

The Vatican Said "Lead All People to the trinity."

Revelation 13 Describes What That Looks Like.

Part 3 of a 3 Part Series — From the Pentagon to Revelation 13: A Conversation That Went Further Than Expected.

Missed Parts 1 and/or 2? Here's a quick recap:

On June 7, 2026, the Pentagon removed the LDS Church from its "Christian" category — opening a question with a 1,700-year answer. **Part 1** traced how Emperor Constantine used the Council of Nicaea to forge a politically convenient doctrine of the trinity, replaced the biblical Sabbath with the Roman sun-god's holy day, and set in motion a pattern of **state-enforced doctrine that destroyed three kingdoms and prescribed death for anyone who denied it** . [\[Read Part 1 \]](#)

Part 2 examined what the Bible itself actually says — and found that **Jesus never taught any of the tenets of trinity**. His own definition of "Christian" contains no trinity test, no sacred sunday, no Greek philosophical formula. By His own words, using trinity-acceptance as the measure of Christianity has it entirely backwards. [\[Read Part 2 \]](#)

The instrument of enforcement changed across the centuries. The mechanism never did. **Part 3** examines what two popes said about it — and where [Revelation 13](#) says it leads.

Part 3: "Lead All People to the trinity."

Q: You've spent two parts establishing that trinity belief became a political and legal test for Christian identity — not a biblical one. Does Rome still define Christian identity that way in official documents today?

A: Without ambiguity. The *Catechism of the Catholic Church* states in paragraph 234:

"The mystery of the Most Holy trinity is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the 'hierarchy of the truths of faith.'"

Every word of that deserves attention. Not *a* central mystery — **the** central mystery. Not *important among* the truths of faith — **the most fundamental and essential** in the entire hierarchy. **Everything else in Catholic theology flows from this single doctrine** as its source and light.

That is the official definition of what makes Christianity Christian, from the institution that shaped the Western world's understanding of that word for fifteen centuries.

Q: And this isn't just a definitional statement — it was also framed as a mission?

A: That's the piece that gives it a different dimension entirely. Pope John Paul II, speaking in New Orleans on September 12, 1987, said this:

*"And never forget that **the precise goal of all apostolic service is to lead all people to communion with the Most Holy trinity.**"*

Read that carefully. Not *a* goal of apostolic service — **the precise goal**. Not *some people* — **all people**. The entire mission of the Church, by papal declaration, is to bring every human being on earth into communion with the trinity.

Hold that statement in mind, because it matters greatly when we come to 2015.

Q: You've argued that the trinity standard isn't biblical. Can you make that case directly?

A: Yes:

- Jesus **defined his disciples** in [John 8:31](#) — “If you abide in my word{teachings}, you are truly my disciples.”
- Praying to His Father, He **defined eternal life** in [John 17:3](#) — “This is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent.”
- He **defined love for him** in [John 14:15](#) — “If you love me, you will keep my commandments{teachings}.”
- He showed **Himself** to be **our only mediator** in [John 14:6](#) — “no one comes to the Father, except by Me.”
- Paul also identified the **one mediator** in [1 Timothy 2:5](#) — “the man Christ Jesus.”
- In [John 12:48](#), Jesus himself **names the standard of judgment**: “The word that I have spoken will judge him on the last day.”

None of those texts mention any tenets of the trinity. Not one. The trinity formulation — as a doctrine of three co-equal persons as one God — was codified in 325 and 381 AD, **three centuries after Jesus spoke those words.**

That doesn’t make everyone who holds the doctrine insincere. It simply means that when the Catechism calls trinity belief the most fundamental and essential teaching in all of Christianity, it is advancing a standard that Jesus himself never taught. And in [John 12:48](#), Jesus was explicit: **we will be judged by His words.** His words never make the trinity a requirement of anything.

Q: What about [Matthew 28:19](#) ? It has been used as the “Baptismal formula” and the “trinity formula” for many centuries.

A: That’s a good question! We have all the texts above that speak against the tenets of the trinity. But, did Jesus contradict Himself? Did Paul contradict Jesus? This subject deserves it’s own deep-dive into scripture and historical documentation. This is my June 2026 revision of [my original study](#) of baptism in the 3-fold name: [The Baptismal Formula of Matthew 28:19](#) .

