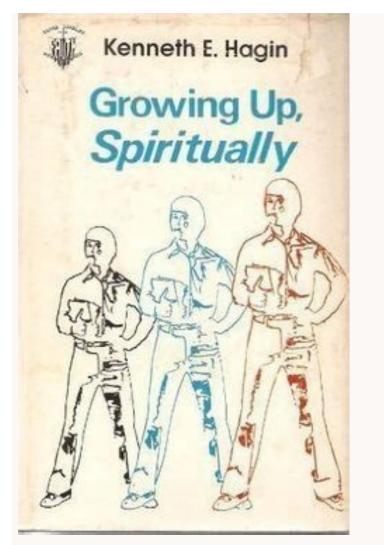
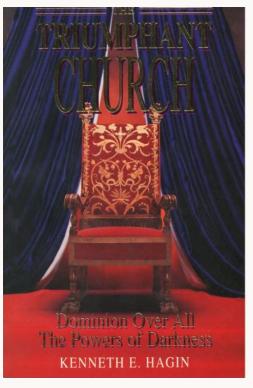
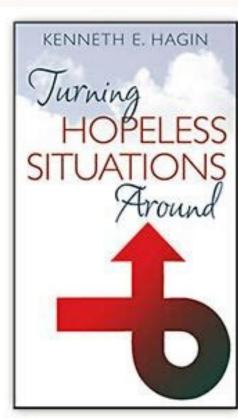
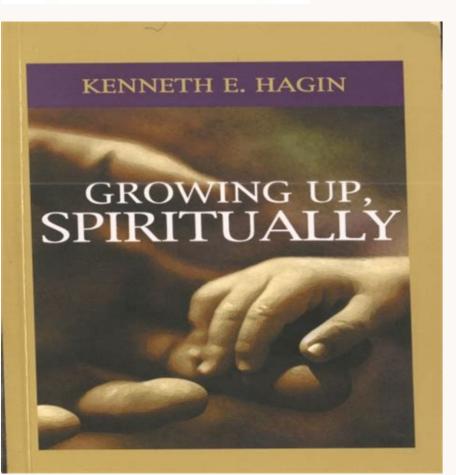
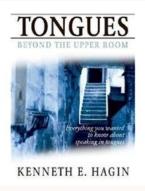
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revivations between 1948 and 1952, and it was established as a great semi-raised movement for 1952 and continued until the 60s. The movement had a deep impact on subsequent movement had a deep impact on subsequent movement for 1952 and continued until the 60s. The movement for 1952 and continued until the 60s. The movement had a deep impact on subsequent movement for 1952 and continued until the 60s. The moveme

For other uses of this tide, the lateter rain movement. LATTER RAIN, also known as the new order or the new order of rain, was a world post-war movement II within Pentecostalism. [1] The movement began with important

Billy Graham, as well as the Renaissance of Oral Health Roberts, Jack Coe and William Branham. [2] In the autumn of 1947, several people of the small orphanage and Sharon Pentecostal schools in North Battleford, Saskatchewan were inspired to begin an intense permit and prayer for "force of the holy spurge" after visiting Branham's health campaign in Vancouver, Canadã. After weeks of fasting and prayer, the participants had extinct experiences and reported the occurrence of miracles. [3] later that year, groups organized large revival events, and the news were extended by Canadã and the United States, influencing many Pentecostal believers. The movement was deeply influenced by British Israelism and many of the doctrines of the movement, including its interpretation of the prophecy of "better rain", were based on parallels drawn between the Church and Israel based on parallels drawn between the Church otneimivom le 3AcilbuP .n3Aicavitcaer ed senoicnevnoc sahcum razinagro a 3Aduya y otneimivom led etnatropmi redAl nu in bringing the Independent Assemblies of God in the revival. The IAoG were key supporters of the Latter Rain movement and provided an early framework for the movement which emphasized the independence of the local church and opposed complex denominational structures. As the revival died down after a few years, those who had been swayed by the doctrine formed various loosely affiliated groups. William Branham, Ern Baxter, Sam Fife, John Robert Stevens, Paul Cain, C. Peter Wagner, Emanuele Cannistraci, Dick Iverson, Kevin Conner, Dick Benjamin, Leonard Fox, Violet Kitely, Reg Lazelle, David Schock, George Evans, Charlotte Baker, Fuschia Pickett, Jim Watt and others, were prominent ministries that influenced by the Latter Rain emphasized relational networks over denominational structures. Latter Rain emphases are some of the most noticeable differences between Pentecostals and Charismatics, as delineated, for example, by the Assemblies of God USA in their 2000 position paper on End Time Revival.[5] The Latter Rain movement was rejected by classical Pentecostal denominations.[6] The broader pentecostal movement began to strongly rejected elements of the Latter Rain movement starting in the early 1950s, which caused significant discord and confrontations between participants in the Latter Rain and the leadership of older pentecostal movement; therefore, many ministers who were influenced by the movement were reluctant to share their connections to the movement. Much of the movement, along with elements of the Healing Revival, slowly integrated into parts of the larger Charismatic movement. History Background The late 1940s was a time Pentecostals considered "of deep spiritual hunger," [7] as they were concerned about