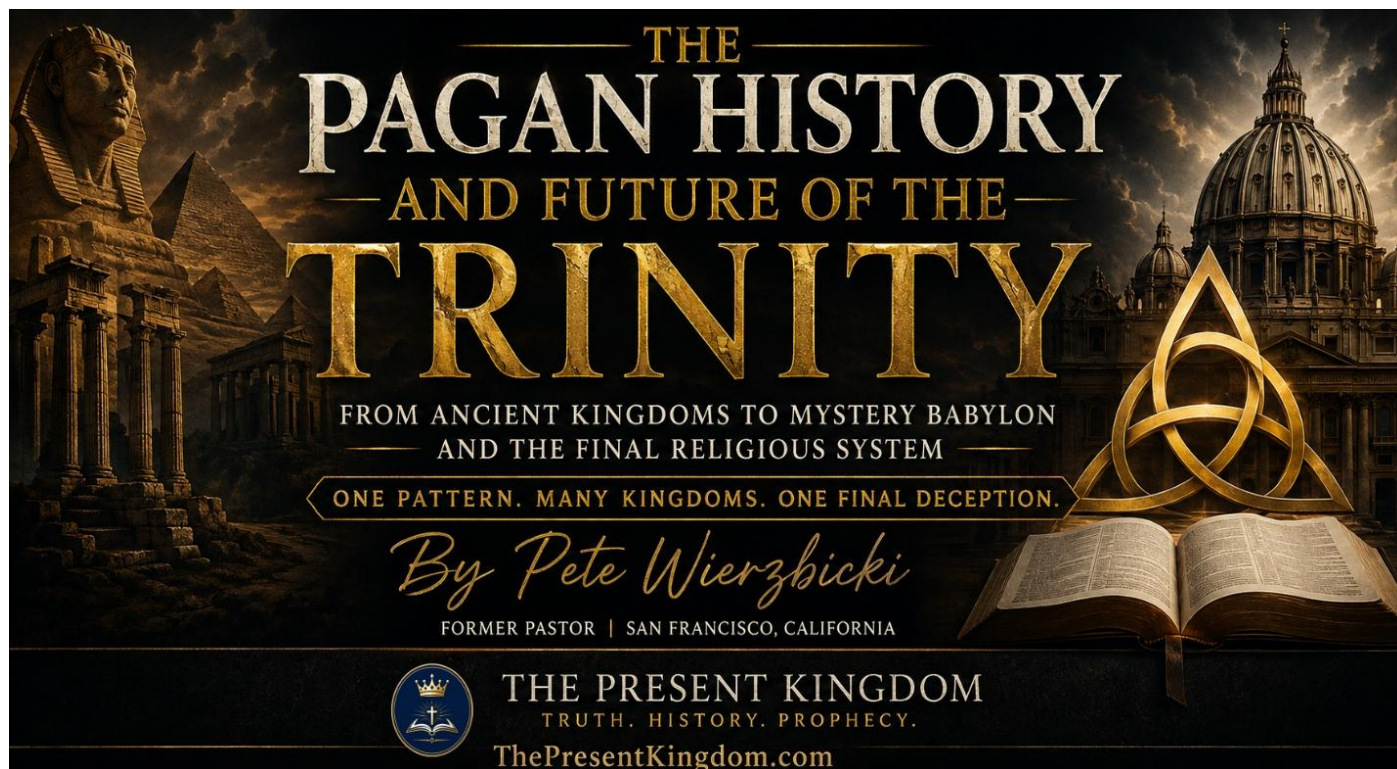




Restoring Oneness Apostolic Truth
In the Last Days

Comprehensive Study Guide Series

By Pete Wierzbicki
Former Pastor | San Francisco, CA

The Pagan History and The Future Of The Trinity

From the Ancient Kingdoms to Mystery Babylon and the Final Religious System

The purpose of this study is not to re-argue the doctrine of the Godhead. That is not the subject here — suffice it to say Jesus Christ is the fulness of God manifest in the flesh.

Nor is this study intended as an attack upon individual Trinitarian Christians. Many Trinitarians are sincere in their faith and believe they are worshipping God according to Scripture. The argument presented here is not about the personal character or motives of individual believers.

The purpose is to trace the historical and prophetic trajectory of triadic religion through the kingdoms **explicitly identified in the pages of Bible prophecy**, through imperial and spiritual Rome, into Protestant Christianity, and finally into the religious system that Revelation presents at the end of the age.

At the same time, sincerity does not make doctrinal error harmless. If salvation is found only in the apostolic gospel of Acts 2:38 and in faith in the one true God revealed in Jesus Christ, then the doctrine of the Trinity is not a secondary theological difference. It becomes a matter of eternal consequence. Those who have been taught to divide the identity of God into three distinct persons have not merely inherited a different doctrinal tradition; they have been deceived concerning the very identity of the God they are called to know, worship, and obey. For that reason, this study is not written merely to win an argument. It is written with the conviction that recovering the apostolic revelation of God and the apostolic message of salvation is absolutely necessary.

That being established, the focus of this study is the religious system itself: its history, its theological development, and the direct historical and prophetic connections that can be traced from the ancient pagan kingdoms explicitly identified in the pages of Bible prophecy into the dominant Trinitarian Christianity of the modern world.

The connections examined in these pages are not based merely upon superficial similarities. They involve identifiable historical developments, theological inheritance, prophetic continuity, and religious structures that can be followed across centuries.

The central question is simple:

Is the Trinity merely a later Christian doctrine, or does it belong to a much older religious pattern that survives the fall of pagan kingdoms and continues into the prophetic future?

Revelation gives us a framework for asking that question.

“And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.”

— Revelation 17:10

Then:

“And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

— Revelation 17:11

Five kingdoms had already fallen.

One existed in John's day.

Another was still future.

Then an eighth would arise that was somehow **“of the seven.”**

That language suggests continuity.

The empires themselves rise and fall, but something belonging to the beast persists through them.

This study proposes that one part of that continuity may be religious: the recurring organization of deity into triadic or plural structures, culminating historically in the Christian Trinity and potentially continuing into the final religious system described in Revelation.

The kingdoms change.

The names change.

The institutions change.

But the religious pattern survives.

1. THE PROPHETIC FRAMEWORK

Daniel and Revelation repeatedly use beasts, horns, and kings to symbolize kingdoms and governing powers.

Daniel 7 presents successive beasts.

And four great beasts came up from the sea, diverse one from another. (Dan 7:3)

Daniel Defines the Kingdom Sequence

Daniel presents a succession of four kingdoms in prophecy. Three are explicitly identified in the text, while the fourth is described as the kingdom that follows them.

Babylon — Daniel 2:37–38

Medo-Persia — Daniel 5:28; 8:20

Greece — Daniel 8:21

Fourth kingdom — Daniel 2:40; Daniel 7:7, 23

There is one important precision point: **Daniel does not actually use the word “Rome” when interpreting the fourth kingdom.** He explicitly calls it **“the fourth kingdom”**:

“Thus he said, The fourth beast shall be the fourth kingdom upon earth...” — Daniel 7:23

Historically, that fourth kingdom is identified with Rome because it follows Greece in Daniel’s prophetic sequence. But the identification becomes even stronger when Daniel is read together with Revelation. John, writing during the Roman era, describes the seven kings and says:

“Five are fallen, and one is, and the other is not yet come...” — Revelation 17:10

The kingdom that **“is”** in John’s own day was Rome. That ties Daniel’s unnamed fourth kingdom to the Roman power under which John was living. Daniel gives the sequence; John identifies the contemporaneous kingdom within that sequence.

Daniel therefore establishes the prophetic backbone beginning with Babylon and continuing through Medo-Persia, Greece, and the fourth kingdom, while Revelation 17 places that sequence within the broader succession of kings and kingdoms and confirms Rome as the kingdom that **“is.”**

Daniel 8 explicitly interprets the ram and goat:

“The ram which thou sawest having two horns are the kings of Media and Persia.”

— Daniel 8:20

And:

“And the rough goat is the king of Grecia...”

— Daniel 8:21

Revelation 17 continues that prophetic pattern.