Q: What about [1 John 5:7-8](#) ? Doesn’t that passage infer a trinity?

A: Historical documentation strongly tells us that this passage, as given in the KJV, is in no Greek MS earlier than the 15th and 16th centuries. These words do not appear in the standard critical Greek New Testament text used by scholars today, and the weight of external and internal evidence against their authenticity is, in the judgment of the scholarly community, conclusive. For further study: [The Comma Johanneum \(1 John 5:7-8\)](#)

Q: You mentioned a 2015 papal document that addressed Sunday and the trinity together — but addressed them to the entire planet. What was that?

A: Pope Francis’s 2015 encyclical *Laudato Si’*, subtitled “On Care for Our Common Home.” It was presented publicly as a document about ecological responsibility. But its address from the very opening line is unusual: **it was written** not to the Catholic Church, not to Christians in general, but — explicitly — **to every person living on this planet.**

That framing matters. **A papal encyclical with intentional, universal human reach.**

Its final sections then turn to two topics that have no necessary connection to ecology. Paragraph 237 addresses Sunday worship:

“On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world... The law of weekly rest forbade work on the seventh day, ‘so that your ox and your donkey may have rest, and the son of your maidservant, and the stranger, may be refreshed’ ([Ex 23:12](#)). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centred on the Eucharist, sheds its light on the whole week, and motivates us to greater concern for nature and the poor.”

Notice what happens in that paragraph. The encyclical actually quotes an Old Testament text about the **seventh day** — [Exodus 23:12](#), which says *the seventh day* explicitly. Then, without pausing to explain the transition, it redirects that biblical authority to Sunday, positioning the Eucharist as the center around which all of human time should orbit. The creation-grounded weight of Jehovah’s Sabbath is quietly borrowed and transferred to the day that Constantine established in 321 AD — called in his own decree *dies Solis*, the Day of the Sun, not the Lord’s Day.

Then comes the encyclical's closing passage: Section VII, titled "*The trinity and the Relationship Between Creatures.*" Paragraph 240:

"The Father is the ultimate source of everything, the loving and self-communicating foundation of all that exists. The Son, his reflection, through whom all things were created, united himself to this earth when he was formed in the womb of Mary. The Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways. The world was created by the three Persons acting as a single divine principle, but each one of them performed this common work according to his own personal property... when we contemplate with wonder the universe in all its grandeur and beauty, we must praise the whole trinity."

A document addressed to every person on earth closes with Sunday worship as the center of human time, and the trinity as the framework through which all of creation must be understood and praised.

Q: So in 1987, the declared goal was to lead all people to the trinity. In 2015, a document addressed to all people closes with Sunday and the trinity. Are you saying those two things form a pattern with the fourth century?

A: I'm saying the pattern is structural and has been consistent since the fourth century. Constantine's Sunday law came in 321 AD. The Council of Nicaea's trinity formulation came in 325. Constantinople expanded that formulation to include the Holy Spirit, as a person, in 381. Sunday observance and trinitarian faith moved together as a pair from the beginning — defining who was in and who was out. The three Arian kingdoms destroyed between 476 and 554 AD were not merely politically inconvenient; they were theologically non-conforming. They rejected the trinity. They fell.

The legal enforcement that followed was not subtle. Maryland's Toleration Act of 1649 imposed death and land forfeiture for denying the trinity. Maryland's 1699 statute, codified under William III, specified that anyone who denied the trinity, or "uttered reproachful words concerning the Holy trinity or any of the three Persons thereof," would for a first offense be **bored through the tongue** and fined twenty pounds sterling; for a second offense be **branded on the forehead with the letter B** and fined forty pounds; and for a third offense **suffer death with confiscation of all goods and chattels to the King.**¹ The physical punishments were eventually replaced by fines and imprisonment in 1819, and the law was declared unconstitutional in 1972 before being formally repealed in 2002.

