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The making of a one-world religion: From interfaith movements to the religious system of Revelation 17–18

Historical origins, Chrislam, Abrahamic fraternity, institutional convergence, biblical discernment and the Great Prostitute

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ABSTRACT

This historical-documentary and theological review investigates the internationalisation of interfaith activity, the relationship between public religious cooperation and doctrinal universalism, and their possible significance for a futurist reading of Revelation 17–18. The study traces Theosophical and parliamentary precursors, initiatives of the 1920s and 1930s, Alice Bailey's published programme for a new world religion, postwar ecumenical and interfaith organisations, Vatican II, the United Nations' religious-fraternity initiatives, and developments through October 2026. It gives special attention to the distinct Nigerian movements described as Chrislam, the 2019 Document on Human Fraternity, the UN General Assembly's 2020 designation of 4 February as the International Day of Human Fraternity, and Abu Dhabi's three-house Abrahamic Family House inaugurated in 2023. A structured comparison of founding records, official texts, published scholarship and the author's previous works differentiates interreligious civic cooperation, religious mixing, pluralist soteriology, and compulsory worship. The historical evidence demonstrates institutional growth and some explicit projects of theological synthesis, but does not independently verify a single clandestine authority directing all initiatives. Biblical exegesis under Sola Scriptura identifies decisive incompatibilities between the Gospel and theories of interchangeable saving paths. Within the author's premillennial, pre-tribulation futurism, the Great Prostitute is interpreted as a culminating apostate religious order allied with political power before being destroyed by the beast. Present initiatives are analysed as possible analogues or enabling conditions, not certified fulfilments. The Church is called to expose counterfeit gospels, defend conscience and neighbour-love, preach Christ's unique saving work, and remain watchful without speculative certainty.

Keywords: world religion; Chrislam; Abrahamic Family House; human fraternity; Mystery Babylon; interfaith dialogue; Revelation 17; Christian apologetics

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1. Introduction

The contemporary world contains a remarkable contradiction. Religious traditions continue to differ fundamentally about God, revelation, salvation, human destiny, and the person of Jesus Christ, yet their representatives increasingly convene within shared institutional settings. International congresses, statements of fraternity, initiatives against religious hatred, partnerships concerned with sustainable development, and interreligious educational programmes have made cooperation across religious boundaries a normal feature of public life. Some of these initiatives respond to genuine suffering. Religious violence, persecution, antisemitism, anti-Muslim hatred, forced conversions, and attacks on houses of worship are evils that Christians should condemn without reservation. Yet the moral duty to love a neighbour does not eliminate the theological question: What happens when peaceful coexistence is presented as a shared spiritual pathway or when agreement about public ethics gradually displaces the Gospel's claims?

The question is not whether every interfaith meeting constitutes an apostate church. It does not. Nor does a common declaration prove a hidden master organisation directs its signatories. The sharper question concerns the historical development of religious-convergence ideas, the scope of identifiable institutional cooperation, the possibility of ideological and financial influence, and the theological limits that the Church must refuse to cross. In the Christian faith, truth is not determined by the size of a coalition or the prestige of its sponsors. Jesus declared Himself the way, the truth, and the life, and denied that anyone comes to the Father apart from Him (John 14:6). Consequently, any philosophy that treats mutually contradictory saviours as equivalent saving expressions raises a substantive conflict with apostolic doctrine.

This study extends a sustained body of work by Sangwa. The author's 2023 analysis read the great prostitute of Revelation 17 as an eschatological warning of a final apostate religious formation (Sangwa, 2023). The 2024 article on world religion and the Churches warned against confusing interreligious assembly with biblical unity (Sangwa, 2024a). The 2025 research on the New Age examined Blavatsky, Bailey, and syncretic spirituality (Sangwa, 2025c). The 2026 book The Coming World Religion sharpened the method: convergence may arise from mutually reinforcing ideologies, institutions, media, technology, and political incentives even without one demonstrable command centre (Sangwa, 2026b). These works supply the present article's theological standpoint and critical questions; documentary evidence remains necessary for each fresh historical allegation.

