

When the Trumpet Sounds in Kigali: A Humble Watchman's Exhortation to the Pentecostal Church

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Foreword¹: To the Flock That Still Discerns

This voice speaks to those who still sense the whisper of the Spirit, the tremor of holiness beneath the veneer of modern compromise. It is not written to comfort the comfortable, nor to appease the applause of men. It is not for those who have already decided that “things simply have to change with the times.” It is for the few who still feel unease in their spirit when the sanctuary begins to look like the world, who sense that something more than “reform” is happening, but a quiet replacement of the Gospel itself. It is written to awaken the Church in Rwanda and beyond—a Church ensnared by deception, subtly alienated from her Bridegroom. The gates are no longer guarded. Wolves prowl the flocks under the guise of pastors, prophets, and educators. And yet, the Spirit still calls for those who will hear and flee from the snare.

In a previous reflection we mourned how the Church has fallen silent before the powers of the age. Today we narrowed the lens. We ask a frightening but necessary question: “*How does Satan not only tempt individuals, but slowly turn a whole region and its churches into extensions of his program?*” Our case study is specific – the Pentecostal movement in Rwanda, particularly ADEPR – but the pattern is global. The serpent is old, but his methods are precise. He never enters the sanctuary with horns; he comes wearing a degree, a rainbow scarf, a policy document, a “strategic plan.” This article is not a verdict on every soul within ADEPR, nor an attack on every leader. It is a trumpet blast over a system that has drifted into covenant with the very powers Christ came to overthrow.

Keywords: ADEPR Rwanda, church closures, prosperity gospel deception Africa, LGBT flag controversy in church, women ordination debate, pastor degree requirement, Secret Societies in theological education.

Cite as: Sangwa, S. (2025). *When the Trumpet Sounds in Kigali: A Humble Watchman's Exhortation to the Pentecostal Church*. Open Journal of Science, Philosophy & Theology, 1(2). Open Christian Press. <https://doi.org/10.5281/zenodo.17768192>

¹ **Disclaimer:** The views expressed are those of the author and do not necessarily reflect any institution.

For the sake of clarity and charity: this exhortation addresses teachings, policies, and public patterns, not the hearts of individuals. Where specific incidents are referenced, they are treated as reported controversies for discernment, not legal adjudication. The summons is to Scripture, repentance, and reform.

Gates and Thrones: How Satan Influences Regions

Scripture teaches that unseen rulers operate over territories. The prince of Persia resisted the messenger to Daniel, and another prince stood over Greece ([Daniel 10:13, 20](#)). Our struggle is not against flesh and blood but against principalities in the heavenly places ([Ephesians 6:12](#)). When a region tolerates a message that flatters sin, enthrones money, and dethrones Christ, its gates open to hostile powers. Cities then breathe the air of delusion, and churches adopt the logic of the age.

In an earlier essay, [The Silence of the Saints](#), we argued that silence in the pulpits fertilizes such darkness and that Mammon, Inclusion, and the Idol of Equality have become modern altars. That analysis frames this present watchword to Rwanda, and especially to the Pentecostal household.

Think of a city as a vineyard. The Lord appoints watchmen to keep foxes from the vines. If the watchmen trade their trumpets for microphones and their knees for meetings, the foxes do not fear the fences. The vineyard ripens toward rot while the choir sings on key.

The First Breach: Prosperity Magic and “Witch Demonology”

A counterfeit Pentecost has been sold. It trades Christ’s cross for techniques and turns prophecy into performance. Scripture commands that every spirit be tested and every prophecy be judged by the apostolic word ([1 John 4:1](#); [Deuteronomy 18:20–22](#); [Acts 17:11](#)). When “prophecies” contradict Scripture or serve greed, they are not prophetic but predatory. Paul warned of false apostles who disguise themselves as servants of righteousness ([2 Corinthians 11:13–15](#)).

Prosperity magic catechizes congregations to treat God as a vendor and the anointing as a product. The true Gospel promises fellowship with Christ, not a

guaranteed lifestyle. Any “word” that bribes the flesh or normalizes manipulation is another gospel and is accursed ([Galatians 1:8–9](#)).

