

Could the Hierarchy Be Externalizing? Are They Walking Among Us?

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CITATION

Sangwa S. (2025). Could the Hierarchy Be Externalizing? Are They Walking Among Us? Open Journal of Stigmatized Knowledge & Suppressed Discourses (OJ-SKSD). Vol 01. Issue 01. Open Christian Press.

DOI: <https://doi.org/10.5281/zenodo.17008563>

ARTICLE INFO

Received: 30 August 2025

Accepted: 30 August 2025

Category: Critical Commentary

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Open Journal of Stigmatized Knowledge & Suppressed Discourses (OJ-SKSD) is published by Open Christian Press.

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PUBLISHER INFO

Open Christian Press—the publishing arm of Open Christian University—is produced in partnership with the Center for Faith and Work.

Abstract: The article "*Could the Hierarchy Be Externalizing? Are They Walking Among Us?*" delves into the current spiritual and geopolitical climate, emphasizing the growing lawlessness and moral decay observed in society. It articulates the importance of discernment within the church and the necessity to remain vigilant against deceptive influences that masquerade as progress or enlightenment. The author draws on biblical references to highlight the dangers of idolatry and sin, urging readers to recognize and resist these modern threats. Furthermore, the piece calls for a return to fundamental Christian practices such as prayer, obedience, and community, encouraging believers to prepare for the anticipated return of the Lord. By addressing both personal and societal challenges, this article serves as a sobering reminder of the need for spiritual readiness and steadfastness in faith.

Key words: eschatology, geopolitics, spiritual discernment, lawlessness, idolatry, biblical references, Christian practices, moral decay, readiness, faith, societal challenges, externalization.

¹ **Disclaimer:** The views expressed are the author's own and do not necessarily reflect those of Open Christian University

A sober word after May 2025

You know the backdrop. Many of you walked with me through Bailey's 2025 timeline (see [overview](#)), the idea of a centennial assembly (see [explainer](#)), and the biblical warnings that make such claims spiritually consequential. Since May 2025, the air itself seems charged. Pulpits feel contested. Families fissure. Reason gets mocked. Abroad, war drums do not sleep. None of that proves an occult "[externalization](#)." It does prove what Scripture already said: that lawlessness multiplies and love grows cold, that lying wonders seduce the unwary, and that the church must test every spirit without fear or naivete ([Matthew 24:12](#); [Matthew 24:24](#); [1 John 4:1–3](#)).

If a hidden hierarchy ever means to step forward, it rarely knocks with horns. It arrives as progress, mercy, and light. Yet even Satan disguises himself as an angel of light, and his servants as ministers of righteousness ([2 Corinthians 11:13–15](#)). Our task is to unmask the theatre and hold fast to the Lord who already made a spectacle of the powers at the cross ([Colossians 2:13–15](#)).

Not exhaustive, but unflinching: the catalogue of our revolt

Sin is not a set of fashionable mistakes. It is treason against the living God. The Bible's witness is shockingly comprehensive. It names visible vices and invisible habits, public crimes and private permissions, ritual idolatry and algorithmic idolatry alike.

What do we mean. We mean the open defiance of the first table of the law: worship of any god but the Lord, sophisticated idolatry that bows to career, nation, tribe, money, fame, or self; profaning

God's name in pulpits and timelines; restless Sabbaths that drown out worship with entertainment and commerce ([Exodus 20](#)). We mean the rot that unravels the household: dishonor of parents; rage, contempt, and abuse; lust, adultery, fornication, pornography, prostitution, and every attempt to baptize desire as destiny; abortion presented as care; desertion dressed as freedom; serial covenant-breaking packaged as self-discovery; sexual perversions of any kind paraded as identity; exploitation of the poor through bride-price games and predatory contracts; and the corrosion of marriage by convenience, secrecy, and screens ([Proverbs 6:16–19](#); [Ephesians 5:3–14](#); [1 Corinthians 6:9–11](#)).

We mean social sins respectable enough to be invited to conferences: greed framed as strategy; bribery and kickbacks normalized as facilitation; partiality in courts; the crushing of wage-earners; tax evasion celebrated as brilliance; trafficking hidden in logistics; land-grabs in the name of development; tribalism and racism defended as tradition; the drowning of dissenters beneath the rhetoric of unity; and the quiet murder of reputations through gossip and slander ([Amos 5:12](#); [Micah 6:8](#); [James 5:1–6](#)).

We mean the occult revival that calls itself wellness: divination, astrology, necromancy, channeling, crystals, enchantments, tarot, manifestation rituals, and syncretic "Christian" practices imported from foreign altars; the pursuit of power through impartations and initiations; the trading of the Spirit for techniques; the inviting of dead voices to mentor the living; the burning of incense to algorithms and ancestors alike ([Deuteronomy 18:10–12](#); [Isaiah 8:19–20](#)). We mean pride, envy, wrath, sloth, gluttony, and every daily compromise that grows banal because it is common.

