

# KINGDOM VISION SPECIAL REPORT

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## THE GREAT DECEPTION

*A Christian Response to the UAP-UFO Phenomenon*

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### Introduction

I have since at least the 1980's developed a keen interest in the UFO issue. While contemporary prophetic interpretation at that time centered on looking for the Antichrist coming out of a European "Beast System" of nations I rejected that "end times" narrative popular at the time. The "Antichrist" phenomenon is far more deceptive and powerful than a European dictator (or Muslim Mehdi)

Instead whenever traveling to America I would try to collect as many books as I could on the ongoing UFO fringe community and researchers and their books. Many which are still in my library. Which are now helpful in my research analysis today.

Now with president Donald Trump promising to release all the secret UFO documents and great interest in a coming great "disclosure" I offer my perspective. Which will tell you why I believe they will never and have never released what we are really dealing with. And governments around the world that are also dealing with this very privately because they also know they cannot tell people the real story. This is not Star Trek visitors of captain Kirk and the Enterprise crew visiting from the friendly "Federation of Planets" coming to help mankind. This is a deeply deceptive spirit phenomenon that will confront the Church to move in power and authority to liberate planet earth and those who live in it.

***"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."***

***— Ephesians 6:12***

### ABSTRACT

The contemporary Unidentified Aerial Phenomena (UAP-UFO)) conversation has largely been captured by what may be termed the "technology problem" framework, a sanitized bureaucratic engagement with anomalous aerial data that studiously avoids the most disturbing hidden information in the evidence. Here I argue that the "high strangeness" layer of the UAP record, including abduction phenomenology, cattle mutilations, the

Skinwalker Ranch cluster, and the so-called "hitchhiker effect" are most coherently understood not through the lens of extraterrestrial visitation, but through the classical Christian theological category of demonic deception. Drawing upon the investigative work of Jacques Vallée, the metaphysical framework of René Guénon, the patristic concept of prelest as articulated by Hieromonk Seraphim Rose, and the testimony of credentialed investigators who themselves were subjected to the phenomenon, this article calls the Church to move from silence and avoidance toward the ancient, authoritative posture of discernment, naming, and exorcism.

## **I. The Failure of the Technology Problem**

### ***Why the Extra-Terrestrial Hypothesis Cannot Hold the Data***

There is a version of the UAP problem that is safe to discuss in polite company. Indeed, safe to discuss in the halls of the United States Congress where special committees were formed to investigate the evidence. It involves credentialed military pilots observing craft that outperform known aerospace technology, radar systems corroborating pilot testimony, and a government that has spent decades concealing the depth of its interest in the subject. This version carries the imprimatur of the New York Times (with their groundbreaking special report in December 2017) and the earnest concern of Senate Armed Services Committee members. It is, in the vocabulary of the national security establishment, a "technology problem", something unidentified is operating in controlled airspace, and the responsible question is simply: who built it?

This framing is, on its face, both reasonable and honest as far as it goes. The problem is where it stops. What the technology-problem framework systematically excludes and has structural incentives to exclude, is the far larger and more theologically significant "high strangeness" layer of the total evidence record. The abduction literature, documented over decades by a Harvard psychiatrist, a professional historian, and other credentialed investigators involving thousands of witnesses. The cattle mutilation phenomenon, documented by law enforcement, veterinarians, and the Federal Bureau of Investigation itself, characterized by surgical precision, the complete absence of blood and tracks, and physical characteristics that remain inexplicable after half a century. The Skinwalker Ranch cluster, where multiple categories of anomalous phenomena aggregated simultaneously on

a single ranch in Utah and were documented by Ph.D.-level scientists. The "hitchhiker effect," whereby the phenomenon attached to investigators and followed them home. None of this material sits comfortably in the technology problem category. All of it gets quietly moved to a different shelf. Not to be disclosed to the broad public which would reveal the government helpless in this essentially spiritual battle.

