical Christianity to any substantial degree prior to the influence that the 17<sup>th</sup> century prophetess Jane Lead had on the prophets of the Latter Rain movement of 1948.

*[Jacobs, 2016; personal communications, Collins, 2020; Jacobs, 2020, July 1; Kinyon-Szendrey, 2020; DeWaay, 2021; Nichols, 2021, January 12].*

As a part of my journey to understand how this particular interpretation of eschatology developed, I interviewed twenty leaders and adherents affiliated with the Latter Rain movement. I asked all of them

the same question; **Will an elite group of perfected Christians take dominion politically and then physically remove those deemed to be the ungodly?**

The results of this endeavor were beyond belief.

One relatively sane individual seemed surprised and said, “No!” He then asked, in an appropriate state of disbelief at the absurd nature of my question, “What are you talking about?” Another, obviously understanding the implications of my question, asked, “You mean to kill ‘em?” Then, he counseled me to be more guarded, saying, “If you’re gonna talk judgment, you’re gonna first have to come into perfect love.”

Amazingly, however, the remaining **eighteen respondents answered clearly in the affirmative** and freely gave scriptural support for this radical viewpoint.

*[Personal communications, Hamon, 1985; Varner, 1985; Osbourne, 1985; Rodriguez, 1985; Cronquist secretary, 1985, et al].*

### **What is this “New” Perspective on Eschatology?**

The problematic doctrinal points of Latter Rain-based eschatology have been observed and delineated by others *[personal communications, Collins, 2020, et al]*.

According to this belief system, **all end-time events will be achieved through the actions of an elite group of Christians**. Although not all Latter Rain advocates have this Jane Lead-inspired, hands-on eschatology, virtually all Latter Rain adherents who do have a hands-on eschatology have been influenced by the precedents set by Lead.

These precedents that were developed by the prophets of the Latter Rain include:

- (1) taking dominion politically to establish the kingdom of God on earth
- (2) becoming perfected Christians often referred to as the “manifest sons of God” and
- (3) executing the “written judgments of God” through the human agency of the “Army of the Lord” in a physical, literal removal of those deemed to be the ungodly.

Once these three goals have been achieved, the individual, personal Jesus Christ, it is said, would then be “allowed” to return to receive a “glorious kingdom” established and “cleansed” by the “corporate Christ” of elite believers.

*[DeWaay, 2007; Jacobs, 2016; personal communications, Jacobs, 2020 July 1; DeWaay, 2021; Kinyon-Szendrey, 2022].*

The influence of these doctrines carried through to the 1980s, with the help of prophets like Kelley Varner, to the Kingdom Message of Earl Paulk of Harvester Chapel Church in Decatur, Georgia, John and Anne Gimenez of Rock Church in Virginia Beach, Virginia, and Bob Weiner, the leader of the “cult” known as Maranatha Ministries.

*[(DeWaay, 2007; personal communications, DeWaay, 2021; Kinyon-Szendrey, 2022)].*

The torch of Latter-Rain-influenced, hands-on eschatology was then passed on to the influential and politically active, present-day apostles and prophets of the New Apostolic Reformation, aka the NAR, all of whom are vocal supporters of ex-president Trump.

*[Childers, 2007; DeWaay, 2007; personal communications, Jacobs, 2020 July 1; Kinyon-Szendrey, 2022; DeWaay, 2021). Principle among the NAR prophets that I will examine are Bill Hamon, Mike Bickle, and Rick Joyner. ]*

For the purpose of this report, I have chosen to focus primarily on the end-time theme of perfected Christians executing judgment in the context of taking dominion politically. In this way, I hope to clearly demonstrate the potential danger of the NAR and its ideological ancestry and accurately present them as participants in the culture of the sacred purge.

For the sake of brevity and clarity I have decided, as much as is possible, to let the prophets of this hands-on eschatology speak for themselves.

## A Little History

At its inception in 1948, “God,” through “prophecy,” told the adherents of the Latter Rain, in a very Gnostic sort of way, to keep quiet about the “new thing” that he was doing. After all, God reasoned, other Christians would not understand the “deep revelations” and the spiritual awakening would fall into disrepute.

As a result of the new ideas that were revealed, the Latter Rain revival supposedly “restored” true “praise and worship.”

Citing Latter Rain prophet Paul Cain and NAR prophet Rick Joyner, it has been argued that this type of worship functions as a **mild form of trance induction** that produces heightened suggestibility (*Hanegraaff, 2009*).

Also restored to the Church were the “lost” offices of apostles and prophets (*Riss, 1987; Jacobs, 2016*). The apostles were given greater authority, which increased the potential for its abuse. The prophets received revelations from the “spirit” to unlock the secrets of the “deep things of God.” Much of their revelations had to do with a hands-on dominionist eschatology with an eliminationist touch which, in reality, can be largely attributed to precedents set by the “prophetic” writings of the 17<sup>th</sup> century mystic Jane Lead.

(*DeWaay, 2007; Jacobs, 2016*).

The key figures that adopted and developed the new doctrines of hands-on eschatology and were either directly or peripherally influenced by the writings of Jane Lead, include the prophets William Branham, Franklin Hall, George Hawtin, Bill Britton, Royal Cronquist, and J. Preston Eby.

(*DeWaay, 2007; Jacobs, 2016; personal communications, Jacobs, July 1, 2020; Collins, 2020; Kinyon-Szendrey, 2022*).

Driven by the pursuit of ongoing, never-ending revelations, and through “borrowing” and plagiarizing the written works of the Esoterically-inspired 17<sup>th</sup> century mystic and “prophetess” Jane Lead, these six prophets developed the idea that “all things” to be achieved in the end-times would be brought about by the essentially deified “corporate Body of Christ” composed of an elite group of Christians (*DeWaay, 2007; Jacobs, 2016*).

This mandate, as naturally follows their stated eschatological objectives, includes establishing a theocratic government and conducting a cleansing purge of dissidents. Accordingly, the beliefs of these men follow a straight line from the precedents Jane Lead set for taking dominion politically and executing judgment literally, and are consistently reflected, with some alterations, in the teachings of the prophets of the current-day NAR

(*DeWaay, 2007; Jacobs, 2016; personal communications, Jacobs, July 1, 2020; Kinyon-Szendrey, 2020*).

Interestingly, there are several groups widely recognized as destructive “cults” that advocate the central tenets of this controversial spiritual outpouring of 1948. They include William Branham’s

Branhamites, aka “The Message,” Jim Jones’ People’s Temple, later renamed “Jonestown,” John Robert Stevens’ The Church of the Living Word, aka “The Walk,” “Moses” David Berg’s The Children of God, aka “The Love Family,” and Sam Fife’s The Body of Christ, aka “The Move”.  
(*DeWaay, 2007; Jacobs, 2016; Collins, n.d.*).

## The 17th Century Mystic and Prophetess Jane Lead

“Sophia,” the “Wonder of Wonders,” the “Great Goddess” and “Spouse of God,” who was allegedly the fount of all of Jane Lead’s revelations, reportedly first appeared to her in a vision in 1671.

Thereafter, Lead created an unorthodox brand of mysticism forged by an eclectic collection of beliefs including the indirect influences of Plato and the 2<sup>nd</sup> century Gnostic Valentinus, the ideas of the mystic Jacob Boehme, Christian Kabbalah, the so-called “spiritual alchemists,” Neoplatonism, and the spiritism of her mentor, John Pordage.

With these influences and “Sophia” providing spiritual guidance, **Lead wrote 20 works from 1691 to 1702** (Hessayon, *Jane Lead and her Transnational Legacy: Christianities in the Trans-Atlantic World*).

Interestingly, like the prophets of the Latter Rain who followed in her footsteps, Lead calls for “the restoration” of five “gifts” that were supposedly lost to the Church. They include “the gift of Prophecy,” “the gift of Revelation,” “the gift of Vision [to] view...Celestial Angelical Spirits, which once did live in Mortal Forms,” “the gift of Power [for] binding, and loosening, shutting up, and opening” in order to do “mighty and marvelous Wonders,” and “the gift of the laying on of Hands” by those who are “Baptized with the Holy-Ghost” so that the “Healing-Gift [may] spring forth.”

The only distinction to be made between Lead and those she influenced in the Latter Rain is that she credits these revelations to the “Virgin Mother,” aka “Sophia.”

In her *The “Chosen Seed”: A Print Culture Study of Jane Lead from the Eighteenth through Twenty-First Centuries*, Dr. Bridget M. Jacobs tells us about Lead and those she influenced in the Latter Rain.

For example, on p. 210 we see that the “*founding Latter Rain elder George Hawtin, and two early second-generation Latter Rain ministers, Royal Cronquist and Bill Britton, [all] networked extensively within the wider Pentecostal movement and then the later Charismatic movement of the 1960s and 1970s.*”

On p. 211 we learn that they believed that they would “*facilitate Christ’s imminent return*” and that the perfected “*manifest sons of God [would then] corporately embod[y] the spirit of Christ [and] rule and reign over the earth - not unlike Lead’s Philadelphian ideal*” (2016).

Fittingly, in ‘*Now Follows the VISION of the Seven Churches*’, from her ‘*A Message to the Philadelphian Society*’ (1696), it is clear that Lead, like her disciples in the Latter Rain, the Kingdom Message, and the NAR, believed **that Christ’s return is contingent upon the actions of elite, perfected members of the Church on earth.**

In her *The Sixty Propositions* (1679, Proposition #36), she wrote of this eschatology order of operations:

*‘For CHRIST, before his own distinct and personal appearance, will first appear, and represent himself in some CHOSEN VESSEL, or vessels, anointed to be leaders unto the rest, and to bring them into the promised land—the new creation state.’*

So what actions are to be carried out by “chosen vessels” before Christ is able to return?

On p. 223 of *The “Chosen Seed”* Dr. Jacobs asserts that *“Latter Rain adherents [claimed] that the movement would embody the Second Coming of Christ, and that non-elite outsiders who resisted Latter Rain authority and teaching would experience the horrors of the Tribulation described in the Biblical book of Revelation.”*

And what are these “horrors” that will be inflicted upon the “non-elite” through the human agency of “chosen vessels,” since Christ is not to return until after the “Tribulation”? For one, Revelation 14 tells us, in part, that *“the wrath of God [will cause] blood [to] flow.”*

As a matter of timing and agency, **this places the physical, literal killing of those deemed to be ungodly in the hands of the elite “sons of God.”**

Notwithstanding her universalist stance that all will be saved *spiritually*, Lead influenced Latter Rain, hands-on eschatology of taking dominion politically **and physically removing the ungodly.**

For example, in her *Alarm to the Lamb's Holy Warriors* (1700), we see the clear precedent for both political ascendancy and a cleansing purge:

*‘His Heavenly Armies...shall join their forces and powers with the Holy Warriors here upon earth, to take vengeance on all those that have usurped the Dominion and Kingdom from Him, whose right it is in His Saints to reign...Then they shall smite on this hand and on that hand.’*

The key to understanding Lead’s hands-on eschatology here is in seeing that to “take vengeance” and reestablish the “Dominion and Kingdom” of the “saints” are events placed in the hands of human agency, meaning those of the “Holy Warriors here upon earth,” prior to the return of Christ who is “held in the heavens.”