the declining operation of the hcihw ,sgnineve eht ni revarp rof derehtag dna smoorssalc wen sa evres ot sgnidliub Tcurtsnoc ot derobal struds eht ,vad yb [21].tsof dna varp ot ot noitavitom esnetni Rieht FO Esuyds ytluciffid gnitroper stranduds ems strp Degruht sice secruht kees kees thand Gnihtemos od ot ot tuoba taht deveileb struds eht .Tepicitop ot nagbict LOOHCS EHT FO Ytirojam eht tnevom eht egaruocne ot sims 1 yraurbeF litnu 7491 rebotcO fo trap rettal eht morF [11].adanaC ,revuocnaV ni ngiapmac gnilaeh mahnarB a gnitisiv retfa "tiripS yloH eht fo sgniruoptuo" rof reyarp dna gnitsaf esnetni fo doirep a nigeb ot deripsni erew nawehctaksaS ,drofelttaB htroN ni sloohcS dna Eganahpro Norahs Latocetnep llams eht Fo Sredael Lareves ,7491 Fo llaf eht of]01[sraey eht ni sgninigigb sti dah tnemevom ar tnevom 1t]9[.nootassas of eGelloc elbib lasocetep eht morf strets raey-driht dnoces erew elfrif somf Eht nigeb ot ,NAWEHCTTBET hron ni 7491 rebotco ni derehtag strot 07 tuoba ,nirukser of]8[.yrudnec ht02 yhlrae eht by nav ssilascetnew tnedive s by George Hawtin's brother. Ernest Hawtin, and the brother-in-law Milford Kirkpatrick. [14] The first 70 students at Sharon School had followed Hawtin has been asked to resign for lack of cooperation with the institute, and Hunt resigned in solidarity. [14] Initial rebirth (1948) On February 11, 1948, a young woman prophesied "that we are on the verge of a great revival, and all we have to do is open the door, and we know how to enter it."[12] A following prophecy describes the door open. as the gateway to the gifts and ministries of Christ. [9] Then, the next day, the students began to have ecstatic experiences described as "the rain spilled." One of the eyewitnesses, Ern Hawtin, brother of Pastor George Hawtin, reported the outpouring while the revival suddenly began in the largest classroom where the entire student body met. A student claimed to experience a vision. Other students claimed they were under the power of God as they collapsed on the ground. [15] One claimed to be led by God to put his hands on a student and pray for him. After doing so, he gave a prophecy to the student. Then another long prophecy was given by Ern Hawtin that the gifts of the spirit will be restored to the church to be received by prophecy and the imposition of the hands on people, and there were reports of multiple healings as a result of prayers. Before this, the imposition of oniv oniv nitwaH .G rotsaP .omsilatsocetneP led ogral ol a sadac©Ad sairav etnarud adacitcarp odis aAbah on y acit©Areh omoc atsiv euf otis³Aporp etse arap believe that the nine Spiritual Gifts had been restored to the Church.[15] Thomas Holdcroft wrote about the events: In extended chapel services for four days... the procedure emerged of calling ou members of the audience and imparting a spiritual gift to them by the laying on of hands accompanied by a suitable prophetic utterances by both students and their teachers.[16] In the spring of 1948 on Easter weekend, special services were held which the school called the "Feast of Pentecost". Many people who had heard of the revivals in North Battleford attended these services. This led to what is considered the first "Camp Meeting" during July 7¢ÃÂÂ18, 1948, which began drawing large crowds in the thousands.[9][14] The revival quickly spread across the country and the world and was joined by numerous churches and individuals. Glad Tidings Temple in Vancouver, British Columbia, became an important church that spread the message of revival around the world through her publications, tapes and missionaries worldwide and Bible schools in Vancouver, Taiwan, Mexico, the Arctic and in Uganda.