The contribution here is a focused reconstruction of the religious movement's chronological origins, a close comparison of explicit esoteric programmes with formal interfaith mandates, and a primary-document examination of the unusually consequential events of September 2026. The inquiry asks what originated when, who can actually be identified as a sponsor, what documents really say, where theologies diverge, and whether any current organisation meets the far more demanding evidentiary threshold of controlling a future religious dictatorship. This is a documentary interpretive study, not a survey or human-subject investigation. It weighs original institutional records, the writings of historical proponents, scholarly histories, relevant public resolutions, and prior published analyses against competing explanations. Its theological norm is Scripture, but its historical claims remain open to independent verification.

The terms must be distinguished at the outset. Interfaith dialogue refers to engagement among adherents of different religions. Ecumenism primarily concerns relations among Christian churches. Religious pluralism may mean the civic fact that several religions coexist or the philosophical claim that different religions possess equally valid saving truth. Syncretism combines religious beliefs or worship practices in ways that obscure substantive boundaries. Universalism is not a single doctrine: it may signify universal ethics, a shared spirituality, or the theological claim that all finally attain salvation. A “one-world religion,” meanwhile, could describe a formal merged institution, a decentralised culture of religious equivalence, or the coercive object of worship portrayed in a particular futurist reading of Revelation. Treating these distinct realities as synonyms produces impressive rhetoric but defective analysis.

2. Conceptual and biblical framework

The analysis adopts a three-level distinction. The historical level examines what organisations, signatories, conferences, budgets, and declarations can be substantiated. The doctrinal level compares explicit truth claims, particularly claims about Christ and salvation, with Scripture. The prophetic level assesses whether present practices display thematic resemblance to the future religious and political alliance portrayed in Revelation 17, while reserving the category of fulfilment for what the passage itself requires. These levels must interact without being collapsed into one another.

For this inquiry, Chrislam is used in two senses that must never be confused: as a self-description of particular hybrid Christian-Muslim religious movements studied in Lagos, and as a broader polemical shorthand sometimes applied to interreligious diplomacy. The first denotes an observable religious practice, while the second can obscure rather than clarify the formal commitments of the organisations criticised. The Abrahamic Family House and human-fraternity documents must be assessed under their own names and texts, not retrospectively designated members of the Nigerian movement (Janson, 2016).

3. Documentary method and source evaluation

The study uses qualitative historical-documentary review and biblical-textual interpretation. Its primary corpus consists of original institutional histories and charters, the 2019 Document on Human Fraternity, UN General Assembly resolution A/RES/75/200 of 21 December 2020, the official inauguration account of the Abrahamic Family House, relevant Vatican declarations, and Bailey’s published chapter on a new world religion. Peer-reviewed scholarship on Nigerian Chrislam, especially Janson’s ethnographic study, supplies an essential independent analytical comparison. The author’s previously published books and essays furnish an explicitly identified theological framework and hypotheses, not independent corroboration of their own disputed claims (Janson, 2016; United Nations General Assembly, 2020).

Sources were selected for direct relevance to named organisations, verifiable chronology, conceptual differentiation, theological propositions, or Revelation 13 and 17–18. Claims were assessed for provenance, type of association, convergence or contradiction between sources, and whether causal attribution exceeded the surviving evidence. This is not a systematic review or human-participant study. The absence of authenticated confidential instructions does not establish that covert actions never occur, but

it does constrain conclusions about particular alleged controllers. The research date is 23 October 2026.

The source-evaluation procedure also draws upon the author's earlier collaborative framework for disciplined discernment, which distinguishes documented events, institutional mechanisms, rival explanations, and epistemic uncertainty from normative biblical interpretation (Sangwa et al., 2026). This prevents the absence of privileged archival access from being mistaken for proof of a hidden command structure, while allowing a clear theological judgment of teachings whose content is publicly available.