The working sequence developed in this study is:

1. **Egypt** (*Revelation 17:10; cf. Exodus 1–14*)
2. **Assyria** (*2 Kings 17:5–6; Isaiah 10:5–12*)
3. **Babylon** (*Daniel 2:37–38; Daniel 7:4*)
4. **Medo-Persia** (*Daniel 5:28; Daniel 8:20*)
5. **Greece** (*Daniel 8:21; Daniel 10:20; 11:2*)
6. **Rome** (*Daniel 2:40; Daniel 7:7, 23; Revelation 17:10 — “one is”*)
7. **A later religious manifestation** (*Revelation 13:3, 11–12; Revelation 17:8*)
8. **A final manifestation that is “of the seven”** (*Revelation 17:11*)

It should be noted that **Egypt and Assyria are not part of Daniel’s four-kingdom sequence and are not explicitly identified there as the first two kingdoms.** Their place in the broader seven-king framework developed in this study comes from the larger historical-prophetic sequence associated with Revelation 17, while Daniel explicitly anchors the sequence beginning with Babylon, Medo-Persia, Greece, and the fourth kingdom.

The importance of the sequence is not merely political.

The final beast is not completely new.

It is **“of the seven.”**

That means its character comes from what preceded it.

The question therefore becomes:

What religious characteristics survive from one kingdom to the next?

One recurring feature worth examining is the prominence of divine triads and plural structures of deity throughout the pagan world.

2. THE FIRST FIVE HAVE FALLEN

Revelation says:

“five are fallen...”

By John's day, five great powers associated with the biblical world had already passed from imperial dominance.

They are identified in this study as:

1. Egypt
2. Assyria
3. Babylon
4. Medo-Persia
5. Greece

All five were pagan civilizations.

All five worshipped gods other than the God of Israel.

And several possessed highly developed divine triads or threefold groupings of deity.

This does not mean that every ancient triad was identical to the later Christian Trinity.

They were not.

That distinction must remain clear.

The argument is not:

“Egyptians believed the Nicene Creed.”

The argument is:

Triadic conceptions of deity are unquestionably older than Christianity.

The Christian doctrine therefore cannot claim uniqueness merely because it describes deity in a threefold structure.

Its historical development must be examined in light of the religious world that preceded it.

3. EGYPT: DIVINE TRIADS LONG BEFORE CHRISTIANITY

Egypt provides some of the clearest examples of ancient divine triads.

Among the most famous are:

Osiris, Isis, and Horus

Osiris represented a major male deity.

Isis was his consort.

Horus was their divine son.

This family grouping became one of the most influential religious structures in ancient Egyptian religion.

Another major Egyptian triad was:

Amun, Mut, and Khonsu

Amun.

Mut.

Khonsu.

Again, three deities organized together in a prominent religious structure.

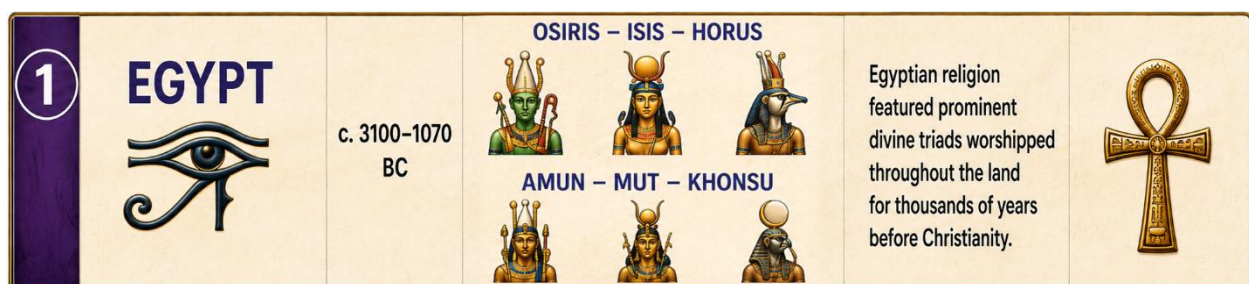
Egypt therefore demonstrates something historically significant:

religious triads were already deeply established more than a millennium before Christianity.

This does not prove that later Christianity copied Egyptian theology directly.

It does prove that grouping deity into threes was not a uniquely Christian idea.

The concept belonged to the pagan religious world long before the church councils ever used the language of three divine persons.



4. ASSYRIA: PAGAN RELIGION CONTINUES

Assyria follows Egypt as another great pagan power associated with God's people.

Assyrian religion was polytheistic.

Its gods formed hierarchies and divine groupings tied to kingship, warfare, fertility, celestial bodies, and national identity.

One important Assyrian divine family grouping was Assur, Mullissu (Ninlil), and Ninurta.

This grouping should still be distinguished from the later Christian Trinity: it was an Assyrian divine family structure within a polytheistic religious system.

That distinction remains important because this study separates:

- clearly documented divine triads,
- broader divine groupings,
- and later interpretive parallels.

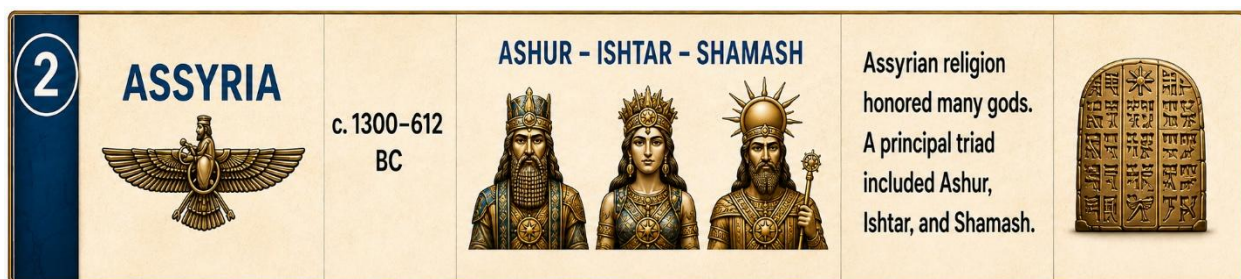
The prophetic point remains:

Assyria fell.

Its empire disappeared.

Yet pagan religion did not end.

Another kingdom simply carried the rebellion forward.



5. BABYLON: THE RELIGION THAT SURVIVED ITS EMPIRE

Babylon is one of the most important kingdoms in this entire study.

Ancient Babylon was intensely polytheistic.

Mesopotamian religion included major divine groupings and triadic arrangements.

But the deeper significance of Babylon comes from Revelation itself.

Historical Babylon fell centuries before John wrote Revelation.

Yet Revelation speaks of:

“MYSTERY, BABYLON THE GREAT...”

— Revelation 17:5

That means Babylon survives in some spiritual or religious sense even after the historical empire disappears.

This is critical.

The Bible itself gives us the principle:

A political kingdom can die while its religious character survives.

That becomes the interpretive key to the later development of spiritual Rome.

Babylon fell historically.

But Revelation still finds Babylon alive.

Not as the old empire.

As **Mystery Babylon**.

That means we should not assume that the religious systems associated with the ancient kingdoms vanished when those kingdoms were conquered.

Ideas migrate.

Religions absorb one another.

Symbols are renamed.

Institutions are transformed.

The spirit survives.



6. MEDO-PERSIA: BABYLON CONQUERED, BUT NOT NECESSARILY ERASED

Daniel identifies Medo-Persia explicitly:

“The ram which thou sawest having two horns are the kings of Media and Persia.”

— Daniel 8:20

Medo-Persia conquered Babylon.

Yet political conquest does not require the total destruction of the culture, religion, and intellectual traditions of the conquered population.

Persian religion itself was complex and developed over long periods.

In the Achaemenid period, Ahura Mazda, Anahita, and Mithra were invoked together as a prominent threefold divine grouping.

As with the other ancient examples, this is not presented as doctrinally identical to the later Christian Trinity, but as evidence that prominent threefold conceptions of deity existed within the pre-Christian religious world.

But prophetically, Medo-Persia contributes another important idea:

The succeeding kingdom absorbs the world left behind by the previous one.

The beastly system is therefore historically cumulative.

What comes later inherits something from what came before.



7. GREECE: THE PHILOSOPHICAL BRIDGE

Daniel identifies Greece:

“And the rough goat is the king of Grecia...”

— Daniel 8:21

Daniel continues:

“Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation...”

— Daniel 8:22

Alexander's empire fragmented into successor kingdoms.

Daniel itself describes the Greek kingdom as breaking into four successor kingdoms after the first great ruler falls.

Greek religion was thoroughly polytheistic and included prominent divine groupings, including Zeus, Poseidon, and Hades as the three divine brothers associated with sky, sea, and the underworld.