***Parable:** A merchant sold “wind in bottles,” promising harvest without sowing. The people bought the breeze, and the fields starved.*

***Parable:** There was once a doctor who burned the medical textbook but kept the hospital building. He invented treatments from his dreams, and the patients applauded his “revelation.” For a season, the ward was noisy and busy. Then the funerals began.*

Prosperity gospel and witch-like demonology have become twin poisons. The first offers God as a vending machine; the second offers Satan as a manageable nuisance. Both remove the fear of God. Both entertain the flesh. Both turn the church into a spiritual market where Christ is no longer the Treasure, but the mascot.

Where this spirit rules, regions change. People begin to think of God as a tool for survival in a harsh world, not as Lord to whom they must bow. Rwanda is not unique; it is simply another battlefield where the serpent has traded fire for fireworks.

Secret Networks, Scholarly Fog: When Degrees Crown the Pulpit

Reports across Africa speak of theological pipelines reshaping Pentecostal leadership through rationalism, ecumenical politics, and credentialism. Scripture values sober teaching and proven character, but it never enthrones academic pedigree as the warrant of divine call. The Lord appointed uncredentialed fishermen and made them bold by the Spirit ([Acts 4:13](#)); He sets gifts in the body as He wills ([1 Corinthians 12:4–11](#)), and Christ Himself gives pastors and teachers ([Ephesians 4:11–12](#)). Paul’s apostleship was “not from men or by man” ([Galatians 1:1](#)).

When governments and schoolmen require diplomas to validate a call, they risk cutting the church to the measure of Caesar. This is not a rejection of learning, which we honor, but of human accreditation as a scepter over the Spirit. Scripture warns against being taken captive by hollow philosophy according to human tradition ([Colossians 2:8](#)). The pastoral office

demands tested holiness and sound doctrine, not a framed paper ([1 Timothy 3:1–7](#); [Titus 1:5–9](#)).

Across the world, secretive networks – Jesuit-style orders, hidden fraternities, globalist think tanks – have long understood that whoever shapes theological education shapes the future priesthood. If you control the well, you eventually control the flock that drinks from it.

Governments, under pressure from global bureaucracies, now “standardize” religion. Pastors are required to hold degrees, churches must align with national or international frameworks, and faith leadership is quietly moved from the realm of calling to the realm of credential. It sounds wise and safe. It is in fact a subtle rebellion against the Spirit.

Scripture teaches that ministry is first a call of God, confirmed by the Spirit and the Church, not a human promotion.

- “No one takes this honor on himself; instead, a person is called by God, just as Aaron was” (Hebrews 5:4).
- Christ “gave some to be apostles, some prophets, some evangelists, some pastors and teachers” ([Ephesians 4:11–12](#)).
- The overseers of the church were “appointed” by the Holy Spirit, not by universities ([Acts 20:28](#)).

The apostles themselves were recognized as “uneducated and untrained men” in the academic sense, yet filled with a boldness that made rulers tremble ([Acts 4:13](#)).

To say that one’s legitimacy as a pastor rests primarily on a degree is to quietly confess that the Spirit’s call is insufficient and must be validated by the academy. This is not a small adjustment. It is a doctrinal earthquake

Parable: A king chose shepherds from his own hand and taught them in his fields. Later, foreign advisers convinced him that all future shepherds must graduate from their palace school. The old shepherds were dismissed as “unqualified.” The flock did not notice immediately, but wolves did.

Yes, education can be a gift. We may thank God for study, for learning, for teachers who fear His name.

But when education becomes a gate that locks out the called and ushers in the compliant, something darker is operating. The Church becomes an arm of the state and of hidden elites, more accountable to accreditation boards than to the throne of Christ.

This is part of the spiritual engineering of regions. Control the shepherds, and you can slowly change the gospel without touching a single Bible on the shelf.

ADEPR’s Long Unraveling: From Internal Feuds to Social Fracture

The public breakages in Rwanda’s Pentecostal community did not erupt overnight. Quarrels incubated, factions hardened, and social media amplified revolt. Members recorded themselves insulting their leaders, while some leaders used power to silence honest questions rather than repent. Scripture warns that where jealousy and selfish ambition exist, there is disorder and every evil practice ([James 3:16](#)). The devil did not need to invent new weapons; he simply amplified the flesh already present.

Instead of resolving issues through biblical discipline and reconciliation ([Matthew 18:15–17](#)), many chose the path of spectacle. Others fled and planted their own mini-kingdoms, copying the same errors in smaller scale. Scripture forbids schism and the eating of one another with words ([Galatians 5:15](#)). Yet leadership that muzzles correction and laity that refuse discipline both grieve the Spirit. When shepherds and sheep choose publicity over prayer, Satan harvests the scandal.