The same two elements — Sunday and trinity — backed by the same enforcement logic, now reasserted in a document addressed to the entire human race. That is not coincidence. It is a pattern resuming.

Q: And this is where Revelation 13 becomes relevant?

A: It's where [Revelation 13](#) comes into very sharp focus. John's vision in chapter 13 describes two distinct powers. The first beast of [verses 1–10](#) is a political-religious authority exercising global dominion, blaspheming Jehovah's name, and waging war on those who keep His commandments. Its authority comes from the dragon — identified in [Revelation 12:9](#) as the one who deceived the whole world.

The second beast enters at [verse 11](#):

"Then I saw another beast rising out of the earth. It had two horns like a lamb and it spoke like a dragon."

Two horns like a lamb — the appearance of gentleness, innocence, even Christian legitimacy. But it spoke like a dragon. Its words carried the dragon's authority dressed in the lamb's clothing.

[Verse 12](#):

"It exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed."

This second beast is an enforcer. Its function is to bring the inhabitants of the earth into alignment with the first beast's worship system. And its reach — **the earth and its inhabitants** — is total. Not a region. Not a religious community. Everyone.

[Verses 13–15](#) describe signs and deceptions, and an image made to the first beast — an institutional echo of the first beast's authority, given the power to speak and to legislate. Then come [verses 16–17](#), the enforcement mechanism:

“Also it causes all, both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, so that no one can buy or sell unless he has the mark, that is, the name of the beast or the number of its name.”

All. Small and great. Rich and poor. Free and slave. The reach is universal, and **the enforcement is economic**. You cannot buy or sell — you cannot function in ordinary human society — without the mark. This is not military conquest. **It is commercial exclusion, applied globally.**

Q: What is the mark? Revelation 13 doesn’t define it explicitly.

A: Revelation defines it by contrast — which is the consistent biblical method throughout the book. [Revelation 14:12](#), immediately after the warning about the mark and its consequences, describes the people who do **not** receive it:

“Here is a call for the endurance of the saints, those who keep the commandments of God and have the faith of Jesus.”

The mark’s opposite is keeping the commandments of Jehovah and holding the faith of Jesus as mediator. That contrast is the interpretive key. If the identifying characteristic of those who refuse the mark is commandment-keeping and trust in Jesus as the one mediator between Jehovah and man — then the mark is associated with a system that has displaced or overridden those very things. Sunday-sabbath denies the 4th Commandment: [Exodus 20:8-11](#)

“... **the seventh day is a sabbath** unto Jehovah thy God: in it thou shalt not do any work...”

The trinity-god denies the 1st: [Exodus 20:2-3](#)

“**I am Jehovah** thy God... **Thou shalt have no other gods** before me”.

We have spent two parts of this series examining exactly that displacement. The Sabbath, grounded in creation ([Genesis 2:1-3](#)), declared by Jehovah to be His sign in [Ezekiel 20:12](#) — “Moreover I gave them **my Sabbaths, as a sign between me and them, that they might know that I am Jehovah who sanctifies them**” — was displaced by Sunday through Constantine’s decree of 321 AD. The biblical God — “Hear, O Israel: Jehovah our God, Jehovah is one” ([Deuteronomy 6:4](#)) — was redefined through the council decisions of 325 and 381 AD. Both displacements were enforced by law, backed by military and political power, and eventually made the legal test for Christian identity.

[Revelation 13](#) is not introducing something new. It is describing a future, global intensification of a pattern that history has already run through in prototype.

Q: What about the forehead and the hand — is that just symbolic imagery, or does it carry specific meaning?

A: The hand-and-forehead pairing is not incidental imagery. It draws on a consistent biblical pattern that runs from Deuteronomy through Revelation. In [Deuteronomy 6:6-8](#), Jehovah instructed Israel concerning His commandments: “These words... shall be **on your heart**. You shall bind them as a sign **on your hand**, and they shall be as **frontlets between your eyes**.” The same pairing appears in [Exodus 13:9](#): “It shall be to you as a **sign on your hand** and as a **memorial between your eyes**, that the law of Jehovah may be in your mouth.” In both texts, **the hand represents action — what you do — and the forehead represents the mind(heart) and conviction — what you actually believe**. In [Ezekiel 9:4](#), Jehovah’s protective mark is placed on the foreheads of those who grieve over Israel’s sin — identity rooted in inner conviction. In [Revelation 7:3 and 14:1](#), the seal of Jehovah and the Father’s name are placed on the foreheads of the faithful — again, allegiance expressed through the mind and will.