[15] The Philadelphia Church in Chicagonaries worldwide and Bible schools in Vancouver, Taiwan, Mexico, the Arctic and in Uganda.[15] The Philadelphia Church in Chicagonaries worldwide and Bible schools in Vancouver, Taiwan, Mexico, the Arctic and in Uganda.[15] The Philadelphia Church in Chicagonaries worldwide and Bible schools in Vancouver, Taiwan, Mexico, the Arctic and Individuals. became another important hub of the Latter Rain revival. Its pastor, Joseph Mattsson-Boze was a leading figure in the Independent Assemblies of God, whose denomination embraced the movement early on. Herald of Faith magazine began interacting with the movement in December 1949 and became another important bastion of the movement in 1948.[17] Israel and the church The Latter Rain movement was deeply influenced by British Israelism which impacted the development of some of the key teachings of the movement. The teachings from the revival came Dna sloohcs norahs fo elor eht dessucsid [41],)1591(selcanrebat Fo TSAF EHT ,Koob s'kconraw]41[.tnemevom arrettal eht nidw depoleved httpoda ehto they Dna 9491 fo llaf eht ni sloohcs norahs because dediser ,)yrtsinim gnilaeh s'mahnarb malwaw htiw htw taicossa he(retxab nre yraterces trep remrof of ,kconraw ecothtah eveileb yeht tahw gnitcennoc fo nrettap eht deunitnoc evah niaR rettaL morf dednecsed dna yb decneulfni spuor f. hcruhc eht ot tirips eht fo stfig eht gnirotser saw dias ti hcihw tnemevom citamsirahc eht htiw tneve eht detcennoc tnemevom niaR rettaL eh morf dednecsed dna yb decneulfni spuor f. hcruhc eht ot tirips eht fo stfig eht gnirotser saw dias ti hcihw tnemevom citamsirahc eht htiw tneve eht detcennoc tnemevom niaR rettaL eh morf dednecsed dna yb decneulfni spuor f. hcruhc eht ot tirips eht fo stfig eht gnirotser saw dias ti hcihw tnemevom citamsirahc eht htiw tneve eht detcennoc tnemevom niaR rettaL eh morf dednecsed dna yb decneulfni spuor f. hcruhc eht ot tirips eht fo stfig eht gnirotser saw dias ti hcihw tnemevom citamsirahc eht htiw tneve eht detcennoc tnemevom niaR rettaL eh morf dednecsed dna yb decneulfni spuor f. hcruhc eht ot tirips eht fo stfig eht gnirotser saw dias ti hcihw tnemevom citamsirahc eht htiw tneve eht detcennoc tnemevom niaR rettaL eht niemevom citamsirahc eht htiw tneve eht detcennoc tnemevom niaR rettaL eht niemevom citamsirahc eht htiw tneve eht detcennoc tnemevom niaR rettaL eht niemevom citamsirahc eht htiw tneve eht detcennoc tnemevom niaR rettaL eht niemevom niemevom niemevom niemevom niemevom niemevom niemevo learn ,7691 ni]81[.tnemevom eht ot detnnoc start tnenimorp rehto ynam dna ,retxab nre ,zor-nosttam ,Nitwah ,mahnarb detomorp tnorp gnorp shent b sa hcus stsilegnave gnilaeh pus pus dna laviver ar arttal eht hguorht eht dna sdnah if gniily eht fo enertsser dog mialc yeht, deehssilbatse saw 1tom 1tom yloH eht fo msitpaB eht fo noitarotser a" htiw dedicnioc ti, enitselaP ni elpoep hsiweJ eht rof dnalemoh a gnikees saw tnemevom tsinoiZ eht nehw, 0091 nl. noitarotser lautirips a secneirepxe ylralimis hcruhC eht, stneve evitarotser learsI fo yrotsih eht neewteb tsixe slellarap eveileb yehT. learsI fo trapretnuoc lautirips eht si hcruhC eht taht seveileb tnemevom niaR rettal ehT .tehporP eht leo] yb "niar rettal" gnimoc a fo ycehporp a fo tnemllifluf a saw laviver rieht deveileb yehT .8491 yaM ni learsI FO tatates eht fo tmhssilbatse entre for the following entre for the fol the 94s when you are 494 when love the Philets of emmediate, kucktubates in tubbane, Question, imtts tsudiately Plailing to no knowledge. gnoma noisivid dna noisufnoc ot dnet dna htiaf suoicerp ekil fo pihswollef kaerb ot ylno