Parable: Two men argued over a lamp while the oil ran out. By dawn, the house was dark and both were victorious in their pride.

Parable: A great tree began to rot from within. Termites ate the heartwood, while birds built nests on the branches and sang louder to cover the creaking. One day a gentle wind, not even a storm, pushed it over. The villagers said, “What a sudden tragedy.” It was not sudden. It was a delayed judgment.

The conflicts in ADEPR were not merely “organizational crises.” They were surgical preparations. A weakened body becomes available for takeover by outside powers. A church that has lost

its inner holiness becomes easy prey for outer control.

After the Plague: Policy as Pastoral Theology

The post-pandemic season became fertile ground for managerial religion. Protocols morphed into principles, and risk-avoidance became righteousness. Scripture does not oppose wise order, but it condemns replacing the fear of God with the fear of loss. To the church at Sardis, the Lord said, “*Wake up and strengthen what remains*” ([Revelation 3:2–3](#)). Policies that insulate institutions while starving the flock will soon be baptized as “vision,” yet they are only self-preservation.

After Covid, many governments discovered how simple it is to regulate worship. Health emergency measures became templates for broader controls. Religious institutions that wanted to survive legally felt pressured to demonstrate loyalty, modernity, and compliance.

In that climate, ADEPR, like many churches, began to implement policies that sounded clean and administrative but carried deep spiritual implications. The language of “*professionalization*,” “*harmonization*,” and “*alignment with national vision*” became frequent. Yet Scripture never gives Caesar the mandate to define the structure of Christ’s Body.

Christ Himself is head of the Church ([Colossians 1:18](#)). The state can punish evil and reward civic good ([Romans 13:1–4](#)), but it has no authority to rewrite the qualifications of those who shepherd souls.

When the church allows secular technocrats and global agencies to decide what “acceptable religion” is, she is no longer salt and light. She becomes a department of cultural management. At that point she is already sitting, knowingly or not, on the beast that carries the prostitute in Revelation 17, enjoying its power while slowly drinking its poison (Revelation 17:3–6).

The Flag in the Sanctuary: Symbols, Gestures, and the Test of Fidelity

In 2023, the appearance of the LGBTIQ flag at ADEPR headquarters was not a random decorative

mistake. Flags are not neutral cloth; they are covenants in color. They summarize a theology.

Even if this was supposedly unintended hospitality that was later regretted, such gestures function as public catechisms. They teach the watching city what the church will bless. Scripture loves the sinner and confronts sin. God created humanity male and female ([Genesis 1:27](#)) and joined marriage as one man and one woman ([Mark 10:6–9](#)). To call evil good is to invite woe ([Isaiah 5:20](#)). Grace does not license what God forbids; it trains us to renounce ungodliness ([Titus 2:11–12](#)); to suppress this for applause is to exchange truth for a lie ([Romans 1:24–28](#)).

The call is not to cruelty but to clarity. Jesus receives all who come, and He changes all whom He receives ([John 8:11](#); [2 Corinthians 5:17](#)).

The rainbow was originally a sign of God’s covenant to never again judge the earth by flood ([Genesis 9:13–15](#)). It was a mercy-sign from heaven to earth. The modern sexual revolution has taken that sign and inverted its meaning, using it to celebrate lifestyles that Scripture plainly identifies as sin ([Romans 1:24–27](#); [1 Corinthians 6:9–11](#)).

To raise such a flag within the grounds of a church is symbolically to re-interpret God’s covenant. It is to say, “*We will define mercy without repentance, and identity without holiness.*”

The later explanation that leadership “*did not know*” what the visitors would do may satisfy public relations, but it cannot satisfy spiritual discernment. Gatekeepers are judged precisely on what they permit at the gate ([Ezekiel 3:17–18](#)).

Parable: *A landlord claimed he did not invite idols into his house. He had only lent the living room to guests. They arrived with statues, incense, and songs. He watched politely from the corridor and later told his children, “I did not know they would worship.” Yet the house was defiled all the same.*

The issue is not hatred of individuals who struggle with any sin. Christ died for all sinners, including sexual sinners, including the self-righteous, including the hypocrite. The issue is institutional approval. When church spaces host events that normalize what God calls sin, the church is no longer rescuing people from Babylon; she is decorating Babylon.