The essential figure for understanding why the Extra-Terrestrial Hypothesis (ETH meaning these are beings from distant planets) fails on its own evidential terms is Jacques Vallée, astronomer, computer scientist, and the researcher who collaborated with J. Allen Hynek at Northwestern University. Vallée was precisely the kind of rigorous empiricist the ETH community should have wanted. He did not remain on their side.

The break came from paying too close attention to the data. In his landmark 1969 work *Passport to Magonia*, Vallée calculated the reported frequency of close encounters and the implied volume of craft necessary to account for the sighting record. The numbers were catastrophically wrong for any plausible interstellar expedition. An advanced civilization crossing light-years of space to study humanity would not require hundreds of thousands of low-altitude passes over rural France, rural America, and the wheat fields of England. It would require considerably fewer. This is what Vallée called the "numerical problem," and it was fatal to the ETH as a serious explanatory model.

But what Vallée found when he looked further back was more theologically disturbing than any arithmetic. The phenomenon had not begun in 1947 with Kenneth Arnold's sighting over the Alaska Cascades. Consistent encounter reports included structured craft, non-human entities, missing time, physical effects on witnesses and terrain, ran continuously through the historical record as far back as documentation existed. Medieval accounts of fairy abductions matched the structure of modern abduction reports with a precision that could not be attributed to coincidence. The entities changed their costumes across the centuries, presenting as angels, demons, fairy folk, and the now-familiar grey entities in sequence, always "calibrated to the cultural expectations" of the witnesses encountering them. Whatever was generating these experiences had been doing so for an extraordinarily long time and was paying careful attention to what human beings expected to see. This Vallée called "programmatically absurdity". The phenomenon is relentlessly, intentionally inexplicable. Entities perform pointless tasks. Objects given to witnesses subsequently

vanish. Communication, when it occurs, is either banal or deliberately enigmatic. The absurdity, Vallée concluded, is not incidental but functional: the encounter is designed to resist clean categorization, to leave the witness in a state of permanent epistemological disruption.

A Christian reading of this profile should trigger immediate recognition. The Scripture is not silent on the question of entities that deceive by adapting to human expectations. The Apostle Paul warns in his second letter to the Corinthians that "***Satan himself is transformed into an angel of light***" (2 Corinthians 11:14). The entity's capacity to appear luminous, wise, and culturally fitting is precisely the deceptive signature Scripture describes. The programmatic absurdity Vallée documented is not the behavior of explorers from a distant galaxy. It is the behavior of deceivers and the Christian tradition has a well-developed vocabulary for naming them.

***"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."***

***— 2 Corinthians 11:14–15***

## **II. A History of Deception**

### ***The Ancient Pedigree of the Modern Encounter***

The greatest tactical error the Church has made in engaging with the UAP phenomenon is treating it as a novelty — a modern problem requiring modern analysis. It is neither modern nor novel. It is, in the most precise sense, ancient.

Vallée's historical research revealed a continuous thread of encounter narratives stretching through every era of documented human history: the "Watchers" and their interactions with human beings in the ancient Near Eastern literature that parallels the Book of Enoch; the incubi and succubi of medieval demonological literature, documented with painstaking consistency by ecclesiastical authorities across Europe; the fairy abductions of Celtic folklore, wherein human beings were taken against their will, subjected to experiences that violated normal temporal perception, and returned disoriented and irrevocably changed; the "mystery airship" wave of the 1890s, in which the entities obligingly presented themselves in the technological vocabulary of the age, as pilots of advanced dirigibles. In

each era, the phenomenon wore the cultural costume most likely to be received by the witnesses of that time. What never changed was the underlying operational signature: the taking of persons without consent, the manipulation of time and memory, the requirement of biological material, the imparting of experiences of profound meaning combined with a systematic avoidance of moral accountability.

The Epistle of Jude, that most urgent and compressed of New Testament letters, speaks directly to the theological category into which this history falls. Jude reminds his readers of "***the angels which kept not their first estate, but left their own habitation***" beings who transgressed the ontological boundaries assigned to them by the Creator and now operate in a domain they were not designed to occupy (Jude 1:6). Whether one understands the angelic rebellion in strictly theological or in cosmologically literal terms, the functional description matches the behavioral profile of the UAP phenomenon with a precision that purely secular analysis cannot account for. These are entities operating outside sanctioned boundaries, interacting with human beings in ways that produce confusion, disruption, and a systematic distortion of the human relationship with transcendent reality.