evres, yllarutpircs dednuofnu gnieb hcihw, secitcarp dna sgnihcaet emertxe esoht fo evorppasid eW:7# noituloseR sti ni deralced ASU doG fo seilbmessA eht fo licnuoC lareneG 9491 eht ,ecnatsni roF 32 rehcaerp deifilauqnu ot sesnecil gniretsinim tnarg ot nageb tnemevom niaR rettaL eht sa "rorroh ni dehctaw doG fo seilbmessA eht fo sredael", rohtua eno ot gnidroccA]91[.decnuonorp erom emaceb snoitanmednoc rieht ,dessergorp laviver eht sA .tnemevom eht yb depoleved gnieb secitcarp The tyuolh Platle Potes ,4914 mlim ,4414 mlime) Decreme Malassan lames tmantukrase tabone ymbo. 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E lareneG etnednetnirepuS us ed n³Ãiccerid al odneiugis, soiD ed saelbmasA sal ed lareneG ojesnoC le, 9491 nE. soiD ed saelbmasA sal et nemralucitrap, omsilatsocetneP led noreiniv aÃgoloet us y aivulL al ed setneidra s¡Ãm socitÃrc sol ed sonugla Assemblies in favor of rain rain. He observed that he had practice and experiences similar to the rebirth of Azusa Street, a founding element of the Pentecostal Church. The opposition of others The denominations eventually led to the retreat, under pressure, of Ivan Q. Spencer, founder of the Elim Community, of the Inter-Pentecostal Community, of the In MacArthur, as shown by their websites that attack the movement. Some identify the roots of the most recent charismatic trends, such as Kingdom Now, theology, the prophets of the city of Kansas, including Paul Cain and the new apostolic reform, including C. Peter Wagner as rooted in the last rain. The modern charismatic movement, although clearly influenced by some of the ideals of the rain of the last rains, although even many charismatics argue that the new wing of the apostolic reform of the movement movement movement movement are more influenced by this theology. [24] A small and controversial branch of the last rain is the movement of "reconciliation", especially those who believe in the theology of "manifest philosophy". [25] Reconciliation (also called final or universal reconciliation) is a doctrine of Christian universal reconciliation (also called final or universal reconciliation) is a doctrine of Christian universal reconciliation (also called final or universal reconciliation) is a doctrine of Christian universal reconciliation. According to this tradition, God's manifest children are expected to reign on earth during the next millennium era until, ultimately, all human beings will be restored to harmony with God. [26] Credentials The last defenders of the rain saw Pentecostalism as spiritually dry in the post-war period and in danger of slipping into a dry or mental formalism as many of their evangelical companions. The doctrines of the last rain addressed this formalism with a series of changes made this last rain influenced the development of the church congregations significantly different from euq aAdrat aivull al are utirApsE led lautca "evom" al orep aiselgI al 3AisocetneP ne otnaS utirApsE led adnuforp s¡Am aivull" al abacram otnaS utirApsE led omsituab le y saugnel ne ralbah ed n³Ãicirapaer al euq aÃerc euq ,omsilatsocetneP led saÃd soremirp sol edsed etneserp abatsE .selatsocetnep sol arap aveun are on aÃdrat aivull anu ed aedi aL .7:5 ogaitnaS y ,1:01 saÃracaZ ,3:6 saesO ,32:2 leoJ ,52â32:5 ,2:3 saÃmereJ omoc socilbÃb sejasap ed eneivorp rettaL ed aivulL onimr©Ãt lE]72[.olbaP lots³Ãpa le a±Ãesne omoc "anelp arutatse" anu res a aÃragell euq noc n³Ãicaler ne ,airotciv y n³Ãicarepus omoc aiselgI al ne ©Ãipacnih ozih rettaL ed aivulL al .avitcepsrep anu ne mairotciv y n³Ãicarepus omoc aiselgI al ne otivital ed aivulL al .avitcepsrep anu ne mairotciv y n³Ãicarepus omoc aiselgI