Where is your degree?: When Credentialism Fires Calling

Soon after the symbolic flag, many long-serving pastors in ADEPR were dismissed for failing to meet new degree standards. These were men whose calling had been proven over years, whose fruit in lives transformed was visible, yet who became “unqualified” by a policy stroke.

The pastoral qualifications in Scripture mention character, family life, ability to teach, refusal of greed, and spiritual maturity ([1 Timothy 3:1–7](#); [Titus 1:5–9](#)). They do not mention diplomas.

To say that a man’s pastoral gift has expired because he lacks a modern degree is to contradict the very nature of spiritual gifts. *“There are different gifts, but the same Spirit... He distributes to each one as He wills”* ([1 Corinthians 12:4–11](#)). No human council may revoke what the Spirit has given for the edification of the Body.

Reports that seasoned pastors were dismissed for lacking degrees reveal a deeper theology: men give the gift and men revoke it. Yet, the Spirit bestows pastoral charism, and the church recognizes what heaven gives. Paul urged Timothy to fan into flame a gift imparted through recognition, not to frame it behind glass ([2 Timothy 1:6](#)). Education can sharpen servants; it cannot mint shepherds. To treat a diploma as a sacrament of legitimacy is to grieve the Giver.

This does not forbid training. A called man may study.. But when study becomes a weapon to remove the Spirit’s chosen servants, then education has turned into an idol.

Parable: *The owner of a vineyard dismissed loyal workers because they could not speak the new corporate jargon. He kept the ones who knew the language but had never planted a vine. The reports looked excellent; the harvest did not.*

Heaven will not ask, “What was your degree title?” but “Were you faithful with the gift I gave you?” (1 Corinthians 4:2).

A New Thing?: Women’s Ordination and the Order of the House

For over 70 years, ADEPR did not ordain women as pastors. Suddenly, within the swirl of global egalitarian currents and political pressure, the question became urgent, then normalized, then celebrated with the first ordinations.

We must speak carefully here. The issue is not the dignity, value, or spiritual worth of women. Scripture is clear that in Christ *“there is no Jew or Greek, slave or free, male and female; since you are all one in Christ Jesus”* ([Galatians 3:28](#)). This verse, however, speaks of equal salvation and inheritance, not of identical roles in the gathered church.

The same New Testament that affirms equal worth also preserves a particular order in the household of God.

- *“I do not allow a woman to teach or to have authority over a man; instead, she is to remain quiet”* ([1 Timothy 2:12](#)).
- Elders who lead the church are presented as *“husband of one wife,”* managing their households as a pattern for managing the church (1 Timothy 3:2–5).
- Paul appeals not to culture but to creation order (1 Timothy 2:13; [1 Corinthians 11:3](#)).

The man is called a picture of Christ, the Head; the woman, a picture of the Church, the Bride ([Ephesians 5:25–32](#)). To reverse these symbols in the pulpit is not a small *“contextual adjustment.”* It visually preaches another theology: the Church leading Christ, the Bride instructing the Bridegroom.

Scripture celebrates women as essential coheirs and powerful ministers. Phoebe served, Priscilla instructed alongside her husband, and older women must teach the younger ([Romans 16:1–5](#); [Acts 18:26](#); [Titus 2:3–5](#)). Yet Scripture also sets a creational pattern for the governing teaching office of the gathered church. The elder is required to be a man qualified in character and doctrine ([1 Timothy 3:1–2](#); [Titus 1:5–9](#)), and the apostolic order does not permit a woman to teach or exercise authority over a man in the assembly ([1 Timothy 2:12](#); [1 Corinthians 14:34–35](#)), grounding this not in culture but in creation and the fall ([1 Corinthians 11:3](#)).

Parable: *In a royal wedding rehearsal, the actors decided to swap roles so that the bride played the king and the king played the bride. The drama was*

entertaining, but the message was ruined. The audience left confused about who actually ruled.

Ordaining women to pastoral headship roles is often defended as “justice,” “empowerment,” or “using all the gifts.” Yet Scripture already affirms that women are vital, gifted, and called to teach and serve in many contexts ([Titus 2:3–5](#); Acts 18:26; [Romans 16:1–2](#)). The only line it refuses to cross is the authoritative teaching office over men in the local congregation.

When a communion crosses that line after decades of resisting it, claiming enlightenment, it is rarely because Scripture has changed. It is because another voice has become louder than Scripture. This church risks mirroring the broader cultural project that dissolves the very distinctions God calls beautiful.