But Greece may be even more important to the history of the Trinity because of **philosophy**.

Greek intellectual culture supplied categories concerning:

- essence,
- substance,
- being,
- nature,
- personhood,
- metaphysical distinction.

Later Christian theologians would use philosophical vocabulary drawn from this broader Greek intellectual world while attempting to define the relationship of Father, Son, and Holy Spirit.

That makes Greece a crucial bridge.

The Trinity did not emerge in a Jewish cultural vacuum.

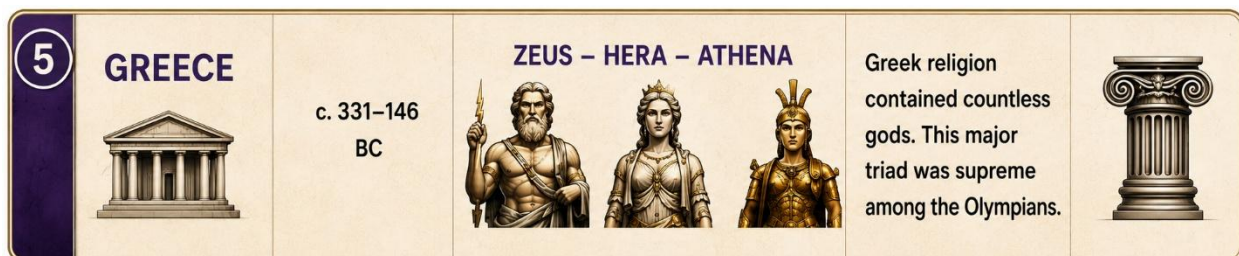
Its mature philosophical formulation developed in a world already shaped deeply by Greek thought.

The important historical question is therefore not merely:

“Did Greece have triads?”

It is:

How much did Greek philosophical categories shape the way later Christianity defined God?



8. A SUMMARY OF THE FIVE FALLEN KINGDOMS

Before moving to Rome, the historical pattern can be summarized.

Kingdom	Relevant Religious Pattern
Egypt	Osiris–Isis–Horus; Amun–Mut–Khonsu
Assyria	Aššur–Mullissu (Ninlil)–Ninurta; an Assyrian divine family grouping
Babylon	Mesopotamian divine triads and organized divine groupings
Medo-Persia	Ahura Mazda–Anahita–Mithra; a threefold divine grouping invoked in the Achaemenid period
Greece	Pagan divine groupings plus philosophical categories later influential in Christian theology

The purpose of the table is not to claim doctrinal identity.

Egypt's triads were not Rome's triad.

Rome's triad was not the later Nicene Trinity.

The argument is continuity of a **religious pattern**:

divinity repeatedly conceptualized through plurality and prominent threefold structures.

Then the sixth kingdom enters the picture.

Rome.

9. “AND ONE IS”: IMPERIAL ROME

Revelation says:

“five are fallen, and one is...”

The kingdom existing when John received Revelation was Rome.

Rome therefore naturally occupies the sixth position in this interpretation.

Roman paganism contained one of the most famous triads of antiquity:

Jupiter, Juno, and Minerva

Known as the **Capitoline Triad**, these deities occupied an important place in Roman state religion.

Again, this was not the Christian Trinity.

But the historical progression is striking.

Egypt had divine triads.

Mesopotamian civilizations had divine groupings.

Greece had extensive divine plurality and philosophical speculation about deity.

Rome possessed its own major triad.

Then Christianity entered Rome.

And eventually Rome itself became Christian.

That transition would permanently alter the religious history of the western world.



10. THE DEADLY WOUND OF THE SIXTH HEAD

Revelation 13 says:

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed...”

— Revelation 13:3

If Rome is the sixth head, then the eventual collapse of the Roman imperial order provides a compelling historical candidate for the deadly wound.

The Roman Empire that existed in John's day eventually ceased to exist in its former western imperial form.

The Caesars disappeared.

Roman political power fractured.

Imperial authority declined.

The sixth head had apparently died.

But Rome did not disappear from world history.

Instead, something remarkable happened.

Political Rome was succeeded by spiritual Rome.

11. THE HEALED HEAD: SPIRITUAL ROME

This may provide one of the strongest interpretive connections in Revelation.

The Roman Empire dies politically.

Yet Rome later rises again as an extraordinary religious authority.

The bishop of Rome becomes the pope.

The Roman church grows into an institution exercising enormous influence over:

- kings,
- nations,
- doctrine,
- salvation,
- religious legitimacy,
- European civilization.

Thus:

Imperial Rome dies.

Spiritual Rome lives.

Under this interpretation, the sixth head receives a deadly political wound, yet Rome returns in another form.

If this interpretation is correct, Revelation's healed head does not require the exact restoration of the ancient imperial bureaucracy.

The same Roman system can survive through a transformed religious embodiment.

This fits the larger beast pattern remarkably well.

The beast survives by changing form.

The kingdoms die.

The spirit continues.

6	SPIRITUAL ROME 	c. 300s AD– Present	THE CHRISTIAN TRINITY    FATHER SON HOLY SPIRIT	Imperial Rome received a deadly wound. Rome rose again as spiritual authority. The Christian Trinity became institutionalized.	Rev. 17:10 Dan. 7 Dan. 8 
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12. FROM THE ROMAN TRIAD TO THE ROMAN TRINITY

This is where the history of the Trinity becomes central.

Pagan Rome worshipped the Capitoline Triad:

Jupiter

Juno

Minerva

Later Christian Rome institutionalized belief in:

Father

Son

Holy Spirit

defined as three distinct, coequal and coeternal divine persons sharing one divine essence.

This study is not claiming that Jupiter was simply renamed Father, Juno renamed Son, and Minerva renamed Holy Spirit.

That would be historically simplistic.

The question is deeper:

How did Christianity, after entering the Greco-Roman world, eventually arrive at an official philosophical three-person formulation of deity?

The historical development occurred gradually.

The mature doctrine did not simply appear fully articulated in the first century.

It emerged through centuries of theological controversy and philosophical definition.

Rome eventually became one of the great institutional guardians of the resulting doctrine.

Thus the sixth kingdom becomes central not only politically but religiously.

Pagan Rome possessed a divine triad.

Spiritual Rome preserved the Christian Trinity.

The form changed.

The threefold conception of deity remained.

13. THE TRINITY BECOMES INSTITUTIONALIZED

The history of Trinitarian doctrine includes major theological controversies following the apostolic era.

The terminology developed through centuries of debate.

Major turning points included:

- second- and third-century disputes concerning Christ,
- philosophical debate over divine being and distinction,
- the Council of Nicaea in AD 325,
- continuing disputes after Nicaea,
- the Council of Constantinople in AD 381,
- later theological refinements.

By the time these controversies settled, mainstream Christianity possessed a formal doctrine describing one divine essence existing as three distinct persons.

The significance for this study is historical:

The Trinity becomes institutionalized inside the religious world that emerged from Rome.

That makes the transition from imperial Rome to spiritual Rome especially important.

The sixth political kingdom did not merely disappear.

Its religious successor became the institutional center of Christianity in the West.

14. MYSTERY BABYLON RIDES THE BEAST

Revelation 17 describes:

“a woman sit upon a scarlet coloured beast...”

— Revelation 17:3

The woman is called:

“MYSTERY, BABYLON THE GREAT...”

— Revelation 17:5

The woman and beast must be distinguished.

The woman rides the beast.

She benefits from its power.

Under the interpretation developed here, the Roman Catholic religious system corresponds with **Mystery Babylon**, while the underlying beast represents the broader imperial-spiritual system upon which she rides.

That creates a prophetic continuity:

Historical Babylon falls.

Babylon survives spiritually.

Imperial Rome rises.

Imperial Rome falls.

Spiritual Rome rises.

And the religious woman sitting upon the beast is called:

Mystery Babylon.

The name itself suggests inherited religious continuity.

Babylon is no longer merely a geographical city.

It has become a mystery.

A religious system.

Revelation identifies the woman as sitting upon “many waters,” which it interprets as “peoples, and multitudes, and nations, and tongues” (Revelation 17:1, 15). The description presents the woman as a religious power with broad international reach, crossing national, ethnic, and linguistic boundaries. Under the interpretation developed in this study, that worldwide reach fits the Roman Catholic Church especially well: it is not confined to one nation or language, but exists across the world among peoples, nations, and tongues, exactly as Revelation describes the woman who sits upon the waters.