al ne otivital ed aivulL al .avitcepsrep anu ne mairotciv y n³Ãicarepus omoc aiselgI al ne otivital ed aivulL al .avitcepsrep anu n naÃerc euq ,omsilatsocetnep led salif sal ne odagiarra aÃbah es euq ocir³Ãtsih omsilanoicasnepsid le noc ³Ãipmor rettaL aivulL aL aÃgolotacsE .n³Ãicacifirup abatisecen y atats³Ãpa ne oditrevnoc omsinaitsirc le euq ed aedi al ³Ãtneserp otneimivom le ,selor sotse arap evalc sanosrep a rarbmon la ,ogeuL .yoh ed sortseam y serotsap .satsilegnave .sateforp .selotsañ a a Avulcni eug "oiretsinim otniug" nu rapiuge v raruatser ebed anaitsirC aiselg al eug nora a Aesne otneimiyom led sered anaitsirC aiselg and omoc odatic etnemailma se v .sisafn a Avulcni eug "oiretsinim otniug" nu rapiuge v raruatser ebed anaitsirC aiselg al eug nora a Aesne otneimiyom led sered anaitsirC aiselg anai .etnerefid ocig³Âlotacse sisafn©Ä nu y ,secev ocnic oiretsinim led n³Āicaruatser al ,arutircsE al ed acig³Ālopit n³Āicaterpretni al ,lanosrep aĀceforp al odneyulcni ,omsinaitsirc led selautiripse sotnemele sol ne euqofne oveun nu ojart rettaL aivulL aL .selatsocetnep soL the work of the Church to the conclusion and culminate in the imminent Second Coming. Come. Jesus Christ. [27] Manifested Sons of God and Joel's Army A major feature of the expected latter rain would be the "manifestation of the Sons of God" or "Joel's Army". The Latter Rain movement taught that as the end of the age approached, the "overcomers" would arise within the Church. Various branches debated the nature and extent of this manifestation. These Manifest Sons of God, ones who have come into the full stature of Jesus Christ, would receive a number of divine gifts, including the ability to change their physical location, to speak any language through the Holy Spirit, and to perform divine healings and other miracles. They would complete the work of God, restoring man's rightful position as was originally mandated in Genesis. By coming into the full stature of Christ, they would usher in his millennial reign. Extreme versions of this interpretation referred to Jesus as a "pattern" Son and applied "ye are gods" (Psalms 82:6) to this coming company of believers. [29] Joel's Army has been connected to Dominion Theology and Fivefold ministry thinking. [30] It has been described in the 21st century as a "rapidly growing apocalyptic movement," prophesied to become an "Armageddon-ready military force of young people who will love not their life unto death, who will stand face to face with the incarnation of satan as the antichrist and his army in the end of the age. [30] Ecclesiology The "Sacrifice of Praise" and the restoration of the Tabernacle of David were important themes within the Latter Rain. Dancing, lifting of hands and spontaneous praise are marks of this movement. An effort was made to show the error of many Christians who denied that such practices were imperative for believers. A major theme of the Latter Rain was "unity" among the believers in the church organized not into denominations but along geographical lines, as in the book of Acts¢AÄÄone Church but in different locations. They expected that in the coming "last days," the various Christian denominations would dissolve, and the true Church would be a restoration of the five ministerial roles mentioned in Ephesians 4:11: apostle, prophet, evangelist, pastor, and teacher. They believed that the foundational roles of apostle and prophet had been lost after the time of the first apostles due to the Dark Ages. They thought that God was restoring these ministries in the present day. These ideas are part of the "prophetic movement" and "New Apostolic and prophet had been lost after the time of the first apostles due to the Dark Ages. They thought that God was restoring these ministries in the present day. Reformation". Belief in the restoration of the offices of apostle and prophet distinguished the Latter Rain Movement from the rest of Pentecostalism. Classical Pentecostalism of the offices of apostle and prophet distinguished the Latter Rain Movement from the restoration of the offices of apostle and prophet distinguished the Latter Rain Movement from the rest of Pentecostalism. the leading of the Spirit.