So who, according to Lead, will be supernaturally endowed with moral superiority and have the responsibility to carry out this hands-on eschatology?

In *The Ascent to the Mount of Vision* (1699) we again get the answer. Lead tells us that some *“shall be counted worthy to Personate his Reign upon the Earth”* as the virtually deified “inChristed” ones. They will shine like “Bright Stars” who are “all godified.” According to paragraph XXXVIII:

*‘There will be some Bright Stars that will rise [and] go forth as Lightning upon the Earth [with] special Endowments and Spiritual Gifts [enabling them to] pierce into the very thoughts and intent of the Heart as Peter perceived the perverse design of Ananias and Sapphira, the Spirit of God within him opening it unto him. And so in the same manner will these things be made manifest again.’*

According to Acts: 1 – 11, Ananias and Sapphira died as a result of their deceitfulness. But, as Lead puts it, the power to administer this judgment that results in death will be “made manifest again” “as this day of the Lord’s shall in Mortals Reign,” placing the administration of death in human hands.

The accompanying purge-facilitating precedent for gaining political power is also set in paragraph XI. For example, Lead tells us that these hands-on eschatological goals will be achieved *through “[Christ’s] Power and Dominion to Reign [on] Earth...in his Saints [as they] overtop all the Kingdoms of the Earth.”*



In other words, the key to the role of human agency is established, as it will likewise be seen to do in the prophets of the Latter Rain, with the phrase “in his Saints.”

This right to dominion is again voiced in *The Ascent to the Mount of Vision* (1699), where Lead says that the “Anointed ones” are those through whom “*the Lord shall in Mortals Reign,*” and that they “*shall eat the Riches of the Gentiles*” and possess “the high Prerogatives” that belong to them as “*the Royal Seed and Offspring [of] Sophia.*”

In *The Revelation of Revelations: THE Seven Seals, the Seven Thunders, and the New-Jerusalem State* (1701), Lead tells us that there is a veil that separates the material world from the spiritual realm, and that this “*partition wall must be broken down.*”

And why must this be done? So that “*Christ above and Christ beneath may join together,*” whereby his divine “*transfigured bright body [can be] renewed again in those who shall personate Christ upon the earth.*”

And what will be the result of “Christ above and Christ beneath” joining together?

In a section titled a “Dialogue betwixt Christ, and the Spirit of my Mind” found in *The Enochian Walks with God, Found out by a Spiritual – Traveller, Whose Face Towards Mount – Sion Above was Set* (1694), Lead tells us more about this deifying union of the heavenly corporate Christ composed of “unbodied” “spirits of light” with that of the **earthly corporate Christ composed of elite believers.**

Using the format of question and answer, she writes: “*Q: How shall it be, that a Spirit should thus be mingled, and made one with Thee? Answered it was, Thus, shall each one become a Christ.*” And how, according to Lead, do you “become a Christ”? She answers this question on p. 17 of *The Eight Worlds: A Manifestation Concerning The Eight Worlds or Regions Allotted to Human Souls; According to their Several Degrees of Ascent or Descent* (1695):

*‘Wisdom’s [Sophia’s] Firstborn shall be made manifest [when] virgin spirits descend and open in the Virgin Offspring of Wisdom [as] spirits of light, [and being] naked and unbodied...enter therefore into holy souls [who are] prepared...with such penetrating powers [that by] descending into corporeal beings [they] make that which was formerly...earthly...heavenly [and] made manifest in corporities!’*

\*\*\*\*In other words, the divinization of becoming a “Christ,” which produces moral superiority and gives the right to rule and the responsibility to purge, is produced by “spirits of light” “descending” to inhabit the “corporeal beings” of Sophia’s “Firstborn,” i.e., the physical bodies of her elite “chosen vessels.”\*\*\*\*

In *Alchymia Archetypica: Theurgy, Inner Transformation and the Historiography of Alchemy* (2002), Hereward Tilton tells us that this sort of concept, which influenced Lead, was widespread with “spiritual alchemists” who practiced “theurgy,” meaning **the calling down of benevolent angelic beings** in the “great work” of achieving personal divinity (p. 187, 191).

### Speaking to Dr. Jacobs

Because of what I had been learning about Lead and her influence on the Latter Rain, I decided to make a phone call to Dr. Jacobs on July 1, 2020 with questions about the research she had done.

I pointed out that Lead's "universalist" stance seemed inconsistent with some of her writings on the "judgment day" to be enacted through the "perfected" church, but that this idea was clearly fleshed out in many of the writings of the Latter Rain ministries who were influenced by Lead.

Dr. Jacobs offered that this was perhaps partially due to Lead's eschatology going through a process in which her doctrines developed, so that her later writings changed into what was more in line with what her disciples in the Latter Rain taught.

I mentioned that, having read much of the writings of Lead's Latter Rain disciples, George Hawtin and J. Preston Eby, the concepts of "universal reconciliation" and "executing judgment" in a literal "purge" were not necessarily mutually exclusive.

I offered the possibility that, due to (1) Lead's ideas about purgatorial-like "realms" in the heavens that would ultimately be emptied in a union of the angelic spirits in heaven with the "bodily vehicles" of the "inChristed" on earth and (2) the idea that some might experience "the destruction of the flesh, so that [their] spirit may be saved" (1 Corinthians 5:5), produced a paradoxical sort of life-in-death concept which accommodates both ideas.

In other words, even if you are killed in judgment *physically*, you will eventually be allowed to be saved *spiritually*.

Ironically, this is an idea at home with the Latter Rain-influenced, occult-inspired, violent racist, Christian Identity teacher Wesley A. Swift, and with those under the influence of "Christian esotericist" Alice A. Bailey and the life and death implications of her version of the "Laws" of karma and reincarnation.

This reframing of the meaning of murder, I said, is also in keeping with what both of the Latter Rain-influenced, hands-on prophets Bill Hamon and Kelley Varner told me about the need to "purge" oneself of all sin "within" before being made ready to participate in an **external purge of "executing judgment" on the ungodly in and outside of the Church.**

Finally, Dr. Jacobs expressed a deep concern over the dangers of any movement, individual, or set of doctrines that "deifies humans," i.e., such as **the concept of the "corporate" incarnation of Christ** as understood by those influenced by the hands-on eschatology of many from the Latter Rain movement, the Kingdom Message and, currently, the New Apostolic Reformation (NAR).

## The Prophets of the Latter Rain Movement of 1948

### The Prophet William Branham

Branham is considered instrumental in starting the Latter Rain movement. He was reputed to be a "prophet" and "faith healer" by those who initiated the Latter Rain movement in 1948 (*Riss, 1987; Collins, n.d.*).

Interestingly, ex-Branhamite John Collins says that Branham's Latter Rain-based teachings on the upcoming perfection of "the manifest sons of God stuck" with Jim Jones. In addition, Branham launched Jones into the ministry with a "prophetic word of knowledge" from the "Holy Ghost" (*personal communication, Collins, 2020*).

According to Dr. Bridget Jacobs, Branham made more than one visit to "Mary's House of David," a community deeply immersed in Lead's writings, something that he made mention of at least four times in his taped sermons (*Jacobs, p. 222*).

In his *Adoption #2*, tape 60-0518, we see the influence of a Jane Lead-inspired, hands-on eschatology, intimating the themes of both dominion and purge.

For example, Branham tells us that God “*is trying to...get His Church in order...so that all the enemies can be drove out.*” He continues, saying that “*you’re going to see the Church of God begin to get its place...when [they] begin to get into Its mighty Power.*” Endowed with this power, the Church will “*have an Ananias and Sapphira.*”

As we have seen with Jane Lead, referencing Ananias and Sapphira in this manner, notwithstanding Branham’s characteristic sloppy grammar, is tantamount to **putting the power of life and death in human hands, those of an elite group of Christians.**

### The Prophet Franklin Hall

Hall, along with Branham, was one of the most influential leaders at the onset of the Latter Rain (Riss, 1987; Collins, n.d.; personal communications, Kinyon-Szendrey, 2020).

Pastor Bill Mack asserts that Hall “*plagiarized Jane Lead’s prophecies*” (*Bayith Ministries, n.d.*).

Hall’s position as an influencer should be seen as an alarming example of the precedents set by Lead’s eschatology. For example, in his *Miracle Word*, Hall said that “*the unrighteous have to be exterminated*” and that this “*time of judgement is very close to the world now.*”

He continues, saying that those who are “*taken away will be killed. Taken away, mind you, with death.*” But how will this come about? Hall answers by stating that “*as a group from the Church take up their authority and rulership of the planet that God gave them, they will be able to choose whom they will to occupy it*” (1946, p. 13).

These are clear indicators that Hall, as one influenced by Lead, adopted the themes of **dominion and purge.**

### The Prophet Bill Britton

The influential Latter Rain prophet Britton used the writings of Jane Lead as a source of inspiration, something apparent in his writings and which was verified by Dr. Bridget Jacobs’ research and through a phone call I had Britton’s his daughter, Becky Britton-Voltz. (*Jacobs, 2016, June 26; personal communication, Britton-Boltz, 2020, August 9*).

Setting the precedent for a divinization that qualifies one **to rule and purge**, on p. 133 of *Sons of God Awake!* Britton asks, “*Who is this Christ?*” He answers his question by saying that it is a “*Company of people,*” for “*His Body is Christ!*”

On p. 146 he says that “*This is the people who*” will “*ascend to the very throne and dominion of God Himself.*”

We again see the transformation of humanity to divinity on p. 111 of *Hebrews: The Book of Better Things*, we are told that “*only through union with mother earth could He [God] bring forth Sons and produce out of that which is earthly a divine company in His own image.*”

On p. 36 Britton turns this vision of divinity into the **fires of a cleansing purge** when he foresees “*the body of Christ coming forth in power to put an end to this age...until every enemy is destroyed.*” On p. 155 we learn, incredibly, that “*The wrath of God is the love of God.*”

On p. 34, however, the subtle waffling of Britton momentarily places the love/wrath-that-kills in the context of a more hopeful eschatology. He says that *“we are at the hour for the new age to begin!”*

But lest we sell Britton short and think that his “new age” is devoid of a proper sacred purge, he reminds us on p. 13 of *Treasures of the Snow* that in Exodus 9: 18 – 19 a precedent was set for hands-on eschatology:

[T]here was a *great slaughter* [when] God cast hailstones down upon them *so that more died* by the hailstones than were slain by the sword. These Old Testament references to hail are symbolic of *the judgments of God upon the wicked world in the last days being administered by God’s army of overcomers*. [They are] the treasures of hail God has reserved unto the day of battle and war. [They will cause] the destruction of God’s enemies (italics mine).