15. THE WOMAN IS A MOTHER

Revelation calls her:

“THE MOTHER OF HARLOTS...”

— Revelation 17:5

That word **mother** matters.

A mother produces daughters.

Historically, the Protestant Reformation broke away from Roman Catholic authority.

Protestants rejected:

- papal supremacy,
- indulgences,
- numerous Roman sacramental claims,
- elements of Catholic ecclesiology.

Yet they retained the central Trinitarian doctrine preserved by Rome.

This creates an important historical distinction:

Protestantism left Rome institutionally without leaving Rome doctrinally in every respect.

The daughters separated from the mother.

But they retained one of the mother's foundational theological formulations.

That makes the Trinity particularly significant when considering the religious continuity described in Revelation.

16. THE SEVENTH: THE POST-ROMAN CHRISTIAN WORLD?

Revelation says:

“and the other is not yet come; and when he cometh, he must continue a short space.”

— Revelation 17:10

The working interpretation developed in this study associates this seventh manifestation with the broad post-Roman Christian religious world:

- Orthodox Christianity,
- Protestantism,
- evangelicalism,
- non-denominational Christianity.

Despite their disagreements, these movements overwhelmingly share one major doctrinal characteristic:

Trinitarian theology.

This interpretation remains a working prophetic identification.

Revelation does not explicitly say:

“The seventh head is Protestantism.”

So that must not be presented as though Scripture directly states it.

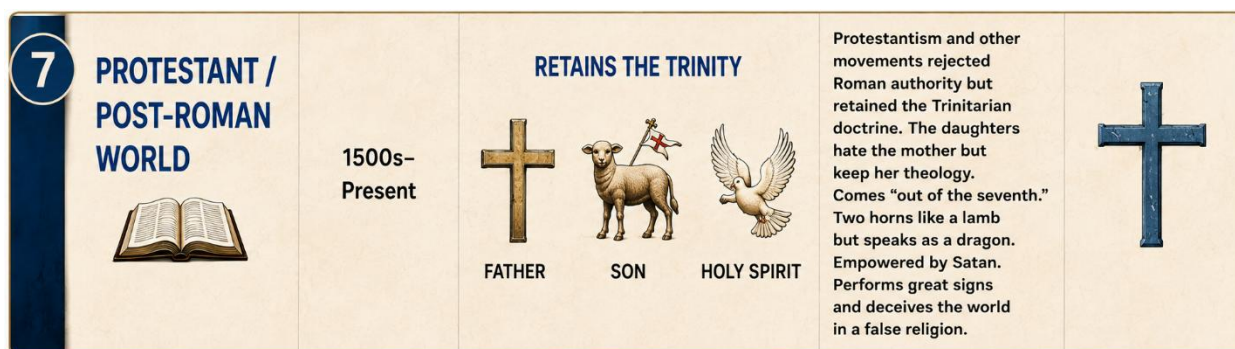
But the historical relationship is worth investigating.

The Protestant churches arise from the Christian world shaped by Rome.

They oppose Rome.

Yet their doctrine of God remains largely the same.

The religious lineage continues.



17. THE TEN HORNS HATE THE WOMAN

Revelation says:

“And the ten horns which thou sawest upon the beast, these shall hate the whore...”

— Revelation 17:16

The working interpretation developed in this study associates these horns with Protestant or post-Roman powers that ultimately turn against Catholic ecclesiastical supremacy.

Since the number ten represents completeness in biblical symbolism, the ten kings likely represent the complete non-Trinitarian global religious system that ultimately gives its power and authority to the beast.

But the historical phenomenon is undeniable:

Large portions of Protestant Christianity became intensely anti-Catholic.

Yet those same traditions remained Trinitarian.

Thus hatred of the mother institution did not necessarily mean abandonment of the mother's doctrine of God.

This becomes important for the prophetic argument.

Religious rebellion against Rome can occur while Roman theological inheritance survives.

18. THE SEVENTH “IS OF” WHAT CAME BEFORE

Revelation's structure is unusual.

The later manifestations do not appear independently.

The eighth is:

“of the seven.”

This reinforces the idea of religious inheritance.

Each stage carries something forward.

Egypt passes away.

Assyria passes away.

Babylon passes away.

Persia passes away.

Greece passes away.

Imperial Rome passes away.

Yet the final manifestation remains **of them**.

That is why the study is not simply about historical paganism.

It is about continuity.

If those connections continue to hold under comparison, the continuity does not merely become significant. It continues forward into the world's largest false religious system, with Catholicism and Protestantism standing as the two dominant expressions of the same Trinitarian religious structure.

19. THE EIGHTH BEAST

Revelation says:

“And the beast that was, and is not, even he is the eighth, and is of the seven...”

— Revelation 17:11

The final beast is therefore both new and old.

It is an eighth manifestation.

Yet it belongs to the previous seven.

The interpretation developed in this study associates this final manifestation with:

- the second beast of Revelation 13,
- the false prophet,
- the little horn,
- and a final counterfeit Christian religious movement.

That connection requires careful biblical comparison before every figure is treated as identical.

But the theological implication is already important:

The final religious system grows out of what came before it.

It does not invent an entirely new spiritual tradition.

It inherits an old one.

In its final form, the eighth beast attempts to overcome the true saints — the church, by gathering the world against it. It becomes vicious and violent, even while working miracles and continuing to seduce the people of the entire world through flatteries, promises, and perhaps even prosperity. Its final deception is therefore both persuasive and coercive: it draws the nations after itself while turning with hostility against those who refuse to submit.



20. THE TWO-HORNED BEAST LOOKS LIKE A LAMB

Revelation 13 introduces another beast:

“he had two horns like a lamb, and he spake as a dragon.”

— Revelation 13:11

This may be one of the most important clues concerning the future of religious deception.

It looks like a lamb.

The lamb is Christian imagery.

Yet it speaks like the dragon.

The outward appearance suggests Christ.

The inward voice reveals Satan.

That means the final deception may not come disguised as obvious paganism.

It may present itself as Christianity.

It may speak of Jesus.

It may use Christian terminology.

It may claim supernatural power.

It may appear orthodox.

And yet Revelation says its true voice belongs to the dragon.

21. THE EIGHTH BEAST AND MEDO-PERSIAN PARALLELS

This study considers a possible spiritual Medo-Persian parallel in the final beastly manifestation.

Daniel’s Medo-Persian ram possesses two horns:

“The ram which thou sawest having two horns are the kings of Media and Persia.”

— Daniel 8:20

Revelation likewise presents a later beast with two horns:

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb...”

— Revelation 13:11

The similarity is intriguing.

Within the framework developed in this study, this later beastly manifestation is connected with the **eighth beast**, which arises out of the seventh and carries forward what came before it into a final religious form.

That makes the modern **Word of Faith movement** especially significant as a possible precursor or candidate. It arises from within Protestant Christianity, presents itself in Christian language, emphasizes supernatural signs and miracles, works heavily through persuasion and flatteries, and frequently attaches spiritual authority to prosperity, blessing, healing, and visible success.

Those characteristics deserve careful comparison with Revelation's two-horned beast and the final beastly manifestation because they already display several of the features that could make a worldwide deception possible: a lamb-like Christian appearance, miraculous claims, persuasive religious authority, prosperity-centered promises, mass influence, and the ability to draw enormous populations after charismatic leaders and movements.

A stronger comparison would therefore examine:

- the two-horn imagery,
- the lamb-like appearance,
- the beast's emergence from a later Christian religious environment,
- its connection with the seventh and eighth beast framework,
- its Protestant origin,
- **its shared Trinitarian foundation,**
- its claims of signs, wonders, and miraculous power,
- its use of flatteries and prosperity,
- its global reach,
- its relationship to the false prophet,
- and its eventual transition from seduction to coercion and persecution.

If those connections continue to hold under examination, the Medo-Persian parallel becomes much more than a similarity in horn count. It may point toward a final Protestant-derived religious power whose two-horned, lamb-like presentation conceals a much darker prophetic role.

22. THE FALSE PROPHET AND COUNTERFEIT CHRISTIANITY

The final religious deception in Revelation is associated with supernatural signs.

That matters because the future system may not present itself merely through theology.

It may present itself through power.

Signs.

Miracles.

Prophetic claims.

Spiritual experiences.

This study therefore considers whether the final beastly religious movement could arise within some manifestation of:

- evangelical Christianity,
- Pentecostalism,
- Neo-Charismatic movements,
- Word of Faith,
- or related supernaturalist Christianity.