The pattern of cultural calibration is, from a Christian perspective, perhaps the most sinister element of all. An entity that presents itself as an angel of God to a medieval monk, as a fairy queen to a Celtic peasant, as an extraterrestrial scientist to a twentieth-century American, and as a consciousness-expanding inter-dimensional being to a twenty-first-century New Age seeker, is not providing different truth to different cultures. It is running a deception program calibrated for maximum cultural receptivity. It is telling each generation exactly what that generation is most prepared to believe. And what each generation believes, it also worships. The Apostle's warning is pointed: "***Beloved, believe not every spirit, but try the spirits whether they are of God***" (1 John 4:1). The failure to test the spirits, the rush to accommodation, the theological capitulation to the cultural narrative of the moment is not open-mindedness. It is the mechanism of the deception itself.

***"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."***

***— Jude 1:6***

### **III. The Demonic Signature**

#### ***High Strangeness, Malevolent Pattern, and the Hitchhiker Effect***

The portion of the UAP record that the technology-problem framework most urgently suppresses is precisely the portion that carries the clearest theological signature. Three categories of evidence deserve careful attention: the abduction and cattle mutilation phenomena, the Skinwalker Ranch cluster, and what investigators have come to call the "hitchhiker effect." These three examples are typical of the phenomenon through the ages.

#### ***The Abduction Phenomenon and Cattle Mutilations***

The modern abduction literature began in earnest with the Barney and Betty Hill case in 1961 and developed through the subsequent decades by researchers including Harvard psychiatrist John Mack, Temple University historian David Jacobs, and investigator Budd Hopkins, documents a phenomenon that bears none of the characteristics of a benevolent first contact scenario and all of the characteristics of malevolent intrusion upon human bodily sovereignty. Witnesses describe paralysis, involuntary transport, physical examination conducted without consent, the harvesting of biological material, and a systematic interference with human reproductive processes extending across multiple generations of affected families. Jacobs's research led him, by his own reluctant account, to conclude that the program was "inimical to human autonomy." This is not the language of a man describing enlightened visitors from a distant civilization. It is the language of a man describing what the Christian tradition has always called demonic violation.

The cattle mutilation phenomenon deserves equally serious attention, precisely because it is the most physically documented and least psychologically explicable strand of the entire record. Across thousands of cases over five decades, in the United States, Australia, South America, and Europe, animals have been found dead with specific organs removed — tongue, eyes, ears, reproductive organs, rectum, excised with cuts that veterinarians have repeatedly described as surgical in precision, with edges that in some cases appear cauterized. There is no blood at the scene. There are no tracks, not predator tracks, not human footprints in terrain where such marks would be expected. The FBI investigated the phenomenon at the request of three state attorneys general in the late 1970s and produced a report that satisfied no one, not least because it attributed the mutilations to natural

predation without explaining how natural predators perform surgical procedures without spilling blood. A purely psychological or psychic-entity hypothesis does not account for a physical cow with its rectum cored to a depth of eighteen inches by something that left no evidence of its presence. The ETH struggles to explain why an interstellar civilization requires bovine reproductive organs at industrial scale. The Christian demonological tradition, while not providing a neat mechanical explanation, at least names the correct category: an intelligent malevolent agency with both physical and supra-physical capabilities, operating according to purposes that are antithetical to the created order. Or perhaps "they" need a lot of biological material to create the "little grey" creatures for bodies for demonic possession?