On p. 14 we again see the use of doubletalk in Britton’s picture of purge through human agency. We are told that elite Christians are the *“mighty and strong ones, none other than God’s sons in action. This is the destructive part of the restoration. For first the evil forces in this world must be destroyed before creation can be restored.”*

But on p. 15 it is unequivocally stated that they are *“the saints of God [who will] execute judgment upon the enemies of God.”* In *Sons of God Awake!* these *“brethren [of Jesus] are also known as...the Christ, [the] battle-ax and weapons of war, [and] the army of the Lord”* (p. 124).

These concepts overlap to create a “corporate Christ” entrusted with the responsibility of performing a purge of undesirables.

The following quotations show additional influence of the precedents set by Lead that developed into a hands-on eschatology. For example, on p. 21 of *Jesus the Pattern Son*, initially speaking in general terms, Britton writes that *“There must be judgment upon the earth to cleanse the earth of its corrupt and rotten sin.”* But on p. 22 we learn that this will be carried out by *“the Sons of God, His great Army [which] goes forth conquering [and] bringing forth the Judgments of God until the Church is purified and perfected and the whole earth is cleansed”* (1956).

In *Reach for the Stars*, under the subtopic of “Mature Sons,” Britton says that *“the enemies of God...have a powerful operation indeed, but thank God they are destroyed by the brightness of His coming, as He is revealed in His Sons”* (1970, January 1).

The key here is that God’s enemies are “destroyed” through the human agency of “His Sons,” once again demonstrating the legacy of precedents set by Jane Lead for hands-on eschatology.

Britton’s hands-on eschatology was also made clear in a conversation I had with one of his associate pastors, David Tice.

Tice told me that an elite group of the Church, which he called the “manifest sons of God,” would **come into political power and carry out a literal purge** (*personal communication, 1985*).

Likewise, Roy Ralph, another Britton associate pastor, told me by letter that *“the enemies of God will be destroyed by the brightness [of] His appearing first and foremost through his saints [since] Jesus Christ is going to come in His saints”* (*personal communication, 1985*).

The operative words here are “enemies,” “destroyed,” “through,” and “saints.”

### **The Prophet Royal Cronquist**

Cronquist was at one time the right-hand-man of the apostle John Robert Stevens, the Latter Rain influenced leader of the “cult” known as The Walk, aka “The Church of the Living Word” (Nichols, 1980; personal communication, Kinyon-Szendrey, 2020).

Revealing Lead as one of the sources that influenced him, Cronquist’s *Epistle 155* references “A PROPHECY GIVEN IN 1679” by a “Scribe-Prophetess named Jane Leade.” He then shares the “prophecy” along with his approval and annotations (1985).

We can see the initial rumblings of the precedents set by Lead’s hands-on eschatology in paragraph 2 of his *Epistle 25* when Cronquist says, “My called ones are now being prepared and are almost ready to go forth in My anger” (1982, March 3).

In paragraph 2 of *Epistle 164*, Cronquist makes it clear that through these “vengeful ones [I will] remove the disobedient and ungodly from the face of the earth” (1986, August 22).

In paragraph 4 of *Epistle 171* the indiscriminate nature of the slaughter is described; “many will eventually be killed along with the ungodly” (1987, July 19). In paragraph 2 of *Epistle 206* we learn this means that “The present Church...shall be reduced by two-thirds” and that “millions...will be killed because of immaturity and ignorance.” Clearly establishing the human agency of the purge, in paragraph 16 Cronquist says this will be “the vengeance and wrath of God incarnate...ministering through His corporate Manchild/Brethren/Bride people” (1990, January 22).

In paragraph 5 of *Epistle 240* Cronquist nails the coffin shut, telling us that “Now is the time for correct preparation. If they will not, they will perish, be physically killed by the coming judgments” (1995, December 8).

In paragraphs 3 and 4 of *Epistle 245* “Jesus” again speaks through Cronquist.

We are told that in 1996 Evangelicals “could have rallied behind My candidate [and] they could have had a Christian President” (1996, December 7). The nature of “God’s” government and the consequence of opposing it are spelled out in paragraph 1 of *Epistle 61*; “If you are one who is not set into the Divine Order of My Kingdom [of] theocratic government...then you will not...remain alive.” (1982, July 9).

When Cronquist’s Jane Lead-inspired eschatology is taken into account, this should be understood as an alarming mix of Church, State and Purge.

It is of no small significance that **Cronquist promoted the writings of Bill Hamon**, the well-connected, politically active NAR prophet and Trump supporter. According to Cronquist, Hamon’s *Prophets and Personal Prophecy* is instructive on the role of prophets and the nature of prophecy (1994). When taken in the context of the hands-on eschatology of Hamon and his NAR associates, Cronquist’s promotion of Hamon’s book should raise questions about the possibility of a deeper connection and mutual influence between these two “prophets.”

Interestingly, in a phone call I made to Cronquist’s church in Spokane, Washington, **I asked if the “manifest sons of God” would physically remove the ungodly in death** after taking dominion of governmental institutions. I was told by an associate pastor, with nervous laughter, that “YES,” that was the message on which Cronquist had just recently preached.

She then went on to quote him directly, saying that we should “*be prepared to live, or be prepared to die,*” and that I should order a copy of the taped sermon.  
 [Personal communication, Cronquist associate pastor, 1985].

### **The Prophet George Hawtin**

Hawtin is often considered the “founding father” and apostle of the Latter Rain at its inception in 1948 (Riss, 1987). I corresponded with him for a period of a couple of years in the early to mid-1980s. He would send me installments of his Jacob Boehme and Jane Lead-influenced *Treasures of Truth* along with, to my surprise and disgust, several racist tracts. These included *Living Creature: Origin of the Negro*, which claimed that black people are actually sub-human “beasts of the fields” who were created for a life of servitude to white people (personal communications, Hawtin, 1982-85).

The influence of the precedents Lead set for a hands-on eschatology is evidenced by Hawtin’s reference to her “remarkable prophecy, given in the year 1619” which “confirms the truths written above,” meaning his writings (*Treasures of Truth*, p. 103. Volume 9 “Here is the Mind That Hath Wisdom”).

What are some of the “truths” that Hawtin developed based on precedents set by Lead?

In *Treasures of Truth*, Volume 1, “God’s Great Family of Sons,” Book 37, we get the answer. Similar to Bill Britton and Kelley Varner, it is said that “*The dreadful scene of destruction which Ezekiel saw is going to be re-enacted at the end of this age.*” Hawtin explains, saying “*Certainly, there will be slaughter as Ezekiel saw in his vision.*”

We learn more about this “slaughter” to be “re-enacted” in *Treasures of Truth*, Volume 1, “God’s Great Family of Sons,” Book 34, when Ezekiel 9:1-7 is quoted; “*Go...through the city and smite: Let not your eye spare, neither have ye pity: Slay utterly old and young, both maids and little children and women [and] fill the courts with the slain.*”

In *Treasures of Truth*, Volume 1, “God’s Great Family of Sons,” Book 17, Hawtin approaches the topic of executing judgment from another angle as he places the agency for carrying out the “slaughter” in the hands of “sons of God.”

For example, he says that there are “*mighty works which Jesus, the first Son, began [but which] will be completed by the other sons.*” He then clarifies the nature of these “mighty works” to be “completed” by asking and answering the following questions:

*‘Did this King of kings...ever attempt to set up a kingdom and govern the world? Did He ever call all the nations before Him and set up a judgment seat? No, He did not - not because He could not, but because God has reserved these greater works...for those sons of God...who appear at the end of the age.’*

According to *Treasures of Truth*, Volume 3, “The Mystery of Christ and Our Union With Him,” Book 34, these “sons of God” who “spare not” in the “slaughter” and are destined to “govern the world” are the virtually deified, “enchristed” believers who are morally superior and “one with the Christ, because they, with Jesus, ARE GOD’S CHRIST!” (Hawtin, n.d., n.p.).

### **The Prophet J. Preston Eby**

Eby is yet another Latter Rain prophet who was under the spell of the precedents Jane Lead set for hands-on eschatology. On p. 212 of her *The “Chosen Seed”: A Print Culture Study of Jane Lead From the Eighteenth Through Twenty-First Centuries* (2019), Dr. Bridget M. Jacobs writes that Eby “became

connected with the Latter Rain in the early 1950s” and that he “first learned of Lead through his association with brethren in the Latter Rain movement [such as] Bill Britton [and] George Hawtin.”

In *Looking for His Appearing*, Part 94, Eby references “Jane Leade, a wonderful prophetess of the 1670’s.” And how is the influence of the precedents she set for a sacred purge made apparent in Eby’s writings? At first, he holds back from revealing the human agency of the sacred purge, obscuring his hands-on eschatology. For example, on p. 1 of Part 3 we are told that there will be “*vengeance upon those who do not know [God] and upon those who ignore and refuse to obey.*”

On p. 4 of Part 32, “The Sign of Aquarius,” he becomes more specific, saying “*I can assure you that there are vast numbers of preachers who will be eliminated in that day.*” Eby then gives an amazingly blunt example of what he means by “elimination”:

*‘Purging is getting rid of unwanted and unnecessary material. When Hitler came to power in Germany, he 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...They were not just relieved of their responsibilities, they were executed.’*

In *Heavens Declare*, Part 12, “Libra-The Scales,” Bible Study 2, Eby teasingly raises the question; “*Is it not strange that the God [who] has given us the command: THOU shalt not kill...can kill whom He will...but WE are forbidden to kill! Why is this?*”

On p. 1 of Part 38, “Taurus – The Wild Bull,” he teaches us that Taurus represents “*the Christ coming forth in judgment...taking vengeance on them that know not God, [and] their land shall be soaked with blood.*” But on p. 3 we are told that these “*judgments of God shall be executed upon the human family and the ages to come by this glorious CORPORATE CHRIST.*”

On p. 5 of *Heavens Declare*, Part 32, Eby reiterates the corporate nature of the Christ that will soak the land with blood. He tells us 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.*”

Sounding like the double-tongued NAR prophet Bill Hamon and Bill Britton’s close associate Kelley Varner, Eby says that **this bloody day of judgment** will be accomplished “*in and through the sons of God, [but] you will do it in humility and with a broken heart full of compassion and love.*”

### **The Prophet Kelley Varner at the Crossroads between the Latter Rain and the Kingdom Message**

During the Ronald Reagan/Pat Robertson years of the 1980s, an eschatological shift was made from “God will do it someday” to “we will do it soon.”