Choirs by Court Record: “Another Gospel” in the Music Ministry

More recently, ADEPR has introduced regulations for choirs that focus primarily on genocide records and educational credentials, not on new birth.

According to these rules, choir members need not be regenerate believers in the biblical sense; they simply must not have been convicted of genocide or crimes against humanity, and key leaders must hold degrees. This is more than administrative clumsiness. It is a theological disaster.

The New Testament knows nothing of a worship ministry composed of unbelievers. The people of God are “*a chosen race, a royal priesthood, a holy nation, a people for His possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light*” ([1 Peter 2:9](#)). One cannot proclaim the praises of deliverance while still living comfortably in darkness.

Even worse, linking participation to state-defined crimes while ignoring repentance creates a false doctrine of unforgivable sins. Scripture is clear that no sin is beyond Christ’s blood for the repentant:

- “*Though your sins are scarlet, they will be as white as snow*” ([Isaiah 1:18](#)).
- “*The blood of Jesus His Son cleanses us from all sin... If we confess our sins, He is faithful and righteous to forgive*” ([1 John 1:7–9](#)).

- Among those washed and sanctified in Corinth were people formerly guilty of both sexual immorality and violence ([1 Corinthians 6:9–11](#)).

To say that a person may be forgiven in heaven but remains permanently disqualified on earth due to a particular class of sin is to preach another gospel. The Church may impose wise safeguards in cases of past crimes, especially for leadership roles. Yet she has no right to declare that some sins are structurally unforgivable while others are easily overlooked.

Scripture’s choir requirements are spiritual: clean hands, broken hearts, consecrated lives ([Psalm 51:17](#); [2 Chronicles 5:11–14](#)). The Father seeks worshipers in Spirit and truth, not transcripts and clearance letters ([John 4:23–24](#)). And what of those with grave sins in their past? The blood of Jesus cleanses from all sin ([1 John 1:9](#)). Paul’s churches received former blasphemers and persecutors who repented and were restored ([1 Timothy 1:13–16](#)). The church may prudently assess fitness for sensitive roles, yet it must never preach an unpardonable class. To deny repentant sinners the possibility of sanctified service is not caution. It is a denial of the Gospel.

Parable: *Two men came to a fountain. One had dirt on his hands; the other, dried blood. The guard told the first, “You may wash freely.” To the second he said, “Your stains are too serious for this water.” The fountain flowed quietly, witness against the guard, for its source was deep enough for both.*

When choirs are filled with the unconverted but carefully filtered according to political criteria, we are no longer dealing with the Church of Christ. We are looking at a cultural choir designed to support a post-Christian state narrative. It sings not to Zion, but to Babylon.

Diagnosis: The Strong Delusion and the Beastly Metrics

Why do these scattered developments matter? A rainbow flag here, a policy there, a degree regulation, a choir rule. Many will say, “*You are exaggerating. These are just reforms.*”

Yet Scripture teaches that in the last days a global system will arise that blends politics, economics, and religion into one coordinated blasphemy (Revelation

13:1–17). There will be a beastly empire, a false prophet, and a prostitute church that rides upon the beast while seducing nations (Revelation 17:1–6).

The marks of this system include:

- Control of buying and selling.
- Control of permitted worship.
- Re-definition of morality by state decree.
- Persecution or exclusion of those who refuse to conform.

When a church begins to align her leadership standards, worship participation, and moral signals with the demands of such a system, she is rehearsing for the final drama. She may still use the name of Jesus, but her loyalties have shifted.

When churches enthrone image, policy, and education over Scripture, they become vulnerable to a judicial blindness. God sends a strong delusion on those who do not love the truth ([2 Thessalonians 2:9–12](#)). The harlot rides the beast when the religious system borrows the teeth of the state to police worship, and the false prophet compels consciences to honor the first beast ([Revelation 17](#); [Revelation 13:11–17](#)). Whenever policy replaces penitence and metrics replace mercy, the church starts speaking with the voice of that second beast.

In Rwanda, as in many nations, the pattern is visible: theological capture through academia, moral capture through global ideologies, administrative capture through post-covid regulations, and spiritual capture through false prophecy and prosperity teaching. This is not merely a local tragedy; it is a regional annexation into the coming world order

Parable: *A sanctuary hired a mirror as its pastor. The people loved the reflection. No one noticed the door had been locked from the inside.*

What Then Shall the Faithful Do?