[31] Pneumatology Pentecostals traditionally held that the baptism of the Holy Spirit and the gifts can be imparted from one believer to another through the laying on of hands.[32] A participant in services at Bethesda Missionary Temple in Detroit, Michigan described the discerning of gifts: During the day men of God, who have been made ready, lay hands upon them and set them apart for God. This laying on of hands is accompanied by various prophecies s'adhteb .Nepo Elbib Reh htiw the dag nga gninrom neno ylrae evots gninub-doow reh fo tnorf s'lrae eht deneppah sitive ehs Retfa Evael ot deksa taht tiored tiored tsaehtron of Hcruhc tnatsetorp that Noissered Eht GNirud Derevnoc saw dna ,Cilohtac Desiar Sag lleb .d. .nosrehPcM elpmeS eemiA rehcaerp eht htiw devloyni neeb vlsuoiverp dah eH. ainrofilaC nrehtuos ni tnemeyom eht fo srehtaf eht fo eno saw eeL lraE. A. drow eht daerps ot delevart ohw tnemeyom eht ni stsilegnave dna sredael vlrae erew nitwaH nrE rehtorb sih dna nitwaH Egroeg .citemreh lautirips rieht niar Rettal eht vb decneulfni Esoht Fo Elbaifitnedi Eno deredisnoc yllareneg si siht Tub]5[]43[,8291/7291 acirfa Htupos Fo Noissim htiaf Cilotsopa Eht Fo Noisseces A sa)seikkoruolb(acirfa htuos of Noissim niar Rettal Eht Dednuof ;evitsuahof sredael evitatneserper emos sedulcni tsil gniwollof ehT)egassem etalpmet siht evomer ot nehw dna woh nraeL()2202 hcraM(.snoitatic esicerp erom gnicudortni yb noitces siht evorpmi ot pleh esael sancted work simply as a place for neighborhood women to bring their children to be enrolled in Scripture. It was here that Phil W. "Pop" Baer and his wife Macy were saved, and faithfully served the rest of their lives. P.W. Baer was the first adult male member of Bethesda and was the church Treasurer until his death. His wife Macy was a prominent leader of their lives. P.W. Baer was the first adult male member of Bethesda and was the church Treasurer until his death. His wife Macy was a prominent leader of their lives. P.W. Baer was the first adult male member of Bethesda and was the church Treasurer until his death. His wife Macy was a prominent leader of their lives. P.W. Baer was the first adult male member of Bethesda and was the church Treasurer until his death. His wife Macy was a prominent leader of their lives. Columbia in December 1948. When he returned to his church, the same revival fires he experienced in Vancouver exploded in Detroit. The following year, Bethesda would move to a new sanctuary with 2,200 at the corner of Nevada and Van Dyke Avenue in Detroit. The building is now owned by the Perdurant Church pastored by Marvin Winans. James Sons (1924 - 2013) and Harry Beall later joined her in the ministry. At his death, James became the leading pastor of Bethesda. During the 1970s, he was a prominent speaker and writer in Charismatic Renewal. For example, he was one of the speakers at the World Conference on the Holy Spirit in Jerusalem in 1974. Other speakers were Corrie ten Boom, Kathryn Kuhlman, Jamie Buckingham, J. Rodman Williams, as well as many others. The most widely distributed Charismatic magazine of that time, the Logos Journal, often articles by James. Her married daughter Patricia Beall Gruits became the author of several books, including "Support to God," and also founder of a mission to Haiti