What was once on the radical fringe occupied by Jane Lead and her disciples in the Latter Rain moved to a position of greater acceptance.

This meant a continuation of the teachings that stated that taking political control and carrying out a sacred purge would **find their fulfillment through the human agency of a “corporate Christ” composed of elite Christians.**

What changed was the size of the audience and the increased disingenuousness of the prophets. Kelley Varner, pastor of Praise Tabernacle in Richland, North Carolina, was one of the many who functioned as a conduit to channel these “deep things of God” from the relatively isolated prophets of the

1948 Latter Rain on to the more widely received prophets of the Kingdom Message of the 1980s, such as **John and Ann Gimenez, Earl Paulk and Bob Weiner.**

### **The Prophet Kelley Varner**

In his *The Time of the Messiah*, Varner sounds like the prophet and “cult” leader Sam Fife and others who have been influenced by Jane Lead.

For example, similarly to the 2<sup>nd</sup> century Gnostic Valentinus and Jane Lead, he establishes the precedent for a divinization that sanctions dominion and purge when he says that **“Heaven and earth, God and man, are about to mysteriously mingle in one Seed.”** This, according to him, will produce the virtually deified, morally perfected, **“many-membered new creation Man, [a] Corporate Messiah!”** (n.d.).

In *Principles of Present Truth – Ezekiel*, which Varner says was “co-authored with Bill Britton’s notes,” we see the implications and responsibilities of becoming this “Corporate Messiah.”

For example, Varner asks, *“What is the eschatological significance of chapters eight and nine [of Ezekiel]?”* This portion of scripture includes the words, *“kill without showing pity or compassion [and] slaughter the old men, the young men and women, the mothers and children.”* Seeing this scripture as something yet to be fulfilled, **Varner says that the “slaughter” will “begin at my sanctuary,” meaning with resistant Christians.**

According to Varner, Ezekiel 9 commands those *“moving on with God”* to *“Fill the courts with the slain. Go!”* In other words, as is likewise seen in the teachings of NAR prophet Bill Hamon, the killing fields of the sacred purge are to **start with those pastors and congregations who “hinder” the “sons of God” and their work of ushering in the “kingdom.”**

Varner supports this idea with another precedent-setting question; *“How does the prophet [Ezekiel] deal with false ministries in chapter 34?”* His answer? *“Remove them from tending the flock”* (n.d.).

Further evidence of Varner’s intermediary position between the relative few of the Latter Rain and the many of the Kingdom Message and the NAR is given by those with whom he associates and by those who support him.

For example, his *The Priesthood is Changing* includes a foreword by Latter Rain-influenced, Kingdom Message prophets John and Anne Gimenez (n.d.), and his *Prevail: A Handbook for the Overcomer* includes a foreword by the Kingdom Message prophet Earl Paulk (n.d.).

In *Prevail* we again learn of precedents for divinization and the rulership of dominion when Varner says that the *“Body of Christ [is on] the threshold”* of becoming God’s *“throne”* on earth, for *“as He is, so also are we.”*

Sounding like Jane Lead, we are told that, initially, Christ will not come as an individual. Instead, at first *“He is coming [in a] manifestation of Christ [through] His glorious Church!”*

These ideas are typical of Latter Rain-influenced eschatology and crucial precedents for establishing the need for political dominion and a morally sanctioned sacred purge.

Finally, in a phone conversation I had with Varner on July 18, 1986, I asked if **people would be literally killed by the “sons of God” in the “ministry of judgment.”**



Similar to his close associate, the prophet Bill Britton, he said *“the wicked are taken in judgment, the righteous are left to inherit the earth.”*

I repeated the question for clarity’s sake, **asking if the “taking” would be carried out by perfected Christians known as the “manifest sons of God.”** With this question, Varner responded with an evasive, *“What...you mean to kill ‘em?”* When I pressed for more information, he took on the tones of a counselor and continued to equivocate somewhat:

*“Brother, if you look at the scriptures, in Noah’s day nobody had to kill ‘em, they killed themselves, they reaped what they sowed...now, no doubt, the sons of God will minister some judgment but, a, be that as it may...”*

After he trailed off into noncommittal silence, **I again pressed for clarification on the agency, or means, of physically removing people.**

Varner’s responses then became ominous, though concealed in obscure Biblical allusions. Like Bill Britton, **he compared the judgment ministry of God’s perfected sons to the destructive power of the “hailstones of God’s wrath.”**

Still more alarming was the reiteration of his interpretation of Ezekiel 9, as is documented above, which he claims is a foreshadowing of the ministry of the *“sons of God”* who will *“slay utterly old and young”* and *“fill the courts with the slain.”*

Varner’s initial caginess was explained in a conversation with his secretary later on the same day. According to her, Varner’s ministry had recently been plagued by imposters pretending to be supporters, who then milked him for information while telephone recording devices taped his prophetic utterances (personal communication, 1986, July 18). Of course, such uneasiness on the part of ideological extremists like Varner only serves to drive them into ever more convoluted and esoteric explanations of their position on carrying out the sacred purge.

Interestingly, Varner’s books have been promoted by both James Watt and Eldon Purvis. Watt was one of the original Latter Rain “brethren.”

He praises Varner and *“especially recommends his [Varner’s] Corporate Anointing.”* Watt also references in a positive light the prophets Latter Rain Franklin Hall, William Branham, and a “prophetic message” given by the NAR prophet Mike Bickle at IHOP in Kansas City, Kansas.

Even though he confesses that there were “some excesses” associated with the Latter Rain, he completely understates just how far gone the Latter Rain prophet George Hawtin was in his theology; Watt compares him to “King David of old.” He then asks, “Did David walk perfectly” in his relationship with God? “No,” he answers, “And neither did George Hawtin or any other human being” (Watt, n.d.).

In the case of Purvis, perhaps it begs the question of who has influenced whom. In other words, **why were Varner’s Latter Rain-influenced books made available through Purvis’ *New Beginnings* mailout?** This question is an intriguing one in that Purvis began as a disciple of the Latter Rain. But through the usual portal of the prophetic, “ongoing revelations” of “present truth,” he made his way into the dark world of Holocaust deniers and the teachings of Latter Rain-based, esoteric-influenced, racist Christian Identity teachers like Wesley A. Swift, who are prepared to put their malignant faith into violent practice (Purvis, 1987).

So was Varner acquainted with or influenced by the racist Purvis? If so, then their connection constituted yet another open door for the doctrines of **Christian Identity**, with its message of hate, to infuse and further corrupt the disciples of the Latter Rain.

### **The Latter Rain-Influenced Prophets of the Kingdom Message**

The teachings of the Kingdom Message in the 1980s marked the beginning of the normalization of the radical hands-on eschatology developed by the prophets of the Latter Rain. Through its move from the fringes of Pentecostalism to a wider audience of politically activated Christians, the Jane Lead-inspired, Latter Rain call to “take dominion” of the nation’s governmental institutions, along with intimations of the sacred purge, became an integral part of many large and vocal Charismatic congregations and megachurches.

### **The Prophets John and Anne Gimenez**

The Gimenez’s were influential spokespersons for the Latter Rain-influenced Kingdom Message. The congregation of their Rock Church in Virginia Beach, Virginia grew to more than 4000. Following the desire to take dominion of America for God, they were instrumental in encouraging Evangelicals to become more involved in politics by organizing “Washington for Jesus” in 1980, thus bringing the radical fringe to a place of relative normalization (Gimenez, n.d.). This push for political control makes sense in that John was a close associate of Bill Britton, the Latter Rain, dominion-conscious prophet with an urge to purge, who referred to Gimenez as a “sound man of God” with whom he had “fellowship” (Britton, 1981, February 2).

In numerous appearances on Jim Bakker’s PTL Show and Pat Robertson’s 700 Club, Anne Gimenez made reference to associates of hers, such as Earl Paulk and Bob Weiner, leader of the cult-like Maranatha Ministries.

Weiner, like John Gimenez, was on Bill Britton’s list of those he considered “sound men of God” with whom he was closely associated (Britton, 1981, February 2).

Anne said that Wiener had done an “extensive study” on the theme of “taking dominion” politically and that man no longer has dominion because he lost his “manifested presence,” meaning his near divine, supernatural empowerment as a “manifesting son of God.”

In her sermon *Manifestation of God's Children*, Anne, like the NAR prophet Bill Hamon, says that “*Christ must reign in you [until] all things are put under his feet*” (YouTube, 2020, February 10). And, as is said by virtually all who have been influenced by a Latter Rain, hands-on eschatology, **the “feet” of Christ are located here on earth in his “Corporate Body.”**

This, when taken in the context of the belief that Christ cannot return until the “judgments of God” are completed, defines what it means to place “all things under his feet” as **a militant position that warrants taking dominion and carrying out a sacred purge.**

In a phone conversation I had with Oscar Rodriguez, an associate pastor of the Gimenez’s, I asked if the “corporate body of Christ” would “take dominion” politically and then carry out a purge, “executing the written judgments of God,” by literally and physically removing those deemed to be the ungodly.

In answer to this question, Rodriguez told me that “everything” that is to occur in the end-times will be accomplished “*in and through [the] corporate body of Christ.*”

This was what he referred to as a “Kingdom Principle” (*personal communication, Rodriguez, 1985*). Accordingly, this Kingdom Principle is to be **carried out through the human agency of the “corporate body of Christ,”** which includes what the Bible attributes to the end-time events of Jesus establishing the kingdom of God on earth, “*ruling with a rod of iron,*” and physically removing the ungodly.

### The Prophet Earl Paulk

Paulk was another prophet influenced by Latter Rain eschatology (Rising, 2013, May 22).

His Chapel Hill Harvester Church in Decatur, Georgia was attended by 10,000 at the peak of its influence. Like the Gimenez’s, Paulk made numerous appearances on the Jim Bakker Show and on Pat Robertson’s 700 Club.

But what of his theology? A circumstantial indication of his personal doctrinal slant can be seen in his approval of Bill Hamon, whom he considered to be a “prophet” (*Harvest Time, 1984, July, p. 3, 9*). This connection becomes more solid when we learn in the November 3, 1984 edition of *Harvest Time* that Paulk hosted a Church leadership conference at which both Bill Hamon and Kelley Varner were guest speakers.

In addition, then Vice President George Bush sent his greetings to those attending the conference and later met with Paulk privately for 45 minutes in a friendly chat to discuss the prophet’s efforts to promote racial equality in Atlanta.