So when [Revelation 13:16](#) says the mark is received in **the right hand or the forehead**, it is drawing on that established vocabulary. The mark has two versions: you **either genuinely hold the conviction, or you comply with the behavior** for practical survival.²

This mirrors precisely the dynamic that existed in every previous enforcement of trinitarian Sunday-keeping. Some people believed it sincerely. Others conformed because non-conformity meant economic ruin, social exclusion, a bored tongue, a brand, or death. The mark of [Revelation 13](#) has a forehead version and a hand version because the end-time system, like its historical predecessors, will not require sincere belief — it will settle for outward compliance.

The people of [Revelation 14:12](#) — those without the mark — are identified by what those who comply and have surrendered to the commandments of Jehovah and the faith of Jesus.

Q: Is there an Old Testament prophecy that gives more detail about the power behind all of this?

A: [Daniel 7](#) is the essential background text for everything in [Revelation 13](#). Daniel's vision of four beasts culminates in a "little horn" that arises after ten, uproots three of the original ten, and receives these identifying characteristics in [verse 25](#):

"He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law."

Think to change **the times and the law**. Not abolish them openly — *think to change* them. A subtle substitution presented as continuity. Constantine's 321 AD decree changed the times — moving the weekly rest from the seventh day to the first. The councils of 325 and 381 AD changed the law's underlying framework — **redefining the identity of the God whose law it is**. Both changes were presented not as innovations but as clarifications, developments, or natural expressions of Christian faith.

The three kingdoms uprooted before the little horn — the Heruli (476–493 AD), the Vandals (533–534 AD), and the Ostrogoths (535–554 AD) — were each removed with direct Roman ecclesiastical involvement, and in each case their Arian theology — their rejection of the trinity formulation — was explicitly part of the conflict. [Daniel 7](#) predicted that three would fall. History recorded exactly three -- [more details...](#) And the institution that benefited from each removal was the same one that would later produce the Catechism's declaration that trinity belief is the most fundamental and essential teaching in all of Christianity.

Summary

Q: So pull it all together. What is the single through-line from Genesis to Revelation 13?

A: The line runs like this.

At creation , Jehovah established the Sabbath as a sign of His relationship with humanity — the seventh day, blessed, sanctified, and set apart ([Genesis 2:1-3](#)). He identified Himself by name in [Genesis 2:4-5](#) as Jehovah, the one who made heaven and earth. He gave one commandment, the 4th, that begins with the word "Remember" — pointing backward to that creation act, not forward to Moses. **The Sabbath was not given to Israel. It was given to humanity, before Israel existed.**

In the fourth century , two creation-grounded realities were displaced by institutional substitutes. Sunday replaced the seventh-day Sabbath through an imperial decree that called it the Day of the Sun. The trinity replaced the biblical portrait of God — *Jehovah as Father, the only true God; Jesus as the only-born Son distinct from the Father, the one mediator; and the Holy Spirit as the Father's own breath/mind/teaching and power fully residing in His Son* — with a philosophical framework the apostles never used and Jesus never taught. Both substitutions were then enforced by law, backed by military power, and made the legal test of Christian identity.

Across the centuries , the test was maintained and the penalties were severe. Non-trinitarians lost kingdoms. Dissidents lost their tongues, received brands on their foreheads, and were executed. The Sabbath essentially disappeared from formal Western Christianity — not because scripture removed it, but because the institutions that controlled scripture's interpretation had replaced it.

In 1987 , the declared mission of the Church was stated plainly by the Bishop of Rome: to lead **all people** to communion with the trinity. In **2015** , a document addressed to every person on earth closed by grounding universal human life in Sunday worship and trinitarian praise of the Creator.