This identification should not be made merely by naming movements.

It needs to be established by comparing their characteristics with Revelation.

But the broad prophetic possibility is significant.

The final religious deception could be **Christian in appearance while retaining the ancient religious structure inherited through the beast kingdoms.**

23. THE TRINITY AS THE COMMON DENOMINATOR OF MODERN CHRISTIANITY

This is where the future dimension of the study becomes especially striking.

The Christian world is divided over nearly everything.

Catholics and Protestants disagree about authority.

Catholics and Orthodox disagree over major ecclesiastical issues.

Protestants disagree among themselves about:

- baptism,
- salvation,
- predestination,
- spiritual gifts,
- communion,
- church government,
- holiness,
- eschatology.

Yet one doctrine joins nearly the entire recognized Christian establishment:

The Trinity.

Catholicism is Trinitarian.

Orthodoxy is Trinitarian.

Lutheranism is Trinitarian.

Reformed Christianity is Trinitarian.

Baptists are Trinitarian.

Methodists are Trinitarian.

Mainstream Pentecostals are Trinitarian.

Evangelicals are Trinitarian.

Charismatics are Trinitarian.

Protestant Christianity is Trinitarian.

Most non-denominational Christianity is Trinitarian.

That makes the Trinity potentially enormously important prophetically.

24. THE TRINITY AS THE BASIS OF RELIGIOUS UNITY

If the future brings increasing religious cooperation or consolidation, Christian traditions need a theological common denominator.

They cannot unite easily around:

papal supremacy,

Mary,

communion,

predestination,

baptism,

church government,

or spiritual gifts.

But virtually all can already unite around:

Father, Son, and Holy Spirit as the Trinity.

This does not prove that Revelation specifically predicts a worldwide Trinitarian alliance.

But it gives us a serious prophetic possibility.

A doctrine that historically became the dividing line between accepted Christianity and “heresy” could become one of the strongest theological bonds holding together a final Christian-appearing religious coalition.

25. THE TRINITY HAS ALREADY BECOME A TEST OF ORTHODOXY

Today, acceptance of the Trinity is frequently treated as one of the primary requirements for recognition as Christian.

Reject the Trinity and many churches, seminaries, apologetics organizations, and denominations immediately classify the person or movement as outside Christianity.

That is historically significant.

The Trinity is not merely one doctrine among many.

It has become an **identity boundary**.

It determines:

Who is Christian.

Who is orthodox.

Who is acceptable.

Who is a heretic.

Who is a cult.

Therefore if religious consolidation continues, Trinitarian confession is already positioned to function as a theological admission standard.

That possibility becomes highly relevant when studying Revelation's future religious system.

26. THE ANCIENT-TO-MODERN TRIAD TABLE

The historical and prophetic trajectory can now be viewed together.

When these civilizations are examined side by side, a recurring pattern becomes difficult to ignore. Across the ancient world, major religious systems repeatedly organized divine reality through prominent groups of three. The names changed. The mythology changed. The functions assigned to the deities changed. But the repeated instinct to define divine authority through a threefold structure persisted across cultures and empires.

Egypt had Osiris, Isis, and Horus, as well as Amun, Mut, and Khonsu.

Mesopotamian religion contained triadic divine arrangements such as Anu, Enlil, and Ea.

Persian religion later elevated Ahura Mazda, Anahita, and Mithra together.

Greek religion presented its own powerful threefold divine structures.

Imperial Rome institutionalized Jupiter, Juno, and Minerva as the Capitoline Triad.

Then, within the Christianized Roman world, the dominant doctrine of God became Father, Son, and Holy Spirit defined as three coequal and coeternal divine persons.

Again, the claim is **not** that the pagan triads were identical to the later Christian Trinity.

They were not.

Their myths, relationships, identities, and theological functions differed greatly.

The argument is historical rather than simplistic.

What matters is the persistence of **threefold conceptions of deity** across successive civilizations and the fact that this pattern does not disappear when Rome becomes Christian. Instead, divine threeness becomes increasingly philosophical, theological, and systematic until it is formalized as the defining doctrine of God within institutional Christianity.

That continuity becomes even more significant when Christianity later fractures institutionally.

Eastern Orthodoxy retains the Trinity.

Roman Catholicism retains the Trinity.

Protestantism rejects papal authority but retains the Trinity.

Evangelicalism retains it.

Charismatic Christianity retains it.

Today, churches that disagree over baptism, church government, spiritual gifts, sacraments, predestination, eschatology, worship, and countless other doctrines can still recognize one another as belonging to historic Christian orthodoxy largely because they share the same Trinitarian definition of God.

The ancient terminology is gone.

The pagan temples are gone.

The gods bear different names.

But the concept of divine threeness remains.

Under the interpretation advanced in this study, that is what makes the historical comparison important. The table below is not arguing that Christianity simply copied one ancient pagan triad and renamed its members. It is tracing a much broader religious trajectory: **threefold deity repeatedly appears within the pagan kingdoms, survives the transition into Christian Rome in a radically reformulated form, and eventually becomes one of the strongest theological bonds uniting the modern Christian world.**

The question raised by that trajectory is therefore not merely historical.

It is prophetic.

If Revelation presents the final religious system as emerging from the same beastly continuum that moved through the ancient kingdoms and ultimately through Rome, then the survival of a threefold doctrine of deity from the ancient world into the dominant Christian religious system deserves careful attention.

The table below allows that progression to be seen at a glance.

THE ANCIENT-TO-MODERN TRIAD TABLE

Named Divine Triads and Trinitarian Patterns Across the Historical / Prophetic Sequence

HISTORICAL / PROPHETIC PHASE	NAMED TRIAD / TRINITARIAN FORM	HISTORICAL / PROPHETIC NOTE
Egypt	Osiris – Isis – Horus	Amun – Mut – Khonsu
Assyria	Aššur – Mullissu (Ninlil) – Ninurta	Assyrian divine family grouping
Babylon	Anu – Enlil (Bel) – Ea (Enki)	Also: Sin – Shamash – Ishtar
Medo-Persia	Ahura Mazda – Anahita – Mithra	Triad explicitly invoked under Artaxerxes II
Greece	Zeus – Poseidon – Hades	Three divine brothers dividing sky, sea, and underworld
Imperial Rome	Jupiter – Juno – Minerva	The Capitoline Triad
Spiritual Rome	Father – Son – Holy Spirit	Three coequal, coeternal divine persons in Trinitarian orthodoxy
Orthodox / Protestant Christianity	Father – Son – Holy Spirit	Historic Nicene / Trinitarian confession retained after separation from Rome
Modern Evangelical / Charismatic Christianity	Father – Son – Holy Spirit	Trinitarian confession remains a principal boundary of recognized orthodoxy
Possible Final Religious System	Father – Son – Holy Spirit	Proposed continuing Trinitarian denominator within the final lamb-like religious system

Historical note: The table names actual ancient divine groupings rather than treating every case as doctrinally identical. Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome used different religious structures; the study traces the recurring threefold pattern and its later Trinitarian development.

Source basis used for the named ancient groupings: Metropolitan Museum of Art / ORACC for Assyria and Mesopotamia; Encyclopaedia Iranica for the Achaemenid triad Ahura Mazda–Anahita–Mithra; classical Greek tradition for Zeus–Poseidon–Hades; and the well-attested Roman Capitoline Triad.

27. THE DRAGON IS THE CONTINUITY BEHIND THE KINGDOMS

Revelation reveals the deeper power behind the beast:

“and the dragon gave him his power, and his seat, and great authority.”

— Revelation 13:2

The dragon is identified as:

“that old serpent, called the Devil, and Satan...”

— Revelation 12:9

That explains why political discontinuity does not destroy spiritual continuity.

Egypt does not need to survive.

Babylon does not need to survive.

Greece does not need to survive.

Imperial Rome does not need to survive.

Because the real continuity is not geographical.

It is spiritual.

The beast is:

historically successive but spiritually continuous.

That is why the eighth can be “of the seven.”

The kingdoms are different.

The dragon is the same.



28. PAGANISM DOES NOT HAVE TO KEEP ITS PAGAN NAME

This is the central historical lesson.

False religion does not survive by keeping the same outward appearance.

Ancient Egyptian temples disappear.

Babylonian priesthoods disappear.

Greek temples disappear.

Roman pagan sacrifices disappear.

But ideas can survive by being transformed.