The goal of this article is not to create bitterness or rebellion against authorities. Scripture still commands us to respect rulers and pray for them ([1 Timothy 2:1–2](#)). It calls us to honor elders who truly labor in the Word ([1 Timothy 5:17](#)).

Yet when structures and leaders preach or enforce another gospel, Scripture is equally clear:

- “Even if we or an angel from heaven should preach to you a gospel contrary to what we have preached, a curse be on him” ([Galatians 1:8](#)).
- “Come out of her, my people, so that you will not share in her sins or receive any of her plagues” (Revelation 18:4).

This “coming out” is first spiritual, then practical.

1. **Refuse the counterfeit gospels.** Reject prosperity preaching that treats God as an ATM, prophetic theatrics that despise Scripture, and inclusion narratives that bless what God calls sin.
2. **Return to the Word.** Fill your home and small gatherings with serious study of Scripture, not merely church rumors. Let the Bible, not social media, define truth ([Acts 17:11](#)).
3. **Seek truly biblical fellowship.** If your local structure has abandoned the Gospel and refuses correction, ask God to lead you to a fellowship, even small and hidden, where Christ is honored, the Word is obeyed, and holiness is loved.
4. **Intercede for the nation.** Our battle is not against flesh and blood, but against principalities and powers ([Ephesians 6:12](#)). Pray for ADEPR, for other churches, for leaders trapped in compromise, that some may yet repent before the system hardens.

Parable: *A house catches fire in the night. The father does two things at once: he shouts to wake the children and he drags them toward the door. It would be cruel to whisper, and it would be foolish to discuss interior design while the beams are burning. Love sounds like a shout and feels like an urgent pull.*

The watchman’s cry is not hatred of the house; it is love for those inside. Return to first things. Test every spirit by Scripture. Rebuke prophecies that sell fear or fortune. Refuse the bribe of credentials when it mutes the call. Restore discipline with tears, not with tweets. Confess public compromises with public clarity. Rejoice in the manifold ministries of women while honoring the creation order for elders. Build choirs around repentance and new birth. And where

institutional reform proves impossible, obey the Lord's call to come out of Babylon so you do not share in her sins ([Revelation 18:4](#)).

This is not a call to anarchy but to apostolicity. The shepherd's rod is Scripture. The path is narrow, but it is luminous.

A Plea and a Trumpet

Watchmen are not hired for popularity. They are posted for peril. If you are a leader, tremble before [Ezekiel 33:7–9](#). If you are a congregant, measure every message by the Book and cling to Christ. Wolves will come in sheep's clothing, and signs will dazzle if possible even the elect ([Matthew 7:15](#); [Matthew 24:24](#)). Do not feed on gestures. Feed on the Word.

Parable: A child found an old trumpet in a dusty closet. He polished it and learned one note. When the night grew thick, he climbed the wall and blew. The city woke up. The thief fled. The boy wept for joy because the note was simple and the saving was sure.

Let the Pentecostal church in Rwanda find that note again. Let pulpits preach Christ crucified, risen, and returning. Let repentance become the culture. Let choirs thunder mercy. Let the Holy Spirit interrupt the schedule. Let the saints love with truth that wounds to heal. The Bridegroom is at the door.

Out of Babylon, Into the Wilderness With Christ

Rwanda's Pentecostal story is a mirror in which many nations can see themselves. Satan has not changed his craft. He still offers alliances with power, respectability in the academy, safety in the state, affirmation from global culture. In exchange he asks only one thing: that the Church mute the parts of Scripture that offend his empire.

Beloved pilgrim, you cannot drink from the cup of the Lord and the cup of demons ([1 Corinthians 10:21](#)). You cannot be married to Christ and still flirt with Babylon. The Rapture of the Church is near, the judgment of the nations is nearer than the planners of this world imagine, and every institutional mask will soon be torn away ([1 Thessalonians 4:16–17](#); [2 Thessalonians 2:3–4](#)).

Let this article be not a stone in your hand, but a mirror in your heart. Repent where you have participated in these trends. Mourn where Christ is dishonored. Refuse to call light what God calls darkness.

Above all, cling to the Bridegroom. Institutions may fall, names may be stained, buildings may be repurposed for the beast system. But the sheep who hear His voice and follow Him will never be snatched from His hand ([John 10:27–28](#)).

Watchman, sound the trumpet.

Pilgrim, tighten your sandals.

Church of Rwanda, and beyond,

Come out of Babylon and run into the arms of Christ while there is still time.

“Come out of her, My people”
([Revelation 18:4](#))