And what could be wrong with socially minded pastors rubbing elbows with those with access to political power?

One way to answer this question is to consider what I was told by Paulk’s associate pastor, Mr. Osbourne. Osbourne echoed the words of Latter Rain prophet and “cult” leader Sam Fife, and repeated the same Kingdom Principle, verbatim, that Oscar Rodriguez at Rock Church had said; **everything Christ will do “from now on” will be “in and through” the “corporate Body of Christ,” which includes taking dominion and executing judgement before Jesus is “allowed” to return.** [*Personal communication, 1985*].

With an ingenious use of collapsing contexts to imply without stating explicitly, Paulk asserts that “*The two witnesses...represent the Church...because Old Testament law states [that] judgment must be established in the mouth of two or more witnesses*” (*Ultimate Kingdom: For the Dawning of the New Millennium, 1984, January 1*).

Without further explanation this might seem insignificant. In the July 1984 edition of his *Harvest Time* newsletter, however, Paulk reveals his intended meaning:

*‘God has given revelation to me recently on the witness principle...The Old Testament says that in the mouth of two or three witnesses, every truth shall be established. People were killed in the Old Testament by the witness principle...In [the book of] Revelation we see the last picture of the Church as the two witnesses.’*

So the elite members of the Church will have the authority to kill based on the “witness principle”? Apparently so, according to Paulk’s twisted worldview.

Furthermore, in keeping with a hands-on take on executing judgment, the prophet Paulk tells us in his *The Wounded Body of Christ* that if anyone “*attempts to lead us away from truths established by*

revelation [through] prophets,” God “already has a plan for taking care of them”; they “shall be put to death” (1983, p. 33, 34).

Finally, sounding like J. Preston Eby, Paulk builds on the precedents set by Latter Rain, hands-on eschatology in an ominous paraphrasing of the words of Jesus; *“The accusers said to Jesus... ‘The law says, thou shalt not kill,’ and Jesus replied, ‘I believe that too, but let me speak to your heart. If you don’t hate first, there is no possibility of murder.’ How wise Jesus was!”* (Harvest Time, 1984, July).

### The Latter Rain-Influenced Prophets of the Current-Day NAR

The influence of the Latter Rain-based, hands-on eschatology on the current-day NAR can be seen through apostles and prophets such as **James Goll, Paula White, Mike Bickle, Rick Joyner, Cindy Jacobs and Bill Hamon**, all of whom are vociferous supporters of ex-president Trump.

In light of the central guiding themes of taking dominion politically and executing “the written judgments of God” through human agency, should their access to and influence on the power facilitated by a second Trump presidency matter?

This question is answered by taking a look at the connections, goals and ideas of those in the network of these NAR prophets.

For example, in Kyle Mantyla’s *Paula White Battles Demonic Forces While Launching New Prayer Initiative to Reelect Trump* (2019, November 6), we learn that NAR affiliated Paula White has been:

*[a] key spiritual adviser to President Donald Trump for years, [and has] recently joined the White House staff [and] partnered with a group of other religious right activists to launch a new prayer effort aimed at getting Trump reelected in 2020. The effort, called the One Voice Prayer Movement, finds White teaming up with fellow right-wing activists such as Cindy Jacobs.*

And with whom do White and Jacobs associate?

At Religion Dispatches we learn that as Trump’s “spiritual advisor,” White also joined the White House staff to lead the “Faith & Opportunity Initiative” and that the One Voice Prayer Movement campaign “included top Dominionist leaders of the New Apostolic Reformation (NAR), such as James Goll [and] Cindy Jacobs.”

Showing their ability as influencers to insinuate themselves into positions of power, we are told in a Twitter post that these “Modern-day ‘prophets,’ [Jacobs and Goll], were at the White House today” (2019, November, 7). Further demonstrating the mindset of Trump’s “spiritual advisor,” Rachel Tabachnick is quoted as saying that “[Paula] White began 2012 with a sermon titled ‘Season of Apostolic Reformation,’ telling her congregation that they must align with this new order [since] ‘God is a theocracy, not a democracy.’ White “warned congregants to ‘get in, get out, or get run over”” (2020, November 17).

Does the NAR have future aspirations for America?

In his “Word of the Lord for 2021,” Bill Hamon, NAR prophet and close associate of Jacobs, says that “From all the prophecies from a score of prophets in America and several other nations, it was declared that it was God’s desire/choice/will for Donald Trump to be elected president in 2016, and all those prophecies came to pass.”

And even though “*the prophets missed it concerning Trump serving a second term as president of the United States, [could] it be that God was thinking about 2024?*”

How do Trump’s connections with prophets of the NAR, such as Hamon, Jacobs, White and Goll, translate into increased possibilities for a Latter Rain-influenced sacred purge?

At a Twitter post of RightWingWatch, Jacobs says that the time of separating the “sheep” from the “goats” has come. According to her, God will only put up with so much, but now he will say “enough is enough.” Like fellow NAR prophet Rick Joyner, she puts these intimations of the Judgment Day squarely in the hands of elite Christians, however, when she “*warns that Christians will rise up and possibly start a Civil War if the Equality Act becomes law*” (2019, November 12).

On p. 220 of Dr. Bridget Jacobs’ *The “Chosen Seed,”* Lead’s lineage of hands-on eschatology from the Latter Rain to the current-day prophets of the NAR is further established. For example, we are told that “*the New Apostolic Reformation’s roots in the Latter Rain are highlighted [by] André Gagné of Concordia University [who is] producing a weekly YouTube series on the Latter Rain movement’s beliefs and literature.*”

Holly Pivec and Doug Geivett, Sarah Posner, Bob DeWaay, Albert Dager and Racheal Tabachnick have all written well about the political objectives of the current-day, Latter Rain-influenced NAR apostles and prophets.  
[Dager, 1990; DeWaay, 2007; Posner, 2011; Tabachnick, 2011; Pivec and Geivett, 2014, 2018; Christerson, 2021].

However, in my opinion, all of the above fall somewhat short in describing the scope and depth of the Latter Rain legacy and the precedents for hands-on eschatology set by Jane Lead, her disciples in the Latter Rain, the Kingdom Message, and the NAR.

The place of prominence these precedents deserve has apparently not been sufficiently understood, and therefore not written about with suitable depth. This is particularly true in regards to a **literal purge through human agency.**

This blind spot does not diminish the great value of the work that has been done by others to expose Lead and her doctrinal offspring, it only withholds the full sting of the whole truth.

### **The Prophet Mike Bickle**

Bickle pastors International House of Prayer in Kansas City, Kansas. In the late 80s and early 90s he oversaw the “Kansas City Prophets,” of which the prophet Bill Hamon was a member.

Stephen Strang is the founder and chief executive of Charisma Media. In his *Mike Bickle: How God Is Using Trump for His Spiritual Purposes in This Hour* (2020, January 31), Strang recorded Bickle as saying that “*God is raising up some leaders across the earth—political leaders who are taking a stand against that radical leftist agenda.*” Bickle expands on this, letting us know that, “*Not only did He [God] raise up Trump as a defender of Christian values and religious freedom, but He also used Paula White Cain to influence Trump for the good.*”

So how could the NAR eschatology of Bickle, White’s inside track to the president’s ear, and access to political power be a volatile mix?

At Word Connect.org we get an answer in *Mike Bickle, the International House Of Prayer, (I.H.O.P) and a Violent Jesus*. We are told about Bickle's *Armageddon Campaign: The Battle of the Great Day of God Almighty* (2006).

For example, on p. 8 Bickle says, *"The real point of Revelation 14 is the carnage - the destruction of human life"* and the fact that *"blood [will come] out of the winepress [of judgment] up to the horses' bridles."*

Bickle goes on to say that when *"Jesus kills people, their blood will splash up on His garments."* *"It is gruesome,"* he admits, but *"this is not figurative"* (p. 9).

However, of greater significance for the purpose of this report is Bickle's assertion that the elite *"saints will engage in this carnal battle"* and the actions of this *"army"* will result in *"billions of men, women and children being killed"* (p. 16).

Whether or not Bickle attempts to squirm out of owning up to his own words by claiming that it is only the petitions of *"prayer warriors"* which triggers the advent of wholesale death, the point remains that death comes through and is activated by human agency. This, as we have seen above through the words of Dr. Robert J. Lifton, is something that can easily evolve into a more hands-on expression of murder for God with those willing to *"force the end."*

### **The Prophet Rick Joyner**

According to *Pastor Rick Joyner Urges American Christians to Prepare for Civil War*, "MorningStar Ministries founder and pastor, Rick Joyner," the NAR prophet and close associate of Mike Bickle of IHOP, *"claimed there was unanimous agreement [that] our last election was stolen and it was something that we can't just let go."* As a result, Joyner has *"urged"* Trump supporters and *"true disciples of Christ...to buy up arms."*

WHY? This is to be done *"in preparation for a coming civil war"* with the *"evil forces"* who he claims *"stole [the] November election from former President Donald Trump"* (Fearnow, 2021, March 16).

Significantly, in a Newsweek article by Jason Lemon we are told that *"the children of prominent pro-Trump evangelical Christian Pastor Rick Joyner are strongly opposed to his calls for a civil war."*

His daughter Anna Joyner says that *"his rhetoric will lead to violence."* She goes on to say, *"I think it's completely possible that some of my dad's followers could pick up guns and cause violence because they think they're defending the country."* Her brother Ben Joyner concurs. He told The New York Times that *"what [my] father does is morally wrong"* (Lemon, 2021, March 29).

Again, signs of the Latter Rain fixations on **taking dominion politically and executing judgment physically** should be apparent through the words of this NAR prophet and associate of Bill Hamon.

### **The Prophet Bill Hamon**

Hamon has close connections with the usual list of leading NAR prophets, such as Mike Bickle, Rick Joyner, C. Peter Wagner, James Goll and Cindy Jacobs.

At Hamon's *"Word of the Lord 2021,"* we are told that *"in the mid-90s, Prophet Cindy Jacobs prophesied that God had made Bill Hamon a five-star general in God's army of saints."* NAR prophet James W. Goll also raised Hamon to a high and mighty position of esteem and authority when, according to his *The Fourth Great Wave Has Begun!*, he states that *"Bill Hamon with Christian International has possibly activated more people into a prophetic gift than any person in Church history."*

In his *Apostles, Prophets and the Coming Moves of God*, which was endorsed by Latter Rain prophet of death, Royal Cronquist, we see that Hamon holds fast to the principles of hands-on Latter Rain eschatology (1997, March 1). For example, on p. 253 Hamon tells us that:

*'God's great end-time army is being prepared to execute God's written Judgments with Christ's victory and divine judgment decrees that have already been established in heaven. The time is set when they will be administered and executed on earth through God's saintly army. All that is destined and needed will be activated during God's restorational Army of the Lord Movement.'*

These "written Judgments" include those in Revelation 14, referenced earlier. According to Bob DeWaay's *The Roots and Fruits of the New Apostolic Reformation*, posted at Critical Issues Commentary, Jane Lead's *60 Propositions* promotes "ideas that resurfaced in 1948 in the Latter Rain movement [and] are still being promoted by a key Apostle-prophet of the New Apostolic Reformation."