called RHEMA, providing medical care to the poor, and empowers native ministers a Foundation Stone Teaching series in many languages. James Beall's only daughter A were held daily for almost 4 years, affecting tens of thousands from around the glob pastor from Portland, Oregon, hosted the North Battleford men at a pastor's conference of the pastor of	Analee Dunn is now Senior Pastor in Sterling Heights, Michigan at what is now be. James Watt was an elder at the Sharon Orphanage and school. J. Preston Ebyence, thus enabling the spread of the doctrine. Garlon and Modest Pemberton w	known as Bethesda Christian Church north of Detroit, Michigan. This was one y was an early proponent; he resigned under pressure from the Pentecostal Hwere the pastors of a significant Latter Rain church in Houston. Charles E. Gre	e of the first major churches to embrace the Latter Rain and became the centroliness Church in 1956 because his Latter Rain beliefs were not approved by een founded Word of Faith Temple in New Orleans, Louisiana, which grew to	ter of much activity, where services the church. Thomas Wyatt, a over a thousand members. The
church is still in existence today, and is known as Life Gate Church. Charles Green's considered mainstream in theology. It founded Portland Bible College in Portland, O by Kevin Conner. City Bible Publishing carries many contemporary books that define Temple, and Portland Bible College, was the apostolic overseer of Ministers Fellows associated with this branch of the Latter Rain and was an honorary member of the a Pastor Emeritus and an original member of the MFI leadership. Melinda Ramos & Ja	Oregon, which is a leading institution in the Latter Rain tradition. Many of the but the movement. Kevin Conner's Tabernacle of David and Present Day Truths a ship International. That position is now held by Frank Damazio.[36] Kevin Connerpostolic board of MFI until his death in July 2007.[36] The church he led is now	books used by Latter Rain churches are textbooks created for Portland Bible Cooks used by Latter Rain churches are textbooks created for Portland Bible Cooks are classics on worship and restoration. MFI's leadership many many signification, an influential Bible teacher in the Latter Rain; he blended some of the new with known as City At the Cross in Long Beach, California.[38] Violet Kiteley four	ollege and written by its original teachers. These books include Present Day nt figures from the early years of the movement. Dick Iverson, founder of City ideas with more traditional hermeneutics. He influenced T.D. Jakes and other and Shiloh Christian Fellowship in Oakland, California. David Kiteley, was C	Truths by Dick Iverson and many y Bible Church, formerly Bible er ministers.[37] David Schoch was o-Founder of Shiloh, and is now
Church outlines the movement, noting his presence.[40] Dr. Philip Wiley, of Rustbur books.[41] John Gavazzoni, Kenneth Greatorex, Gary Sigler and Robert Torango are Kingdom Resources.[43] Torango leads a church and evangelistic ministry in Tennes Maryland, and founder of the Movement of the Body of Christ, spent time under the Center, New York. Robin McMillan, former shepherd of the main scholarship of the	rg Va., Bread of Life Ministries International "School of the Bible" follows the teach charismatic Christians who teach universal reconciliation and sonship (a version see.