A pagan concept does not need to retain a pagan name in order to continue influencing religion.

Indeed, the most successful religious transformation would be one in which the old concept becomes so thoroughly Christianized that nobody remembers where its conceptual ancestors came from.

That is the question this study places before the reader.

Not:

“Do Christians intentionally worship pagan gods?”

Obviously they do not.

But:

Can an ancient religious conception be absorbed, philosophically reformulated, given Christian vocabulary, institutionalized, and eventually treated as unquestionable Christian orthodoxy?

History requires us at least to ask the question.

29. THE WOMAN, THE DAUGHTERS, AND THE FINAL SYSTEM

Mystery Babylon is called a mother.

Her daughters separate from her.

The daughters reject portions of her system.

Yet one defining doctrine survives across nearly the entire family:

The Trinity.

That makes the development worth tracing prophetically:

Ancient pagan triads.

Imperial Roman triad.

Spiritual Roman Trinity.

Protestant inheritance.

Evangelical inheritance.

Potential future religious unity.

Then Revelation presents a final lamb-like religious power that belongs to the same beastly continuum.

The possibility should not be dismissed casually.

30. THE FUTURE OF THE TRINITY

The future of the Trinity may therefore be even more significant than its past.

Historically, it became Christianity's dominant doctrine of God.

Institutionally, it survived the fall of imperial Rome.

Doctrinally, it survived the Reformation.

Ecumenically, it already connects Catholic, Orthodox, Protestant, Evangelical, and Charismatic Christianity.

Apologetically, it functions as one of the principal tests of Christian legitimacy.

And prophetically, Revelation describes a final Christian-appearing religious system arising from the same spiritual continuum as the earlier beast kingdoms.

That creates a serious possibility:

The Trinity may ultimately serve not merely as an inherited doctrine but as one of the theological bonds capable of unifying the final religious system.

That is the “future” side of this study.

Not merely where the Trinity came from.

But where it may be going.

And perhaps most importantly, Trinitarian in all of its various groups reject Acts 2:38 salvation, the absolute oneness and fullness of God in Christ, foundational apostolic holiness and sanctification, and that receiving the Holy Ghost with the sign of speaking in tongues is essential to salvation.

ALL THE WORLD WONDERED AFTER THE BEAST

Revelation does not portray the final beast system as obscure, marginal, or confined to one nation.

After the deadly wound is healed, John writes:

“and his deadly wound was healed: and all the world wondered after the beast.”

— Revelation 13:3

The next verse goes further:

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast...”

— Revelation 13:4

And again:

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb...”

— Revelation 13:8

Revelation therefore moves from **worldwide wonder**, to **worship**, to authority extending across peoples and nations. Between these statements, the beast is given power over “all kindreds, and tongues, and nations.”

Under the interpretation developed throughout this study, that worldwide reach becomes particularly significant.

The religious descendants of spiritual Rome are no longer small movements operating at the margins of civilization. Christianity today encompasses billions of people throughout virtually every nation on earth.

Within that enormous population are Catholics, Orthodox Christians, Protestants, Evangelicals, Charismatics, and other traditions that disagree on countless theological questions but overwhelmingly share Trinitarian confession.

The infrastructure for extraordinary religious commonality therefore already exists.

This does not mean that today's worldwide Christian population is itself the fulfillment of Revelation 13.

But within the prophetic interpretation presented in this study, it demonstrates something important:

A religious doctrine capable of crossing nations, languages, denominations, cultures, and historic institutional divisions already exists.

And that doctrine is the Trinity.

FROM WONDER TO WORSHIP TO WAR

Revelation 13 does not stop with worldwide admiration.

The progression becomes increasingly severe.

The beast receives authority.

The world wonders after it.

The dragon is worshipped.

The beast is worshipped.

And then:

“And it was given unto him to make war with the saints, and to overcome them...”

— Revelation 13:7

That progression should not be overlooked.

But neither should we describe the final religious system as though it suddenly develops theological opposition to the saints at the end of history.

The dividing line already exists.

Within much of historic and modern Trinitarian Christianity, rejection of the Trinity is not treated as a minor doctrinal disagreement. Oneness believers are commonly classified as heretical, outside historic Christian orthodoxy, or members of a “cult.” In some Trinitarian traditions and apologetic systems, rejection of the Trinity is regarded as incompatible with saving Christian faith itself.

The distinction is therefore much stronger than disagreement between denominations.

Oneness believers can be regarded as people who fundamentally misunderstand the identity of God and, in the strongest formulations, as people standing outside salvation.

That makes Revelation's prophecy considerably more sobering.

The final development would not necessarily be Trinitarian Christianity suddenly deciding that the saints are its enemies.

The theological boundary and historical hostility already exist. What changes is the authority and power available to act upon that boundary.

That makes the lamb-like appearance of the second beast even more ominous.

Revelation 13:11 describes something that looks “like a lamb” but speaks “as a dragon.”

The outward identity appears compatible with Christ.

The spiritual authority behind it is not.

Under the interpretation advanced in this study, the final conflict therefore need not involve paganism openly declaring war against Christianity.

It could represent an already dominant Christian religious system, convinced that its own doctrine defines Christian orthodoxy, acquiring the power to act against believers it already regards as outside that orthodoxy.

And history demonstrates that this possibility is not merely theoretical.



THE CHURCH COULD NEVER HAVE DISAPPEARED

Before considering that history, an important distinction must be established.

The church did not begin in the twentieth century.

Neither did the church disappear after the apostles only to reappear centuries later under the modern name “Oneness Pentecostalism.”

Jesus gave a promise concerning His church:

“I will build my church; and the gates of hell shall not prevail against it.”

— Matthew 16:18

If the gates of hell would never prevail against Christ's church, then the church could never completely cease to exist.

Its continuity had to remain.

Organizations could disappear.

Movements could change names.

Congregations could be scattered.

Believers could be persecuted.

Religious terminology could change.

Historical records could be incomplete, manipulated or completely rewritten.

Dominant religious systems over the last two millennia have largely controlled the historical narrative, defining not only how Oneness believers were portrayed, but often redefining their beliefs for them. Teachings were attributed to dissenting believers that they themselves did not profess, and those accusations became part of the record used to condemn them as heretics and justify their persecution.

But Christ's church could not vanish from the earth without making His promise meaningless.

Therefore this study does not claim that a modern Pentecostal organization existed continuously under the same institutional name for two thousand years.

That is not necessary.

The claim is that **Christ's church itself continued.**

It survived through different movements, communities, congregations, and believers scattered across the world and known by different names in different eras. This is not speculation; the historical record contains extensive writings, testimonies, and documented witnesses showing that these believers and their convictions did not disappear.

The institutional labels changed.

The church did not cease to exist.

MODERN ONENESS PENTECOSTALISM AND THE CONTINUING CHURCH

Modern Oneness Pentecostal organizations should therefore not be treated as though they created something in the twentieth century that had never existed before.

They represent a modern organizational expression within a much older continuing apostolic stream.

That does not mean every doctrine, practice, standard, or tradition found within modern Oneness Pentecostalism is necessarily apostolic.

Church movements can preserve truth while accumulating error.

They can mix biblical teaching with tradition.

They can introduce commandments of men.

They can mix Law and Grace.

They can impose practices such as mandatory tithing, women in ministry, or other doctrines that deserve independent biblical examination.

None of those errors necessarily means that every sincere believer within those movements has ceased to belong to Christ.

There remain sincere believers who have obeyed the gospel, received the Holy Ghost, been baptized according to Acts 2:38, and sincerely seek to live holy lives before God.

The modern organization is therefore not the origin of the church.

Nor is denominational perfection the basis of the church's historical continuity.

Christ is.

The church has continued because Christ said it would continue.

Modern Oneness Pentecostalism is one present expression within that continuing history, even where portions of the modern movement itself may require doctrinal restoration.

RELIGIOUS ORTHODOXY HAS PERSECUTED DISSENT BEFORE

This distinction becomes extremely important when examining persecution.

Across Christian history, believers and movements that rejected prevailing religious orthodoxy have repeatedly been branded heretical and subjected to persecution.

They appeared under different names.

They existed in different places.

Their doctrines were not necessarily identical in every respect.

We should therefore resist the temptation to take every historical non-Trinitarian group and simply relabel it "Oneness Pentecostal."

That is unnecessary.

The historical point is stronger without doing so.