DeWaay then identifies this "key Apostle-prophet" as Bill Hamon.

Hamon's ideas were also highly endorsed by the influential "church growth" expert and founding "apostle" of the NAR, C. Peter Wagner. But more significantly, according to DeWaay, is that Hamon "brought the teachings of the Latter Rain movement into the NAR." And bringing Latter Rain teachings to the NAR is by default bringing the precedents for hands-on eschatology set by Jane Lead to the NAR.

Accordingly, DeWaay goes on to let us know that the idea that "the end time church will be 'Joel's Army'" composed of "men of war" is a "Latter Rain teaching that Bill Hamon still propagates" (2007). To put this reference to "Joel's Army" in context within NAR teachings, Joel 2 states, in part, "The day of the Lord is great; it is dreadful. Who can endure it?"

On p. 327 and 378 of his *The Eternal Church* (1981), Hamon, in typical Jane Lead-inspired, Latter Rain fashion, refers to the elite Christians who will have the responsibility of establishing the rule of righteousness on earth and carrying out the Judgement Day as "the corporate Body of Christ." According to Hamon:

*'All things must [be] subdued and dominion taken over them and Christ's authority executed, his works accomplished, through the corporate body [of Christ] before He [Christ] comes back [individually] in His personal body, [because] He's coming in power and glory to be manifested as victor over all things before His literal coming.'*

Hamon explains the "work" of this corporate Christ further, telling us that it includes "whatever you read [in the Bible] about Jesus doing in the book of Revelation," which includes passages about the death and destruction of the ungodly.

Does Hamon really mean that the annihilation of the ungodly will be carried out by Christ's "corporate body" of elite followers?

According to Hamon, and like Bill Britton, Oscar Rodriguez, Earl Paulk, and Sam Fife, "whatever Christ does from now throughout eternity will be in, through and with [the] Church" (1981). This is his only slightly veiled, loaded language for "Yes, we will do all of these things for God."

In a phone conversation with Hamon on 1985, July 20, I asked if the scripture stating that "one shall be taken" means to be "taken" in death through the ministry of the elite "sons of God."

He assented, adding, "It's so revolutionary that most people can't accept it."

This is an understatement of gargantuan proportions in that "most people" are unaware of the true nature of his hands-on eschatology. He claimed that the Bible says that this corporate group of believers will *"rule and reign [and] be given a rod of iron to judge the nations."*

In a most interesting effusion of candor, Hamon then gave precedent from both Old and New Testaments for the expedient physical removal of the ungodly through human agency:

*'We go to the mercy seat to rule and reign and the judgment's executed, but what's the difference between Joshua going in and cutting the heads off of [the] Jerichoans and the saints [present-day elite believers] executing judgment? They [critics] say, 'That's [in the] Old Testament,' and I say 'What was that in the New Testament when Peter...spoke judgment?' [a reference to Ananias and Sapphira] They died! I say death is death any way you look at it. Whether you cut their heads off, whether you speak the word of judgment, however you wipe 'em out, heh, it's wipe out any way you look at it!'*

After a brief pause to catch his breath, Hamon, sounding like J. Preston Eby and Kelley Varner, attempted to reconcile this "wipe out" of irredeemables with more traditional ideals of Christian love and mercy:

*'But I say the only ones that can be in the judgment ministry are those who come to perfect love...nobody will be in judgment [of others] until you've died to self, overcome all vindictiveness and all self-righteousness and all vengeance has gotta be out of your spirit to where it's strictly you're executing God's love and God's will.'*

Redefining God's will by forcing a brutal juxtaposition of love and murder, Hamon discovers the perfect pattern of extreme but necessary action in Christ's sacrificial death:

*'Like I said, if He [God] crucified Jesus to birth the Church and bring it into existence, what is He gonna do to the ministers who are hindering [His] Church? They're gonna be crucified too if they don't get with it (personal communication, 1985).'*

On July 19, 1985 I asked a Hamon associate at Christian International in Santa Rosa Beach, Florida, about the **fate of the ungodly and the human ministry that will be responsible for their removal**. I was given the same precedent for the hands-on eschatology:

*'Dr. Hamon got one revelation, for example, [and] I recall him being in such great excitement about it, [saying that] the point is that Jesus is never, ever gonna do anything again without the Church...That's a basic answer to what you're asking me' (Personal communication, 1985).*

Indeed it is. This answer is inclusive of all of the as yet unfulfilled Biblical prophecies about the Judgment Day and the annihilation of the ungodly. Hamon's associate has stated this deep dark secret, the doctrine of the sacred purge, at the level of a principle, with the specifics omitted yet subtly implied. This not only gives the final solution an aura of special revelation or gnosis, but also, as is the case with all esoteric systems of belief, serves as a readymade safeguard against the scrutiny of critics and the uninitiated.



The following is a case in point that Hamon is still a keeper of the Latter Rain flame of hands-on eschatology.

Hamon posted a video on Facebook of his February 24 - 27, 2020 *Watchman Conference*. He said that Jesus was beginning to reveal his "*war plans and strategies to his prophets.*"

He then said that "*we [are] going to finish this job [of] making all His enemies His footstool.*" The key words here are "we," "finish" and "enemies," a hands-on eschatological order of operations to be fulfilled through human agency before Jesus is "allowed" to return.

We see that the Watchman Conference of 2020 was no passing whim. At NAR prophet Cindy Jacobs' "Generals International" website interviews with "prophetic leaders including Cindy Jacobs [and] Bishop Bill Hamon" are presented for the "Global Prophetic Summit 2021" (Jacobs, 2021).

As strange as it may seem, Hamon is still considered a prophet in the growing NAR. He remains significant through his writings and by training and collaborating with other politically active supporters of Trump and influential prophets such as Cindy Jacobs (Christerson, 2001).

By the above, it should be plain that Hamon and access to political power do not bode well for a healthy democratic American society.

### **Current-Day Denomination Churches**

I recently heard a pastor at a denominational church make several points that reminded me of the NAR.

For example, on March 6, 2022, a casual reference was made to International House of Prayer (IHOP) pastored by the NAR prophet Mike Bickle, and to Allen Hood, one of Bickle's long-time staff members. To say the least, this surprised me.

The next Sunday, on March 13, 2022, I met the leader of prayer initiatives in the same denominational church. I learned that she had previously been in a "house church" that was affiliated with Bickle's IHOP. This, again, seemed strange and out of place.

I asked if she was aware of the Latter Rain prophet Bill Britton or his seminal work of hands-on eschatology, *Jesus the Pattern Son* (1956). She cheerfully said yes. With her response, I went on to ask if she knew of George Warnock, another "founding father" of the Latter Rain who borrowed from the writings of Jane Lead in order to author *The Feast of Tabernacles* (1951). His name at first produced a puzzled look on her face. But when I mentioned the title, she smiled and said yes, she also knew of this book.

This interaction, of course, does not prove that the prayer leader is aware of and condones all of the ideas of Britton and Warnock. But it should at least raise questions about the naiveté of the leadership of this denominational church, the vulnerability of other denominational churches, and what sources of Latter Rain influence they consider consistent with their theology.

### **Latter Rain-Based Eschatology in Groups Recognized as "Cults"**

#### **The Prophet Sam Fife**

Fife was at one time a close associate of the Latter Rain prophet Bill Britton (personal communication, Britton-Boltz, 2020, August 9). He was the leader of a "cult" called The Move, aka "The

Body of Christ.” On p. 22 of his *One Corporate Man* (n.d.), Fife gives a condensed version of Latter Rain-inspired, hands-on eschatology that might tickle the ears of both “new age” esotericists and Neo-Nazis:

*‘God is going to fulfill His purpose to bring together into One, all things that are in Christ, both in the earth and in heaven, and make of all the twos One new many-membered man, who lives after the order of Melchisedec. When He has finished preparing this many-membered man, He is going to purge the earth of every other man by His Judgment Day, and there will come in a new age, and a new earth, with a new man living in a new order.’*

So how does Fife approach the question of the agency of this “purge”?

On p. 9 of his *Deeper Teachings (the meat of the word) # 34*, subtitled *The Manifestation of the Sons of God* (n.d., n.p.), we get the answer. Fife uses the same exact “Kingdom Principle” that I was told by Kingdom Message pastors Oscar Rodriguez and Mr. Osbourne, Bill Britton’s associate pastor Roy Ralph, and the NAR prophet Bill Hamon. According to Fife:

*‘Jesus is never going to do anything that He does not do through the rest of His body, any more than your head does not do anything without the rest of your body. Jesus is our Head, and He will not do anything that He does not do through His Body.’*

He elaborates on p. 10 and 11, saying that “power will be given to the Sons of God for the express purpose of [destroying] the world system.”

On p. 12 and 13 we learn that on the Judgment Day, “the winepress [will be] trodden.” But Fife extrapolates from “the winepress” will be “trodden,” to “In these verses we have a picture of the great last battle between the manifested Sons of God [and] the Satanic kingdom [of the] world system.”

On p. 15, we see that during this battle (1) “the harvest of the wicked will be reaped and cast into the winepress of God’s judgment” (2) an “angel with a sickle in his hand [will] thrust in his sickle and reap” and (3) “blood [will flow] out of the press.”

“This,” says Fife, changing metaphor to reality and placing the purge in the hands of human agency, is the “angel” that “represents the Sons of God.”

On p. 3 of *God’s School of Divine Government*, Fife, like fellow Latter Rain prophet Royal Cronquist, tells us that “God has called out a people to bring forth and manifest in this world a new governmental order, a theocratic spirit governmental order by which the world will be governed after God judges all the other governmental systems” (1974).

These quotations, again, place taking dominion politically and executing judgment in a literal purge of undesirables in the hands of human agency.

### **The Prophet “Moses” David Berg**

I had the opportunity to help counsel others out of the manipulative influence they were under in Berg’s destructive “cult” known as The Children of God, aka “The Love Family.” While doing so, I came into contact with some of his epistle-like “Mo Letters.”

In one of these letters titled *They Can’t Stop our Reign!* (1971, November, 19), Berg demonstrated the hands-on nature of his Latter Rain-based eschatology. For example, he said “We will be like a terrible army...taking over the whole earth.” We will be “the masters of all earth...before the coming of the Lord!”