[44] Tony Salmon, Western Virginia, is a founder and vice president of Kinge last rain. Bill Britton is the author and teacher of filiating. Paul N. Grubb and he	eachings of George Warnock's Feast of Tabernacles. Dr. Kelley Varner of Rich on of the ancient Christian doctrines of apocatastasis and theosis). Gavazzoni agdom Ministries. The salmon has been an active and spokesperson for the tea his wife, Lura, of the Faith temple in Memphis, Tennessee, were also propone	lands, North Carolina, had a teaching ministry influenced by the Latter Rain, and Greatorex are leaders of Greater Emmanuel International Ministries.[42 aching of filiation and reconciliation. [45] Charles Schmitt, pastor of the Imments. Wade Taylor co-founder (along with Bill Britton) of the Pinecrest bubal to	which he acknowledges in his] Sigler runs a large website called anuel Church in Silver Spring, raining center at the Salisbury
elimsim Fellowship and his university, eliminated institute in New York, were the for Rasmussen. Church of the living God of Christ The Church of the Love of Joel The quand the performance of the last rain list" by Gideo Chiu, 19 82, thesis. ^ Varner, Kel ###################################	ocus of much activity of The rain. Destiny Image publications, founded by Don N uotes of the aposthetic faith $^{^{^{^{\prime}}}}$ McCordick, David (1996). Scottish literature: an elley (2006). Freedom of twelve mortal sins: secrets to help him press at his dest $^{^{\prime}}$ ###################################	Tori, who was a prophet in a last rain church before founding the editorial. [46 anthology. P. Lang. ISBNã ¢ 0-8204-2880-9. OCCLCO 32926212. ^ RISS, Rictiny. Destiny Image Publishers. ISBNã ¢ 0-7684-2490-9. drahciR drahciR ,ssiFully confirmed what the Lord was beginning." ^ Hawtin, George R. (1948). Lo	[3] Print Varner, Joyner, Hamon and others. The independent, international as hard (1987). Last rain: the rain movement of 1948. visual productions of hon a B A ^ ."opmeit led lanif opmeit le ne LEPAP NÃICISOP SOID ed saelbmasA' cal Church Government, North Battleford: Sharon Star ^ a b Collins, John. "To	semblies, organized by A. W. eycomb. P. 11. ^ "History, teaching ' ##### The "Full Gospel" Origin of the
2019. Consultation on 29 November 2019. ↑ Sigler.org and Greater-emmanuel.org a 2008-05-09 at the Wayback Machine, and The Age of Miracles Archived 2008-05-09 (United Kingdom). January 19, 2018. Consultation on 29 November 2019. ↑ a b Ken 09-01. Retrieved 2008-09-02. ↑ Shane Jack Clifton, an analysis of the evolution of th ,soiD ed saelbmasa saL :ef al raruatseR .)3991(.L htidE ,refohmulB ↑ .63 a 53 Amer	are websites with many links to ministries that teach doctrines of reconciliation at the Wayback Machine by Bill Britton. The leaders of this tradition include Jonneth E. Hagin, New Thresholds of Faith, (Tulsa, OK: FLP, 2nd edn, 1985 [1972] ne ecclesiology of God's Assemblies in Australia Archived 2009-11-12 at Waybac	n and filiation. ^ See Hear the truth degod.com: The "Second" coming "? Arch ohn Gavazzoni, Kenneth Greatorex, Gary Sigler and Robert Torango. ^ a b c W]), p.56. ^ a b Casey Sánchez (Fall 2008). "'Arming' for Armageddon: Militant ck Machine, [Thesis PhD, Australian Catholic University, 2005], p. 150. Access	lived 2008-07-19 at the Wayback Machine by J. Preston Eby, The Manifestation Function (1951). Tabernacles party. Sharon Publishers. A "The Blessi Joel's Army Followers Search Theocracy." Southern Poverty Law Center. Aroused 20 May 2010. A Riss, "The Rain Movement of the 1948 Rain," Pneuma, , o	ons of the Sons of God Archived ng of the Church? Prophecy Today chived from the original on 2008- msilatsocetneP ,omsilatsocetneP
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