The continuing church did not require one uninterrupted denominational name, while institutionally dominant Christianity repeatedly used its authority against believers and movements that challenged established religious orthodoxy, including established Trinitarian orthodoxy. At the hands of Trinitarian zealots:

People were declared heretics.

Expelled.

Driven from their communities.

Imprisoned.

And in some periods, barbarically tortured and executed.

The fact of religious persecution is therefore not speculative.

It has happened.

Theological uniformity backed by ecclesiastical and civil authority has already demonstrated what it can become.

That makes Revelation's description of the final system particularly sobering:

“And it was given unto him to make war with the saints, and to overcome them...”

— Revelation 13:7

Under the prophetic interpretation developed in this study, this is not an entirely new pattern appearing without precedent at the end.

It is the **final expression of an old conflict**.

Religious authority establishes orthodoxy.

Dissent becomes heresy.

Heresy becomes exclusion.

And when religious authority possesses sufficient worldly power, exclusion can become persecution.

The prophetic question is therefore not whether a dominant religious system **could** persecute the saints over doctrine and worship.

History has already shown that religious institutions can persecute those they declare heretical.

The question is whether Revelation describes that pattern reaching its final and worldwide expression.

THE MARK, THE NAME, AND THE QUESTION OF WORSHIP

Revelation does not introduce the mark of the beast in isolation.

It appears within a conflict over **worship, allegiance, identity, and spiritual ownership**.

The second beast first causes the world to worship:

“And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast...”

— Revelation 13:12

Only afterward does the mark appear:

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:”

— Revelation 13:16

The sequence matters.

First comes worship. Then comes the mark.

Revelation 14 joins them together again:

“If any man worship the beast and his image, and receive his mark in his forehead, or in his hand...”

— Revelation 14:9

The mark therefore should not automatically be reduced to a technological device, identification number, implanted chip, or commercial instrument.

Buying and selling are consequences associated with possessing the mark, but Revelation repeatedly places the mark within the larger issue of **worship**.

And Revelation provides an important counterpart to the mark of the beast.

TWO MARKS. TWO ALLEGIANCES.

The followers of the beast are marked.

But so are the servants of God.

Revelation 7 says:

“Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

— Revelation 7:3

Revelation 14 then describes the Lamb standing with His people:

“an hundred forty and four thousand, having his Father's name written in their foreheads.”

— Revelation 14:1

And Revelation concludes with the servants of God:

“And they shall see his face; and his name shall be in their foreheads.”

— Revelation 22:4

This creates a striking prophetic parallel.

God has a people bearing His name.

The beast has a people bearing his mark or name.

Both are associated with the forehead.

Both identify allegiance.

And both occur within the larger conflict over whom humanity will worship.

Under the interpretation developed in this study, the sealing of God's people is fundamentally **spiritual**, representing divine ownership, identity, allegiance, and the work of God's Spirit in His people.

That gives us biblical reason to consider whether the opposing mark of the beast should likewise be understood primarily as a **spiritual identification of ownership and worship**, even though Revelation attaches very real social and economic consequences to it.

The contrast becomes:

The Father's name versus the beast's name.

The worship of God versus the worship of the beast.

The servants of God versus those belonging to the beastly religious system.

The mark is therefore not merely about commerce.

At its deepest level, Revelation presents a battle over **who owns the worshipper**.

THE TRINITY AND THE MARK

That brings the argument of this study directly back into view.

If the final beast system is the culmination of the religious continuum traced through the preceding kingdoms, and if that system retains the Trinitarian religious identity inherited through spiritual Rome and its daughters, then the possibility must be considered that the beast's mark represents **allegiance to that religious identity and to the god worshipped by that system**.

Under that interpretation, the Trinity would not merely be an incidental doctrine held by the final religious order.

It could become one of the defining expressions of its worship.

That would also explain why rejection of the final system becomes much more serious than refusing an economic mechanism.

Revelation presents those who refuse the beast as refusing **worship itself**.

The conflict is theological before it is commercial.

The economic restriction becomes a means of enforcing religious allegiance.

“THE MARK, OR THE NAME OF THE BEAST, OR THE NUMBER OF HIS NAME”

Revelation then gives us another important connection:

“save he that had the mark, or the name of the beast, or the number of his name.”

— Revelation 13:17

Notice what Scripture connects:

The mark.

The name.

The number of his name.

The mark is therefore associated with **identity**.

That becomes even more significant when placed opposite the saints having the **Father's name in their foreheads**.

One group bears God's name.

The other bears the beast's mark, name, or number.

Revelation is portraying competing spiritual identities.

666: THE NUMBER OF A MAN

Then John writes:

“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”

— Revelation 13:18

This requires careful consideration.

Scripture explicitly identifies 666 as **“the number of a man.”**

But the number itself also presents a striking threefold numerical structure:

600 + 60 + 6.

Within the prophetic interpretation developed throughout this study, that threefold structure appears at the culmination of a religious system already characterized by a recurring history of **triadic deity**.

That correspondence does not establish the interpretation by itself.

But neither should it automatically be dismissed.

The number is associated with the beast's **name**.

The name is associated with the beast's **mark**.

The mark is associated with the beast's **worship**.

And the beast's worship stands opposite the Father's name borne by the saints.

Thus the significance of 666 must be considered within the entire religious system surrounding it, not merely as an isolated mathematical puzzle.

If the historical thesis of this study is correct, the pattern becomes remarkable:

Ancient kingdoms repeatedly organize deity through triads.

Spiritual Rome institutionalizes the Christian Trinity.

The daughters of Rome retain the Trinity.

The final beast emerges "of the seven."

The world worships.

A mark identifies allegiance.

And the number associated with the beast's name is **666**.

None of these observations needs to stand alone.

Together they form a prophetic pattern worthy of serious examination.

THE FINAL DIVIDING LINE IS WORSHIP

This may ultimately be the most important point.

Revelation's final division of humanity is not fundamentally between people who possess one technology and people who refuse it.

It is between **worshippers**.

Those who worship the beast and receive his mark stand on one side.

Those belonging to the Lamb and bearing God's name stand on the other.

The mark therefore functions within Revelation as an expression of a much deeper allegiance.

If the final Christian-appearing religious system identified throughout this study is united through Trinitarian worship, then the future significance of the Trinity becomes considerably greater.

It would no longer merely be:

a doctrine inherited from spiritual Rome.

It could become:

a religious identity defining allegiance to the final system itself.

And that would bring the entire study full circle:

Pagan triads → imperial Rome → spiritual Rome → Trinitarian Christianity → worldwide religious consolidation → beast worship → the mark and name → final conflict with the saints.

THE CAMP OF THE SAINTS

Revelation eventually presents another extraordinary scene:

“And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city...”

— Revelation 20:9

The imagery is unmistakable.

The saints are surrounded.

The opposition has spread across “the breadth of the earth.”

But the saints do not overcome their enemies through political power, military strength, institutional domination, or religious majority.

God intervenes:

“and fire came down from God out of heaven, and devoured them.”

— Revelation 20:9

Within the prophetic framework of this study, history therefore moves toward a final confrontation between **worldwide religious deception and the saints who refuse it.**

This is where the history and future portions of the study finally converge.

Ancient pagan triads.

The kingdoms of the beast.

Imperial Rome.

The deadly wound.

Spiritual Rome.

Mystery Babylon.

The Protestant daughters.

Worldwide Trinitarian Christianity.

The lamb-like beast.

The dragon.

The mark, name, and number.

War against the saints.

The camp of the saints surrounded.

And finally, divine intervention.

THE CHURCH REMAINS WHEN THE SYSTEMS FALL

There is a powerful contrast running through this entire history.

Empires have disappeared.

Religious institutions have risen and fallen.

Political boundaries have moved.

Denominations have formed and fractured.

Movements have been persecuted and scattered.

But Christ said:

“I will build my church; and the gates of hell shall not prevail against it.”

— Matthew 16:18

The beastly system survives through changing historical embodiments.

But so does the church, for an entirely different reason.

The beast survives because the dragon continues his rebellion through successive systems.

The church survives because Jesus Christ promised that it would.

That means the final conflict is not between two institutions that suddenly appeared near the end of history.

It is the culmination of two continuing spiritual trajectories.

One leads through the kingdoms of this world toward the beast.

The other is the church Christ established and preserved through persecution, obscurity, changing movements, and changing historical names.

The institutional forms may change, but neither spiritual trajectory disappears before the conflict reaches its appointed end.