He continues in a way reminiscent of Sam Fife, saying *"You are the REAPERS of Revelation 14. I don't exactly understand all this, but God can use scripture anyway he wants to, even in an application anyway he wants to."* Apart from his scatter-shot delivery, it is important to place Berg's comments in the context of the scripture he is referencing. For example, Revelation 14 states that *"the angel swung his sickle to the earth and gathered the clusters from the vine of the earth, and threw them into the great winepress of the wrath of God,"* and *"blood flowed out of the press."*

In this way, Berg establishes "the Reapers" as the human agency of the sacred purge.

### **The Prophet John Robert Stevens**

Woodrow Nichols is the author of *Experiment in End Time Apostasy: The Walk of John Robert Stevens, The History, Beliefs, and Spiritual Dynamics of a Christian Cult* (1980).

On p. 24 and 38, we learn of the influence of Latter Rain prophet William Branham on Stevens. For example, Branham said that his personal "angel" told him that "he would be able to detect diseases by vibrations in his hand," something Stevens also claimed to experience.

In addition, Nichols informs us that the Latter Rain movement provided The Walk, aka "The Church of the Living Word," with "at least 90% of their radical ideas," notably through those contained in George Warnock's *The Feast of Tabernacles* (1951), which influenced Stevens "more than any single thing."

On p. 108 Nichols recognizes the implications of the hands-on eschatology of The Walk, saying:

*'A person would not be alone if he detected literalness to the idea of bringing in the Kingdom and judging the whole world physically, [and] a lot of [Stevens'] followers take it even in a more literal way: for example, arming themselves in the belief that when the Tribulation comes, they are to literally pass judgment on the ungodly (i.e., by shooting them), [a] teaching that is so potentially dangerous [that it] needs to be dealt with seriously.'*

Foreshadowing this ministry of death, on p. 133 Stevens' *A Workshop of Intercession* is quoted. Stevens says that in the imminent *"time of violence...We're [going to be] agents in the hand of God, instruments in the hand of God."*

He continues with the following exhortation; *"you may say" that you don't "go for the violence, [but] you better go for it because this is a time of violence," it is "a time of the Sons coming forth!"*

In a phone call to Mr. Nichols on January 12, 2021, I asked if it was true that members of The Walk had collected guns to use in a literal, physical removal of those they deemed to be the ungodly. I asked Nichols this because he had warned of the possibility of members amassing arms in his paper of 1980, citing their Latter Rain-influenced, hands-on eschatology.

In his response to my question, Nichols said that Tony Cox, an ex-member and the producer of an excellent documentary titled *Vain Glory* (1986) told him something that went beyond chilling. Cox told Nichols that some of the elders of the cult said that **when they became "manifest as sons of God" they were going to "succeed where Hitler had failed"** (*Personal communication, Nichols*).

### **Conclusion or Continuation?**

This paper was completed on 6/9/22, the day of the first televised public hearings of the House Select Committee, a day on which they will begin to examine the history, nature, organization, and facilitators of the insurrection of January 6, 2021. I can only hope that the brutal attack on the Capitol and

democracy will serve as a wakeup call to the complacent, the emotionally numb, and the prevaricators who turn their backs on the truth.

Unfortunately, there is more to this story than has been presented here.

A more complete picture of the problems America is facing will become apparent in my *The Culture of the Sacred Purge Part Two: The Legacy of Western Esotericism*, in which the ideas of the 2<sup>nd</sup> century Gnostic Valentinus, the 19<sup>th</sup> century occultist Helena P. Blavatsky, and the 20<sup>th</sup> century, self-proclaimed “Christian esotericist” Alice A. Bailey are evaluated.

In doing so, the similarities of both versions of the sacred purge, and the fact that multiple points of crosstalk and mutual influence exist between them, will further shine a light on the extent of a growing, troublesome situation.

Finally, as an antidote to the threats posed by Latter Rain-inspired groups espousing hands-on dominionist and eliminationist ideologies, we should again take heed to the warnings of Dr. Robert J. Lifton. In his *“In the Lord’s Hands”: America’s Apocalyptic Mindset*, Lifton tells us to be aware of the very real possibility that the threats of impatient fanatics can turn into action. In their overeager zealotry, they may flesh out eschatological dreams to make them a reality.

In his words, they may attempt to “force the end.” He further explains by writing that “*violent actions in order to hasten the appearance of the Messiah*” can be called “*action prophecy*.”

He aptly points out that the “idea of acting immediately” to “force the end” is “increasingly taking hold in apocalyptic movements” (2003). It should be clear that the hands-on eschatology of those I have documented in this report more than enough qualify as “apocalyptic movements” espousing “action prophecy” to “force the end,” thereby inaugurating the advent of the sacred purge.

### **So where did Jane Lead get all of her Unusual Ideas?**

In Appendixes I and II below I briefly explore this question. The short answer is from the 2<sup>nd</sup> century Gnostic Valentinus. A more detailed and accurate analysis of his impact on Lead’s ideas is not within the scope of this report. However, it is clear that he functions as a distant but significant source of influence, setting precedents for:

- (1) white supremacist and antisemitic ideas
- (2) sacred sex
- (3) equating “Sophia,” a feminine addition to the triune God of traditional Christianity, with an androgenous “Lucifer,” the “light bringer” and
- (4) the perfection of becoming a “Christ” achieved through receiving disembodied, angelic spirits into one’s physical body

[DeConick, 2008; Thomassen, 2009; Korpman, 2021; Lash, 2021].

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## Appendix I

### Jane Lead and Beyond?

It is clear that Lead functions as the guiding light for the Latter Rain's hands-on eschatology of dominion and purge. Beyond this fact, it is interesting to note that four additional themes of her teaching run parallel, roughly speaking, with those of the 2<sup>nd</sup> century Gnostic Valentinus.

These four extreme doctrines would normally be considered anathema to those Evangelical Christians who owe so much to her. This is significant, in that through the Latter Rain practice of "ongoing revelation," it is possible that Lead's disciples may eventually embrace these Valentinian doctrines, whether in modified form or to a lesser degree.

These themes include

- (1) white supremacy and antisemitism based on a rejection of the “demiurge” Jehovah, his Laws, and the Jews
- (2) sacred sex based on the “sacrament” of the “Bridal Chamber”
- (3) achieving “sinless” perfection by bodily “receiving” one’s “personal angel”
- (4) a sacred purge to annihilate those who fail to attain to this state of “sinlessness” and
- (5) equating the “fallen” Sophia with a beneficent Lucifer who “saves” humanity by granting them the “gnosis” of their divine destiny, something which the “arrogant” and “repressive” Jehovah has hidden from them.

Admittedly, these concepts may seem outlandish and far beyond the pale of the ordinary, but the following quotations from primary sources should provide at least circumstantial evidence as to their emergent presence in Lead’s writings.

**Precedents for white supremacism?** In *The Ascent to the Mount of Vision* (1699), we have intimations that Lead may have had an influence on the initial doctrines of the Anglo-centric British Israelism and its later darker incarnation through the overtly racist Christian Identity movement.

Lead says that “This Nation,” meaning England, will act as a transforming “*Light and Knowledge...breaking forth [to] further increase and multiply [for the] opening of the Fountains [of] such Blessings [with which] the whole Earth should be covered.*” She tells us that “*Christ appearing in his Saints [will] proclaim to this Island, and to all Nations and Tribes of the Earth, [the] glory and dominion [of his] Christed ones.*”

This connection seems to be borne out at Lynne Gray’s website titled “Christian Israelite Church History.” The Christian Israelite Church promotes the idea that the “true” identity of the “lost tribes” of Israel are the “white,” Anglo-Saxon race.

It is stated that “*Jane Lead was before her time,*” was a “messenger sent in these latter days,” and that she “*laid a foundation stone*” which they had built on. By using “numerous publications” of this “English Prophetess” as “Divine” sources of inspiration, and considering her *Sixty Propositions* prophecy (1679) to “*bear some amazing similarities to [their own] beliefs,*” the Christian Israelite Church arrived at a Latter Rain-like position, stating that “*Christ will reign within His people.*”

**Precedents for sacred sex?** On p. 250 of her *Women, Feminism and Religion in Early Enlightenment England* (2010), Sarah Apetrei tells us about a “vision” that Jane Lead had which she later relayed to her son-in-law Richard Roach.

Lead claimed she experienced a sort of “incursion or penetration,” saying “*your Spirit came with such a force of powerful penetration into me [that] you came into me to be embodied.*” In the footnote to this excerpt, Apetrei says that “*there is a hint [of] secret practices among the Philadelphians,*” meaning Lead’s followers. In connection to this, Apetrei tells us that Lead “*advices Richard Roach to ‘be exceeding Cautious in [his] conversation.’”* This special discretion was to apply “*even with her [Lead’s] patron Baron Knyphhausen, who knew her writings well but is still described as ‘a stranger to all our Affairs.’”*

The possibility that Lead and her followers may have practiced a version of sacred sex, in a way more in tune with Valentinus-influenced esotericists, is given further circumstantial evidence in 1693 by her most notable fellow “prophetess,” Anne Bathurst.

For example, Bathurst, like the Medieval Brethren of the Free Spirit and the Gnostic Valentinus, described “union” with God in highly sexualized terms: *“We are brought into the bed-chamber of our King [where] we have our fill of love [in] the bridal chambering [of] our often ecstasies [with] such familiar sweetness, like as God and we were one.”*

**Precedents for Sophia to be equated with Lucifer?** Widely regarded as the patron goddess of the Valentinus-influenced Esoteric World, she/he is often identified as the androgenous Lucifer, the “virgin whore,” and the “bringer of light” and “secret knowledge.”

This “goddess” is said to have made a sacrificial “fall” from the heavenly realm to “save” humanity by revealing their divine destiny and sinless “perfection” through “union” with their personal “angels”. (DeConick, 2008; Thomassen, 2009; Korpman, 2021; Lash, 2021).

And as has been previously stated, this desire for divinization, regardless of its source, is a key prerequisite for an elevated moral standing which grants the right to rule and the responsibility to purge.

Interestingly, on p. 143 on p. 67, 68 and 71 of *The Revelation of Revelations: THE Seven Seals, the Seven Thunders, and the New-Jerusalem State* (1701), Lead enigmatically portrays “Sophia” like the Lucifer of the Esoteric World, one who will rise from the ashes of defeat like the Phoenix and “appear once again!” For Lead, she/he, the androgenous “Queen of all Worlds,” *“is not limited to male or female [but] may assume either according to her good pleasure.”*

In *A Communication between the Saints above, and the Saints below* (1693), Lead seems to loosen the moorings of what many would consider a traditional differentiation between good and evil, God and the Devil.