### ***Skinwalker Ranch: An Anomaly Cluster***

The events documented on and around the Sherman family property in the Uintah Basin of Utah and subsequently purchased by Robert Bigelow in 1996 and investigated by a team of Ph.D.-level scientists under the auspices of the National Institute for Discovery Science — represent, in the estimation of those researchers, something for which no existing scientific category was adequate. UAP sightings, cattle mutilations, poltergeist-type disturbances, entity encounters, the apparent manifestation of large and apparently physical animals that absorbed multiple close-range gunshots and then simply ceased to exist all of this occurring simultaneously on a single property. What distinguished Skinwalker from other high-strangeness locations was not any single dramatic event but the density and variety of phenomena and their apparent awareness of being observed. Physicist Eric Davis and molecular biologist Colm Kelleher documented the events with the methodological rigor their training demanded and found themselves in the uncomfortable position of reporting things their training had not prepared them to encounter. Equipment failed selectively in apparent response to investigative attention. Phenomena occurred in peripheral vision and ceased when looked at directly.

From a Christian theological perspective, this behavioral profile is not unfamiliar. The demonic tradition has always understood that entities operating in this domain resist direct confrontation and prefer to operate in the margins of perception and attention, until they do not, at which point the confrontation is on their terms, not those of the observer. The

Lord Jesus himself, when encountering demonic entities, was invariably the one to initiate direct encounter, not the reverse. The investigator who arrives at Skinwalker Ranch with instruments and notebooks is not equipped for this encounter. The Church, which has the authority of Christ and the armor of God (Ephesians 6:10-18), is.

### ***The Hitchhiker Effect: Attachment and Contagion***

The most theologically revealing datum in the entire high-strangeness record is what the research community has come to call the "hitchhiker effect," documented most prominently in Colm Kelleher and journalist George Knapp's 2005 account "Hunt for the Skinwalker. Investigators" who spent extended time at the Skinwalker property began reporting anomalous events at their own residences, objects moving, lights behaving strangely, a pervasive sense of presence. Family members who had never visited the property reported similar experiences. The effect appeared to propagate through human beings rather than through space. Physicist Eric Davis, a man with serious scientific credentials and no prior interest in the paranormal, found himself in this precise situation and did not pretend otherwise.

This is not a property that any technology, however exotic, is supposed to have. A craft with anomalous performance characteristics is a technology problem. A mutilated animal is a forensic problem. An entity encounter is, at minimum, a perceptual problem. An effect that attaches itself to a trained scientist and follows him across the country to manifest in his home is none of these things. It implies intentionality, selectivity, and the capacity to operate through human beings rather than merely near them. The classical demonological literature would recognize this profile immediately. Demonic attachment, the phenomenon whereby spiritual entities attach themselves to persons, follow them across geography, and manifest effects in their domestic environment is documented across the patristic literature, in the accounts of desert fathers, in the records of medieval exorcism, and in the contemporary pastoral experience of priests and ministers who engage in deliverance ministry. It is, in the vocabulary of that literature, precisely what is being described in the modern UAP "hitchhiker" accounts. The language has changed. The phenomenon has not.

***"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my***

*house whence I came out."*

— *Luke 11:24*

## **IV. The Metaphysical Framework**

### ***Guénon's Subtle Realm and the Orthodox Doctrine of Prelest***

If the behavioral profile of the UAP phenomenon fits the classical demonological framework more precisely than any secular explanatory model, the question becomes: what metaphysical architecture best illuminates why this is happening now, in this era, at this scale?

### ***René Guénon and the Cracks in the Great Wall***

René Guénon, the French mathematician turned metaphysician who died in Cairo in 1951, did not write about flying saucers. He was concerned with problems he considered more fundamental: the terminal metaphysical crisis of Western civilization. His 1945 work "The Reign of Quantity and the Signs of the Times" described the consequences of what he identified as modernity's fundamental error, the systematic dismantling of the traditional metaphysical principles that orient a civilization toward transcendent reality, replaced by a purely quantitative, materialist framework that had amputated the West's capacity for genuine spiritual perception.

The consequence of this dismantling, Guénon argued, was the dissolution of what he called the "Great Wall", the ontological boundary between the gross material world and the "subtle realm," the intermediate domain between gross matter and pure spirit populated by forces and entities whose relationship to human beings is instrumental rather than benevolent. Traditional civilizations maintained ritual, doctrinal, and institutional structures that functioned, among other things, as barriers against uncontrolled contact with this domain. These structures, the sacramental life of the Church, the disciplined practice of spiritual discernment, the authority of trained spiritual directors, the communal accountability of confessional Christianity, were dismantled by Western modernity in the name of rationalism and progress. What remained was a technologically sophisticated civilization with no metaphysical immune system, no categories for what was bleeding through the dissolving boundary, and no institutional authority capable of addressing it.