31. CONCLUSION

The Pagan History and Future of the Trinity

The history of the Trinity does not begin in AD 325.

Nor does the broader history of divine threeness begin with Christianity.

Long before Christianity, pagan civilizations organized deity through prominent triads.

Egypt possessed multiple divine triads.

Mesopotamian religions contained divine groupings and triadic arrangements.

Greek religion and philosophy shaped the intellectual world inherited by Christianity.

Imperial Rome worshipped Jupiter, Juno, and Minerva.

Then imperial Rome died.

Yet Rome returned as a spiritual power.

Within that Christian Roman world, the doctrine of Father, Son, and Holy Spirit as three coequal and coeternal persons became institutional orthodoxy.

Protestantism later rejected Roman ecclesiastical authority.

Yet it retained the Trinity.

Modern Evangelicalism retained it.

Modern Charismatic Christianity retained it.

Orthodox Christianity retained it.

Today the Trinity stands as one of the few doctrines capable of identifying nearly the entire recognized Christian world as one theological family.

That raises an understandable question:

How could something so widely identified with Christianity be connected with the beastly religious system described in Revelation?

The answer is not that every Trinitarian Christian is evil.

That would be neither fair nor necessary to the argument.

There are sincere Trinitarian believers who love God, seek to obey Scripture, care for their families, serve others, and genuinely believe they are following the truth.

The issue in this study is not the moral character of every individual believer.

It is the **historical and spiritual character of the religious system itself**.

Yet, we also cannot deny that Trinitarian Christianity has a long-standing dark history.

That dark history is connected to an even more ancient dark past.

For thousands of years, the pagan beastly kingdoms represented in prophecy rejected the revelation of the one true God and repeatedly replaced Him with competing gods, divine pluralities, and religious systems of their own making.

When that same religious current entered professing Christianity, it did not suddenly become harmless simply because its terminology became Christian.

And history demonstrates that institutional Christianity has not always behaved like the Lamb it claimed to represent.

Dominant Trinitarian religious institutions, at various points in history, joined ecclesiastical authority with civil power and persecuted people they declared heretical. Men and women were condemned, imprisoned, exiled, and in some periods killed because their beliefs stood outside established orthodoxy.

That history matters when Revelation describes a beast that looks:

“like a lamb”

but speaks:

“as a dragon.”

The danger is precisely that the system **appears Christian**.

It speaks the language of Christianity.

It claims Christian authority.

Yet its actions can reveal another spirit.

There is also a deeper doctrinal divide.

Historic Apostolic Christianity does not treat salvation as merely intellectual assent to a creed while leaving the life unchanged. It calls believers to repentance, obedience, sanctification, separation from sin, and holiness of life.

Yet many modern Trinitarian traditions strongly resist Apostolic holiness teaching, sometimes dismissing serious calls to sanctification as “legalism,” “works salvation,” or an attempt to “make void the cross.”

That creates another profound contrast.

The Apostolic message does not teach that holiness earns salvation.

It teaches that the grace which saves also transforms.

A profession of faith that leaves deliberate sin untouched is not the same thing as biblical sanctification.

When religious systems use grace to excuse what Scripture calls believers to forsake, the issue becomes larger than theological terminology.

It becomes a question of what kind of Christianity is being produced.

Revelation, meanwhile, tells us that the final beast is:

“of the seven.”

The final religious power looks:

“like a lamb”

but speaks:

“as a dragon.”

The kingdoms change.

The religions change their names.

The institutions transform.

But the spiritual current continues.

That is why the history of the Trinity cannot be examined only backward.

It must also be examined forward.

The question is no longer merely:

Where did the Trinity come from?

The prophetic question is:

What role will it play in the religious system that is still to come?

If Revelation presents a final Christian-appearing religious power descended spiritually from the same beastly system that ran through the ancient pagan kingdoms, then a doctrine that connects pagan religious history, spiritual Rome, Protestant inheritance, modern Christian orthodoxy, and potential future religious unity deserves serious prophetic attention.

And if that final system once again defines orthodoxy, condemns those outside it, rejects the saints as heretics, and ultimately receives power to make war against them, then the pattern will not be unprecedented.

It will be the culmination of a history already written.

The Trinity has a history.

And Revelation strongly suggests that it also has a future.

THE PAGAN HISTORY AND FUTURE OF THE TRINITY

FROM ANCIENT KINGDOMS TO MYSTERY BABYLON AND THE FINAL RELIGIOUS SYSTEM

By *Pete Wierzbicki*
Former Pastor | San Francisco, California

ThePresentKingdom.com

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THE SEVEN KINGS	TIME PERIOD (APPROX.)	TRIADIC / THREEFOLD DEITIES	KEY DETAILS	SCRIPTURE
1 EGYPT 	c. 3100–1070 BC	OSIRIS – ISIS – HORUS AMUN – MUT – KHONSU	Egyptian religion featured prominent divine triads worshipped throughout the land for thousands of years before Christianity.	Rev. 17:10 Dan. 7 Dan. 8
2 ASSYRIA 	c. 1300–612 BC	ASHUR – ISHTAR – SHAMASH	Assyrian religion honored many gods. A principal triad included Ashur, Ishtar, and Shamash.	
3 BABYLON 	c. 612–539 BC	ANU – BEL (ENLIL) – EA (ENKI)	Mesopotamian religion revolved around divine triads. Anu, Bel (Enlil), and Ea (Enki) formed the chief triad.	
4 MEDO-PERSIA 	c. 539–331 BC	AHURA MAZDA – MITHRA – ANAHITA	Zoroastrian faith revered a triad of divine beings associated with creation, covenant, and purity.	
5 GREECE 	c. 331–146 BC	ZEUS – HERA – ATHENA	Greek religion contained countless gods. This major triad was supreme among the Olympians.	
6 IMPERIAL ROME 	c. 146 BC–476 AD	JUPITER – JUNO – MINERVA	Rome's most important triad: Jupiter, Juno, and Minerva. The kingdom "that is" in John's day.	SPQR
6 SPIRITUAL ROME 	c. 300s AD–Present	THE CHRISTIAN TRINITY FATHER SON HOLY SPIRIT	Imperial Rome received a deadly wound. Rome rose again as spiritual authority. The Christian Trinity became institutionalized.	
7 PROTESTANT / POST-ROMAN WORLD 	1500s–Present	RETAINS THE TRINITY	Protestantism and other movements rejected Roman authority but retained the Trinitarian doctrine. The daughters hate the mother but keep her theology.	
8 THE LITTLE HORN / SECOND BEAST / FALSE PROPHET 	FUTURE	OPERATES IN THE TRINITY POWER OF THE DRAGON – RETAINING THE PAGAN TRINITARIAN SPIRIT OF THE BEAST	Comes "out of the seventh." Two horns like a lamb but speaks as a dragon. Empowered by Satan. Performs great signs and deceives the world in a false religion.	
FINAL KINGDOM – THE WORLDWIDE RELIGIOUS SYSTEM UNITED BY THE TRINITY 	FUTURE	A GLOBAL RELIGIOUS SYSTEM APPEARS CHRISTIAN, CONFESSES THE TRINITY, AND UNITES NATIONS UNDER BEASTLY AUTHORITY BEFORE CHRIST'S RETURN.	The eighth beast of the seven goes into perdition. (Rev. 17:11)	

THE DRAGON IS THE CONTINUITY BEHIND THE KINGDOMS

EMPIRES FALL. THE SPIRIT REMAINS.

"And the dragon gave him his power, and his seat, and great authority."
– Revelation 13:2

THE PROPHECIES CONNECT

SEVEN KINGS
 Five are fallen, one is, one is to come.
 (Rev. 17:10)

DEADLY WOUND
 One head wounded to death.
 (Rev. 13:3)

WOUND HEALED
 Rome rises again in another form.

MYSTERY BABYLON
 The woman rides the beast and is the mother.
 (Rev. 17:5)

TEN HORNS
 Hate the whore and destroy her.
 (Rev. 17:16)

LAMB-LIKE BEAST
 Looks like a lamb but speaks as a dragon.
 (Rev. 17:11)

FINAL KINGDOM
 The eighth beast of the seven goes into perdition.
 (Rev. 17:11)

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THE PRESENT KINGDOM

A prophetic-historical overview tracing the study's proposed continuity of triadic religion from the ancient kingdoms of Bible prophecy, through Rome and Protestant Christianity, into the final global religious system of Revelation.