For example, again using the format of a “Q” and “A” session, Lead relays the following rhetorical interchange; *“Q. How comes Evil and Sin to be awakened, since from God All Created Beings have proceeded?”* The answer she supplies is that *“The Great and Mighty God [has] both of Light and Darkness in Himself, [both] Good and Evil, Death and Life, [all] bounded in Unity and Harmony.”*

Seeming to add to her all-embracing confusion of Good and Evil, she then says that the “saints above” are very keen on letting us know that there will be a *“Universal Restoration to fallen Angels and Spirits.”* This “Jubilee,” according to Lead, will “save All.” It will be a *“United Love-Harmony from the Highest to the Lowest degree”* of those who are *“departed [from] this Body.”*

However, according to Latter Rain participants Larry and Betty Hodges of Shofar Letters, Lead goes further in *A Revelation of the Everlasting Gospel-Message* (1697), saying that *“this full restitution includes the fallen angels, yes, even Lucifer himself.”* This is an idea prevalent in the Esoteric World, one inspired by the Valentinian notion that the heavenly Christ will be reunited with his fallen “consort,” the Lucifer-like “Sophia” (Hodges, 2008).

But what’s in a name? Certainly not essential identifying qualities and characteristics. And as far as I am aware, Lead gave no indications that she subscribed to any such beliefs that equated Sophia and Lucifer. She did, however, draw inspiration from the same streams of thought that she and Valentinus-influenced esotericists have in common. At the very least, this tends to facilitate crosstalk between those who swim together in the deep end of the same pool, whether they be from the Esoteric World or from the Jane Lead-inspired Latter Rain tradition.

**Precedents for a deifying union with spirits?** In *The Heavenly Cloud Now Breaking; The Lord Christ's Ascension-Ladder sent down, to show the way to reach the Ascension, and Glorification through Death and Resurrection* (1681), Lead writes that the "heavenly cloud" is the "cloud of witnesses," composed of literal, individual, spirits.

In *The Joining of Two Armies* (1699), Lead states that the elite will be actively "bringing heaven down upon the earth." In other words, they will bring down to earth the heavenly spirits in the "cloud of witnesses" to enter what she calls the "Bodily Vehicles" of "chosen vessels." In this way, the "Joining of Two Armies" will be what, in Lead's words quoted above, allows the "*unbodied [to] enter therefore into holy souls [who are] prepared*" to be "*made manifest in corporities*" and thereby become a "Christ."

## Appendix II

### And how are these Strange and Extreme Views Presented by the Latter Rain Descendants of Jane Lead?

The racist views of George Hawtin, the founding father of the Latter Rain, are evident. For example, on p. 31 of *Treasures of Truth*, Volume 8, "Portrait of Things to Come," Hawtin shares the "deeper truth" that "all forms of intermarriage [with] other races are strictly forbidden."

According to Hawtin, no "Christian should ever consent to such a union" or accept the "mongrel children" that it produces.

On p. 35 of *Treasures of Truth*, "Glory to Glory," Hawtin adds 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.*"

Likewise, in *Epistle 223 – 1994*, the prophet Royal Cronquist displays racist tropes, claiming that "*there is much in the Scriptures*" that speaks "*about pre-Adamic races of men.*" On p. 3 of *Heavens Declare*, Part 3, the prophet J. Preston 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 *Heavens Declare*, Eby goes on to reference white-supremacist Howard B. Rand, author of *Primogenesis*.

Do the spiritually elite of the Latter Rain think they have the right to have libertine sexual practices? Yes, some do. If one is "deified," then morality goes the way of all flesh, so to speak, and the door is opened to some form of sacred sex.

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. For example, an open-ended view on sexual partners was reported by an anonymous ex-member of The Walk. We are told that a "pastor" convinced "just about every woman" in that church into having "special kingdom relationships" with him, i.e., to have sex with him. This "pastor," we are told, abused his position of authority "just like big name" Charismatic "bishop" Earl Paulk of the "mega church in the Atlanta area."

In Tony Cox's documentary *Vain Glory*, we learn that there were reports of pastors, including Stevens, who were so "spiritually evolved" they "felt free" to have multiple sexual encounters with members of his congregation (1986).

Similarly, ambiguous statements about becoming “like the angels in heaven” who are not bound by marital restraints, and rising above God’s laws have been made by the prophets Bill Britton, David Ebaugh and Ray Prinzing. All three of these men followed the Latter Rain practice of ongoing, unfolding revelations.

This opens the door to sacred sex by way of precedents that are set and foundations that are incrementally dismantled, even if unbeknownst to themselves or their followers.

For example, on p. 8 of *The Harness of the Lord* (1961), Britton says that for “those who are brought into absolute subjection to His will, there is no Law. They are led only by His Spirit,” a state in which “all things are lawful.” Britton then concedes that “this is a dangerous realm for the undisciplined.” And how might some of Britton’s future “undisciplined” followers apply this teaching?

In *RAPTURE???* (1998), Ebaugh tells us that he began to learn the “deep things” of “present truth” after he “discovered the writings of Bill Britton.”

In *Free To Live* (1978), we are told that there is a “difference between the laws that Jesus Christ gave for Christians to follow and the laws Moses gave for Israel to follow.” He concludes that he is going to spend his “time and effort trying to keep Jesus’ simple commands to love my neighbors and watch for the coming of the Son of man.” The difference is a subtle one, but a precedent for sacred sex is made.

The teachings of Ray Prinzing were influential on the Latter Rain prophets J. Preston Eby and David Ebaugh. In *Cassette #206 - Time of Your Sojourning*, Prinzing urges that we “not allow our minds to condemn ourselves when we are led by the Holy Spirit to do things that are against the commandments of Moses.” Instead, you should “Do what you feel you should do and it will always be the will of God [since] all sin originates in the mind” (n.d.).

For this reason, “God is taking us beyond obedience” to an “inner union with His Spirit” which “sets us free” from our “bondage to outward restrictions” (Cassette # 147 – *Beyond Discipline*, n.d.).

In the teachings of all three of these prophets the distant call of the 2<sup>nd</sup> century Gnostic Valentinus and his “sacrament” of the “Bridal Chamber” can be faintly heard. Ironically, this call was also heard by Aleister Crowley, the notorious 20<sup>th</sup> century occultist, Satanist and student of Valentinus, who in his *The Book of the Law* wrote, “Do what thou wilt” (1904).

And what of the fuzzy lines with which some of Lead’s disciples paint evil?

In Bill Britton’s *Lucifer: The Shining One* (n.d.), we are told that Satan is a “created being with a definite purpose,” that of the “**PERFECTING OF THE SAINTS!**” He, then, is to be praised, since he is an “**INSTRUMENT in the hands of God**” for “constructing a temple” through which the “corporate Christ” composed of disembodied spirits in the angelic “cloud of witnesses” will “manifest Himself throughout the ages of eternity.”

On p. 20 of Wesley A. Swift’s *The Patterns of Judgment* (1965, January 9), the lines between God, man, and Lucifer are blurred when we are told that in the “restoration of ALL things [even] Lucifer and his hosts will worship at your feet.”

On p. 9 of *The Heavenly Light* (1965, December 19), Swift truly baffles and raises eyebrows when he says that “Enoch recorded [the] Mystery of Law” that aligns “Saturn and Jupiter,” “one of Satanic power, and one of Divine power [which will] come together in conjunction.”

On p. 12 and 13 of *Heavens Declare*, Part 20 SCORPIO-THE SCORPION, Eby says that "Lucifer," meaning "the light-bringer," is "the Latin equivalent of the Greek word PHOSPHOROS" which, according to him, "is used as a title for Christ."

Eby says Jesus made this clear "when He called Himself the PHOSPHOROS or LUCIFER." Eby then states, with an air of triumph, that when "this truth" about Lucifer is "revealed," there "WILL BE NO DEVIL ANYMORE!"

On p. 9 and 10 of *Heavens Declare*, Part 17 SCORPIO-THE SCORPION, Eby tells 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." This, he says, is due to the fact that "the two hands of God represent two aspects of God" who works "through both POSITIVE and NEGATIVE forces."

Again, this sort of idea is commonplace in the Valentinus-influenced Esoteric World. Sounding like Jane Lead, Ray Prinzing tells us in Cassette # 32 – *Sufficient the Evil*, that "God is the source of ALL evil."

**Perfection through virtual possession**, a la Valentinus and Jane Lead, is promoted in Cronquist's *Epistle 236* – 1995. He says, basically quoting Jane Lead, that "You have kept on asking whereby you might be made perfect." The answer he gives is plain; "We, [the] cloud of witnesses...will take up Our abode and tabernacle within you." In other words, they will enter your body and take control of you, making you "perfect."

Cronquist's "Jesus" then assures us that "only then will We be glorified."

Again, seeming to quote Lead, in *Epistle 217* – 1992 Jesus-through-Cronquist says, "Presently, there are not enough...saints pressing for perfection [on] the earth [who] I can qualify for being My Bride/Overcomers/Brethren/Sons." Therefore, "I will have to take out of My Cloud of Witnesses those spirits [of] Just men made perfect...causing them to descend [and] receive their glorified bodies, whereby I can complete My Bride/Sons number."

In other words, Cronquist via Lead is touting a symbiotic "perfection" for both the disembodied "saints in the heavenlies" and the "saints on earth," what Lead and her disciple Bill Britton call "God's Two Armies," and what Sam Fife calls "making of all twos One man" for the "new age" which has been "purged" of all other men.

In this way, the disciples of the sacred purge, following Valentinus, say in effect, deify or die.

In *Heavens Declare*, Part 13 Eby echoes this concept, saying that "without us [the] GREAT A CLOUD OF WITNESSES [cannot] be made perfect." It is only "THROUGH US," he continues, that they, the "departed spirits [from] beyond the veil," will symbiotically "receive the promise" of becoming perfected "manifest sons of God."

In other words, we both come into "completion" with the help of each other.

On p. 7, 9, 10, and 11, with the aplomb of any self-described Esotericist, Eby declares that "THIS IS THE DAWNING OF THE AGE OF AQUARIUS" in which "every saint of God [should] seek [to] become [God's] CHANNLED LIFE." This "channeling" will allow the heavenly "New Jerusalem composed of MANY [to] descend upon Mount Zion [which is] his corporate Body [on earth]."

So how will individuals behave if they believe they have literally become morally perfected by spirits inhabiting their bodies?

What effect will it have on the administration of a sacred purge if people believe that angelic spirits are, will be, or should be “tabernacling” within their “bodily vehicles”?

These questions are better suited for psychologists. However, I can assume that those who gain the split-personality of both self and angelic spirit might feel enabled to **commit murder for God without any guilt** for their actions. For them, “the devil made me do it” might morph into “the spirit within me made me do it.”