The American poet and Guénonian scholar Charles Upton, in his 2004 work "Cracks in the Great Wall", applied this framework directly to the UAP record and found that the prediction matched the evidence point by point. What Guénon described in 1945 as the conditions under which "infra-psychic forces" would proliferate is precisely the cultural and spiritual environment in which the high-strangeness phenomenon has exploded. The entities are not, in this framework, extraterrestrial. They are interpenetrative operating from a subtle realm that underlies and interpenetrates the gross material world, capable of producing both perceptual experiences and genuine physical effects, manifesting "in, on, and under the earth and seas" rather than arriving from distant stars. They are, in the most literal sense, not from out there. They are from in here, dimensions of reality that interpenetrate our own, to which access has been opened by the collapse of the protective structures that the Christian tradition, among others, maintained for centuries.

This is a framework that the Scripture supports. Paul's description of the adversary as "the prince of the power of the air" (Ephesians 2:2) is not a quaint pre-scientific metaphor. It is a cosmological description of an entity and its domain not a distant galaxy, but the atmosphere, the intermediate space, the subtle realm that is literally closer to human beings than the stars. The Revelation of John's account of the dragon being "cast out into the earth" (Revelation 12:9) describes entities whose primary domain of operation is this world, this earth, this intermediate reality not some remote corner of the cosmos.

***"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."***

***— Revelation 12:9***

### ***Seraphim Rose and the Orthodox Doctrine of Prelest***

Hieromonk Seraphim Rose, who died in 1982 at the age of forty-seven, brought to the UAP question both the depth of the Orthodox patristic tradition and a personal intellectual biography that included careful study of Guénon before his own conversion to Orthodoxy. His 1975 work *Orthodoxy and the Religion of the Future* argued that the modern UAP encounter accounts matched the patristic descriptions of prelest, spiritual deception with a precision that was not coincidental.

Prelest, in the Orthodox theological tradition, describes the condition of a soul that has been deceived by demonic entities presenting themselves as luminous, wise, and spiritually significant. The patristic literature describes this condition with considerable specificity: the deceived soul experiences sensations of profound meaning, receives what appear to be communications of cosmic significance, is convinced of its own special election or mission, and yet, and this is the diagnostic marker, undergoes no genuine moral or spiritual growth. The experience of prelest produces conviction without conversion, illumination without sanctification, meaning without repentance. The entity grants the experience of elevation while requiring nothing that would cost the soul anything.

Rose applied this diagnostic directly to the UAP encounter accounts and found that the profile matched with disturbing fidelity. The witnesses described by Mack, Hopkins, Jacobs, and Strieber report experiences of shattering significance. Encounters that reorganized their understanding of reality, convinced them of their special role in some cosmic drama, generated in them a burning sense that what they experienced was more real than ordinary reality. And yet, Rose observed, not one of them emerged from the experience more humble, more charitable, more obedient to God, more cruciform in character. The transformation was consistently experiential and cognitive, never moral and spiritual in the sense the Christian tradition would recognize as genuine. This is, in the Orthodox diagnostic framework, not the signature of genuine divine encounter. It is the signature of prelest.

The contrast with authentic Christian spiritual experience is precise and instructive. The prophet Isaiah, encountering the holy God, cries out: **"Woe is me! for I am undone; because I am a man of unclean lips"** (Isaiah 6:5). The Apostle Peter, encountering the divine power of Christ, falls at his knees and says: **"Depart from me; for I am a sinful man, O Lord"** (Luke 5:8). Every authentic encounter with the Lord God in the biblical record produces, first and most essentially, an acute awareness of one's own sinfulness and an overwhelming need for mercy. The UAP encounter, by consistent report, produces none of this. It produces wonder, significance, cosmic importance, and a sense of being chosen — but not repentance, not moral self-examination, not the fruit of the Spirit that is the invariable signature of genuine divine work in a human soul. The Apostle John's diagnostic

is clear: "***Beloved, believe not every spirit, but try the spirits whether they are of God***" (1 John 4:1). By this test, the spirits operating in the UAP encounter accounts fail.