We mean doctrinal treachery: false prophecy, false apostleship, another Jesus, another spirit, another gospel; miracles that preach a smaller God; prosperity without the cross; unity without repentance; sacraments without holiness; shepherds who feed on the sheep; and churches that outsource discernment to influencers ([Galatians 1:6–9](#); [2 Peter 2:1–3](#); [Matthew 7:15–20](#)).

Read again the apostolic lists and see how comprehensive they are. The deeds of the flesh are sexual immorality, moral impurity, promiscuity, idolatry, sorcery, hatred, strife, jealousy, outbursts of anger, selfish ambitions, dissensions, factions, envy, drunkenness, carousing, and things like these ([Galatians 5:19–21](#)). Romans speaks of a culture that not only does these things but applauds those who do ([Romans 1:18–32](#)). Revelation is not subtle about the end of the road for unrepentant cowardice, unbelief, detestable acts, murder, sexual immorality, sorcery, idolatry, and all liars ([Revelation 21:8](#)).

This is not exhaustive, because rebellion is creative. The heart manufactures new costumes for old gods. A smartphone can be a golden calf. A budget can be a shrine. A brand can be a liturgy. A curriculum can catechize an age in unbelief while claiming neutrality. The names change. The god is the same.

A rebuke spoken in love, with the volume turned up

Let the rebuke land on me first, then on you, then on our city. We have normalized what God hates and renamed what God forbids. We curate lust and call it liberation. We enthrone greed and call it excellence. We entertain demons and call it culture. We negotiate with lies and call it nuance. We despise

correction and call it trauma. We baptize syncretism and call it contextualization. We hush repentance and amplify vibes. We admire the serpent's diction. We roll our eyes at holiness. We want the kingdom without the King.

Hear the warning without the anesthetic. Even if signs and wonders arrive on time, if the voice behind them leads you to other gods, you must not follow it ([Deuteronomy 13:1–3](#)). The mystery of lawlessness is already at work and will unveil itself in due season; God Himself sends a strong delusion upon those who refuse the love of the truth ([2 Thessalonians 2:7](#); [2 Thessalonians 2:9–12](#)). If your religion cannot pass the tests of Christ's confession, apostolic doctrine, and holy fruit, your religion is theatre, and its curtain falls in fire ([1 John 4:1–3](#); [Acts 2:42](#); [Matthew 7:15–20](#)).

Midnight counsel: readiness for the appearing of the Lord

This is the midnight hour. Trim your lamp. Fill it with oil. The cry is already in the street: here is the bridegroom; come out to meet him ([Matthew 25:1–13](#)). Readiness is not adrenaline. It is obedience. It is shoes tied, loins girded, lamps lit, and eyes on the door ([Luke 12:35–40](#)). It is holiness without which no one will see the Lord, a steady refusal of the world's courtship, and a love for the appearing of Jesus more than for the applause of men ([Titus 2:11–13](#)).

Do not let fascination with darkness distract you from the gospel. Christ died for sins, was buried, and rose on the third day. He will descend with a shout, with the archangel's voice and the trumpet of God, and we who belong to Him will be caught up together to meet the Lord, forever with Him.

Encourage one another with these words ([1 Corinthians 15:51–52](#); [1 Thessalonians 4:16–18](#)). Hold fast to what He promised to the faithful church: I will keep you from the hour of trial that is coming on the whole world ([Revelation 3:10](#)).

How to walk when the stage lights glare

Return to the ordinary means that cannot be counterfeited: Word, prayer, bread and cup, fellowship, obedience. Test everything. Hold on to what is good. Abstain from every form of evil ([1 Thessalonians 5:19–22](#)). Keep the Lord's Day lovely. Guard your family altar. Shut the door to occult curiosities. Refuse unity that demands silence about sin. Expect wolves and do not be sentimental when you meet them. Shepherds, feed the flock, guard the table, and discipline with tears when needed ([Acts 20:29–30](#)). Saints, be watchful; your adversary prowls, but he is not sovereign ([1 Peter 5:8](#)). We are not orphans ([John 14:18](#)).

If they are walking among us, the command does not change. Come out of Babylon. Touch no unclean thing. Be a people set apart, bright with reverent joy, hard to flatter, impossible to buy, quick to repent, slow to anger, ready to forgive, and allergic to lies ([2 Corinthians 6:14–18](#); [Revelation 18:4](#)).

Recommended Readings

1. [The Noise of the Age and the Narrow Way of the Watcher](#)
2. [The Great Reversal: When the Church Becomes the Shepherd of Christ](#)
3. [When the Earth Breaks and the Watchmen Sleep: A Prophetic Cry to the Wise Virgins](#)
4. [The Gospel of SELF and the Death of the Cross: A Final Trumpet to a Modernized Church](#)
5. [Is Damascus' Fiery Night of 16 July 2025 the Opening Scene of Isaiah 17's "Ruined Heap"?](#)
6. [When Babel Becomes Beautiful: The Parable of Cultural Blend and the Death of Distinction](#)
7. [The Silence of the Saints: Why the Church No Longer Speaks Against the Powers of the Age](#)