In [Revelation 13](#) , a global system enforces a specific worship arrangement. Those who refuse it face economic exclusion from ordinary life. Those who hold out are identified by one thing: they keep the commandments of Jehovah and hold the faith of Jesus.

The Sabbath is the commandment that most directly witnesses to the Creator's authority. It is the one commandment, the 4th, that says "*in six days Jehovah made heaven and earth, the sea, and all that is in them, and rested on the seventh day*" ([Exodus 20:11](#)). It cannot be reassigned to Sunday without overwriting that testimony. And the faith of Jesus — the mediator, the ladder between earth and heaven ([John 1:51](#)), the one through whom we know Jehovah as the only true God ([John 17:3](#)) — is precisely the faith obscured when Jesus is absorbed into a co-equal trinitarian formulation that Scripture never uses.

Q: Is this a conspiracy theory? Or is there something harder than that here?

A: These are primary documents. Constantine's Sunday decree is in the historical record. The council minutes of Nicaea and Constantinople are preserved. The papal Catechism is available to anyone with internet access. The text of *Laudato Si'* is on the Vatican's own website, with its address to every person on earth and its closing sections on Sunday and the trinity. The Maryland statute is in the Maryland State Archives. The three destroyed kingdoms are in the history books. John's vision is in your Bible.

A conspiracy theory requires hidden actors and suppressed evidence. None of this is hidden. The pattern is in plain view, in primary sources, across seventeen centuries. The only thing required to see it is the willingness to read carefully and to ask whether what the documents say is consistent with what Jesus actually taught.

Jesus said in [John 8:32](#): “**You will know the truth, and the truth will set you free.**” And in [John 12:48](#) he identified the standard of final judgment: “**The word that I have spoken will judge him on the last day.**” Not the Catechism. Not a council decision. Not a papal encyclical. His word.

His word says Jehovah is the only true God ([John 17:3](#)). His word says he could do nothing of himself ([John 5:19](#)). His word says the Father is greater than he is ([John 14:28](#)). His word says he was sent, that his teaching was not his own ([John 7:16](#)), that the Father abiding in him did the works ([John 14:10](#)). His word says he is the mediator, the ladder, the one way to the Father — Jesus is not the Father.

And his word says: “**If you love me, keep my commandments**” ([John 14:15](#)) — commandments that include the 4th beginning with the word “Remember,” pointing back to a seventh day Jehovah blessed and sanctified before sin ever entered the world.

That is the portrait. That is the standard. And [Revelation 13](#) tells us that before history closes, the question of which standard governs — *the word of Jesus or the traditions of institutions* — will not remain academic.

Research for this article was conducted with the assistance of Claude (Anthropic), an AI language model. I have personally edited all content to be consistent with my current understanding of these topics. -Sid

[\[READ PART 1\]](#) [\[READ PART 2\]](#)

Footnotes

¹ Maryland State Archives, *An Abridgement of the Laws in Force and Use in Her Majesty's Plantations* (1704), Volume 193, Page 8, citing 11 William III (c. 1699). Accessible at msa.maryland.gov. This statute imposed: boring through the tongue and a £20 fine for a first offense of denying the trinity; branding on the forehead with the letter B and a £40 fine for a second offense; death with confiscation of all property for a third offense. Physical punishments were replaced by fines and imprisonment in 1819. The law was declared unconstitutional by the Maryland Court of Appeals in 1972 and formally repealed in 2002.

² The interpretation that the forehead represents sincere conviction and the hand represents outward compliance draws on a consistent biblical pattern ([Deuteronomy 6:6-8](#); [Exodus 13:9](#); [Ezekiel 9:4](#); [Revelation 7:3](#); [14:1](#)) in which the forehead consistently symbolizes the mind and inner allegiance, and the hand consistently symbolizes action and doing. This application goes beyond what [Revelation 13:16](#) states explicitly and is offered as a well-grounded interpretive reading, not a direct textual assertion.

Desiring to live by every word that comes from the mouth of Jehovah (Deut8:3; Matt4:4)

-Sid Nash: 07/04/2026. Latest version: https://sidnash.org/docs/PR13_3_LeadAllPeople.html