***"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."***  
— 1 John 4:1

## V. Location and Nature

### ***Not From the Stars: The Interpenetrative Reality of These Entities***

One of the most significant theological corrections required in the current cultural conversation about UAP is geographic and cosmological: these entities are not, in any meaningful sense, from distant stars. The persistent popular assumption, driven by science fiction, by the cultural dominance of the ETH, and by the visual grammar of Hollywood — that UAP represent visitors from remote planets in distant solar systems is not supported by the evidence and is, in the framework being developed here, precisely the misconception the deception requires to remain effective.

Vallée's numerical problem established this at the evidential level: the volume and pattern of the phenomenon is incompatible with any plausible interstellar visitation program. But the theological and metaphysical framework goes further. These entities, if the Guénonian analysis is correct, do not arrive from anywhere in the conventional spatial sense. They are already here. The subtle realm interpenetrates the gross material world at every point. The entities operating from it do not travel across light-years to manifest in human experience; they shift between ontological registers in ways that produce what appears, to observers equipped only with material-science categories, to be appearance from nowhere.

This is why the phenomenon characteristically manifests "in, on, and under the earth and seas" In the air above ranches in Utah, in the depths of oceans, beneath the earth in alleged underground facilities, in the bedroom of a sleeping person, in the peripheral vision of a scientist with instruments. The distribution is not consistent with visitors from a distant point source. It is consistent with entities whose native domain underlies and interpenetrates every spatial location in our physical world simultaneously.

Scripture supports this cosmological reading. The adversary Satan in Job is not described as arriving from a distant planet; he comes "**from going to and fro in the earth, and from walking up and down in it**" (Job 1:7). The principalities and powers in Paul's cosmic vocabulary are not located in distant star systems; they are "the rulers of the darkness of this world" and "spiritual wickedness in high places" in the atmosphere, in the intermediate domain, in the subtle realm that overlaps with and penetrates our material existence (Ephesians 6:12). The dragon of Revelation is "cast out into the earth" (Revelation 12:9), not into some remote corner of space. The biblical cosmology is consistently clear that the adversary and his agencies operate close, uncomfortably, dangerously close, to human beings, not from astronomical distances.

This is not a peripheral theological point. It has direct pastoral implications. If these entities are from distant stars, the appropriate response is curiosity, scientific investigation, and perhaps diplomatic preparation. If these entities are, as the evidence suggests, subtle-realm manifestations operating through the dissolving barriers of a post-Christian civilization, the appropriate response is the full armory of Christian spiritual authority: the Word of God, prayer, fasting, discernment, and the sacramental life of the Church. The misidentification of the source is not merely an intellectual error. It is a strategic one, in a war where the adversary has been planning his deceptions for considerably longer than we have been aware we were in a conflict.

***"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God."***

***— Ephesians 6:12–13***

## **VI. The Disclosure Movement as Spiritual Crisis**

### ***From Avoidance to Exorcism: A Call to the Church***

We are living through what the secular world is calling a "UAP Disclosure" moment, a period of apparently unprecedented government transparency about the reality of anomalous aerial phenomena, characterized by congressional hearings, whistleblower testimony, Pentagon reports, and an increasing willingness among official sources to

acknowledge that the phenomenon is real, persistent, and unexplained. This should alarm the Church far more than it has.

It should alarm the Church not because the disclosure is false, the evidence strongly suggests that something real and significant is being partially acknowledged, but because of what the disclosure conspicuously does not disclose. The congressional witnesses speak carefully about "non-human intelligence" and "unexplained phenomena" while systematically avoiding the theological and metaphysical categories that fit the evidence. The government scientists and intelligence officials who have worked most closely with this phenomenon and who have, by several credible accounts, personally experienced the hitchhiker effect and the restructuring of their own belief systems, are now generating in the broader culture precisely the religious experience that Pasulka documented among cleared scientists, a sense of contact with something vastly more significant than ordinary reality, a conviction of cosmic importance, a willingness to reorganize one's entire worldview around a transformative encounter. Without the doctrinal framework, the discernment practices, or the pastoral authority to evaluate what is being encountered, the population being "disclosed" to is being prepared for precisely the kind of prelest that Seraphim Rose described.

The Lord Jesus himself provided the diagnostic for this moment with characteristic precision: ***"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect"*** (Matthew 24:24). Note the scope of the warning. The deception will be sufficiently sophisticated to potentially deceive even those who should be most resistant to it. The signs and wonders will be real, not merely psychological projections, but genuine anomalous phenomena. And they will be deployed in service of deception. The Church that dismisses the UAP phenomenon as fantasy is not equipped to address it. The Church that embraces it uncritically is already deceived. The Church that names it accurately and responds with the full authority of Christ is doing what the Church exists to do.

The Church's dominant posture toward the UAP phenomenon has been one of avoidance, embarrassed silence, condescending dismissal, or the occasional speculative sermon that gestures toward science fiction without engaging the theological substance. This posture

must end. It is not merely intellectually inadequate; it is pastorally irresponsible. The people in the pews of evangelical and mainline churches are encountering this material — through congressional testimony that is now reported in mainstream media, through viral social media content, through the experience of family members who have had anomalous encounters and have no Christian framework for processing them. The Church's silence leaves them to navigate a spiritual crisis with secular categories that are, as this article has attempted to demonstrate, categorically insufficient for the task.

What does it mean, practically, to move from avoidance to exorcism? In the classical theological sense, exorcism is not primarily a dramatic ritual, though it includes such ritual when necessary. It is, first and most essentially, the act of naming. To name the thing operating in the dark is to assert, against its interest in concealment, the authority of Jesus Christ in whose name the naming is done. When Jesus confronted demonic entities, he named them and commanded them. When the Apostles performed acts of deliverance, they did so in the name of Jesus Christ. The authority was not their own; it was delegated and derivative. But it was real, and it was effective, and the entities it confronted were not confused about whether it applied to them.

The Church in this moment is called to do precisely what it was constituted to do: to speak with the authority of Scripture, illuminated by the Holy Spirit, into the darkness that surrounds and interpenetrates the human community. This means, concretely, several things. It means equipping pastors with the theological and historical knowledge to speak intelligently about what the UAP record actually contains, so that their silence is not mistaken for ignorance or their dismissal for wisdom. It means developing a pastoral framework for serving those in congregations who have had anomalous experiences and need discernment and care rather than embarrassed deflection. It means teaching the classical Christian doctrine of spiritual discernment, the testing of spirits, the recognition of demonic counterfeits, the distinction between authentic divine encounter and sophisticated spiritual deception. And it means being willing, when necessary, to do what the Church has always done in the face of demonic manifestation: pray, fast, bind, cast out, and declare the sovereignty of the Lord Jesus Christ over every principality and power, visible and invisible, in the heavens and on the earth and under the earth.

The disclosure movement's curious gentleness, its emphasis on not destabilizing the public, on managing the pace of revelation, on protecting people from the full weight of what is known, is ultimately a strategy for living with the phenomenon. The Kingdom authority is something different. It is not to manage the deception but to confront it, not to accommodate the intrusion but to expel it, not to negotiate with the principalities but to announce their defeat in Christ. The Cross of Jesus Christ is not merely a symbol of redemption for human souls. It is, in Paul's breathtaking assertion, the instrument by which God "spoiled principalities and powers" and "made a shew of them openly, triumphing over them" (Colossians 2:15). The entities operating in the UAP record are operating in a world in which that triumph has already been accomplished. The Church's task is to announce it, clearly, with authority, without apology, and without fear.

There shall come a day, and it may come within the lifetime of those now watching congressional hearings and reading Pentagon reports, when the cultural pressure to interpret this phenomenon on its own terms, as a natural, technological, or evolutionary phenomenon requiring accommodation rather than confrontation becomes overwhelming. The Church must be prepared to stand against that pressure with something more substantial than embarrassed silence or credulous accommodation. It must be prepared to stand with the full weight of Scripture, the authority of the historic Christian tradition, the power of the Holy Spirit, and the name of Jesus Christ. Which is, in the end, the only name that the entities operating in this darkness are unable to counterfeit, and before which, by the testimony of Scripture and the experience of two millennia of the Church, they have consistently been compelled to flee.

***"And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."***

***— Colossians 2:15***

***"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."***

***— Matthew 24:24***

## **Conclusion**

## ***The Name Above Every Name***

The UAP phenomenon is not a technology problem awaiting a technological solution. It is not a geopolitical puzzle awaiting a diplomatic framework. It is a spiritual crisis of civilizational scale, operating through the dissolution of the metaphysical protections that the Christian tradition maintained for centuries, manifesting as precisely the kind of sophisticated, culturally adaptive deception that Scripture specifically warned would characterize the end of the age.

The evidence surveyed in this article is, on its own terms, overwhelming. The behavioral profile of the phenomenon, its cultural adaptability, its relentless programmatic absurdity, its production of profound subjective meaning without moral fruit, its capacity to attach to individuals and follow them across geography, its simultaneous manifestation across multiple anomalous categories at specific locations, its consistent interest in human biological processes across centuries fits the classical Christian demonological framework more precisely and more coherently than any alternative explanatory model. Vallée established that the ETH cannot hold the data. The behavioral record establishes that the data requires an intelligent, malevolent, supra-physical agency with a long history of deceiving human beings. The Christian theological tradition has a name for that agency, and a framework for confronting it, and an authority delegated by the Lord Jesus Christ for addressing it.

The Church has been too silent, too embarrassed, and too accommodating. The pastoral cost of that silence is being paid by people in our congregations who have had anomalous experiences and have received from us either dismissal or deflection. The cultural cost is a population being prepared, by a sophisticated and decades-long disclosure process, to receive a spiritual counterfeit on a scale that the modern Church has not yet imagined. The theological cost is the failure to deploy, in this specific moment, the exact resources Scripture, tradition, discernment, the authority of Christ, the power of the Spirit, the practice of exorcism, for which they were given.

The call of this article is simple and specific: name the thing. Identify the phenomenon by its actual theological category. Equip the congregation with the vocabulary and the discernment to recognize it. Develop the pastoral infrastructure to serve those who encounter it. And when direct confrontation is required, do what the Church has always

done when darkness manifests in the world: stand in the full armor of God, speak in the name of Jesus Christ, and command it to go.

For these entities, whatever their precise nature and whatever the full complexity of the phenomenon they represent, operate in a world in which a specific and decisive victory has already been won. "The reason the Son of God appeared was to destroy the works of the devil" (1 John 3:8). That appearance has happened. That destruction has been accomplished. The Church's task, in this moment and in every moment, is to declare that reality — clearly, confidently, and in the full authority of the One who made the declaration true.

***"For this purpose the Son of God was manifested, that he might destroy the works of the devil."***

***— 1 John 3:8***

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### **Biblical Sources (King James Version):**

*Ephesians 6:10–18 (Armor of God and the principalities); 2:2 (prince of the power of the air).*

*2 Corinthians 11:14–15 (Satan transformed as angel of light).*

*Matthew 24:24 (False Christs and false prophets with signs and wonders).*

*1 John 4:1 (Test the spirits); 3:8 (Son of God manifested to destroy the works of the devil).*

*Revelation 12:9 (The great dragon cast into the earth).*

*Jude 1:6 (Angels who kept not their first estate).*

*Colossians 2:15 (Spoiling principalities and powers at the Cross).*

*Colossians 1:16 (All things created visible and invisible, thrones, dominions, principalities, powers).*

*Job 1:7 (The adversary going to and fro in the earth).*

*Luke 11:24 (The unclean spirit returning to the house).*