4. Historical and institutional findings

4.1. John Coleman and the alleged hidden church of the 1920s and 1930s

John Coleman's Conspirators' Hierarchy: The Story of the Committee of 300, bibliographically recorded as a 1992 publication, is important because its allegations have become a recurrent framework for explaining religion and global governance (Coleman, 1992). A circulated summary attributed to Coleman alleges that promoters of a new world order began setting up their own religious body in the "1920s and 30s," seeking to direct humankind's perceived need for religion (Coleman, 1992). A bibliographic record confirms that the book exists and dates to 1992; the accessible reproduction supports attribution of the allegation. Neither fact verifies his proposed chain of command, whose plausibility must be independently examined.

Three propositions are repeatedly merged when this narrative is retold. The first is that international interfaith organising accelerated around the 1920s and 1930s. This is historically documented. The second is that politically connected individuals, prominent patrons, organisers, and intellectual networks supported various initiatives. This, too, is documented in particular cases. The third is that a fixed, identifiable clandestine body created and controlled these diverse organisations as the planned Church of the Antichrist. The first two do not logically entail the third. Proof of central control would require authenticated internal instructions, organisational ownership, financial transfers linked to operational directives, corroborated testimony, or comparable independent records that identify who issued orders and who complied. The materials considered here do not establish that third proposition.

There is nonetheless a serious and fruitful investigation concealed within Coleman's provocative assertion. The exact chronological window he identified contains the 1924 Religions of Empire Conference, a 1929 Chicago Fellowship of Faiths meeting, the 1933 World Fellowship gatherings, and the 1936 World Congress of Faiths. These events were not invented by Coleman. Their founders, participants, published purposes, and growing international networks can be examined independently. In that sense, his chronology can operate as a research question, not a verified causal explanation. An honest Christian researcher should refuse both lazy dismissal of historical evidence and the temptation to convert coincidental dating into evidence of occult command.

A second difficulty is the language of a single "church." Most international interfaith organisations publicly present themselves not as worshipping denominations but as networks enabling separate traditions to converse or cooperate. Where advocates explicitly propose a universal religion, the claim is much stronger and can be tested in their own texts. Where organisations explicitly rule out doctrinal merger, that contrary statement also belongs in the evidence. It does not guarantee innocence of every future abuse, but investigators may not erase it. The methodological objective is to distinguish an openly defended syncretic theology from a multi-religious conference and then ask whether either has demonstrable links to political coercion.

The Church's alarm should therefore be proportionate and scriptural. According to 1 John 4:1, believers must test spirits rather than accept every spiritual claim. Testing requires knowing what a claim is, examining its source, comparing it with apostolic doctrine, and refusing lies, including lies told in defence of supposedly good causes. A warning grounded in false witness contradicts the God of truth. Accuracy is not a concession to darkness; it is part of the Christian resistance to it.

4.2. Pre-1930 intellectual foundations: Theosophy and universal brotherhood

Long before twentieth-century international conferences, Western intellectual and esoteric currents advanced the belief that religious traditions contain fragments or symbolic expressions of one deeper wisdom. The Theosophical Society was founded in New York City in 1875 by Helena Petrovna Blavatsky, Henry Steel Olcott, William Quan Judge, and associates. Its own institutional histories describe a commitment to comparative study and the formation of a nucleus of universal human brotherhood (Theosophical Society in America, n.d.). These aims are not the same as founding a world church; nevertheless, the movement's underlying metaphysics differs materially from historic biblical Christianity.

Theosophical thought frequently interprets humanity and its religious traditions within an overarching evolutionary and esoteric account of spiritual wisdom. The appeal is intellectually attractive to an age embarrassed by religious conflict: instead of asking which religion speaks truly about God's acts in history, it seeks an esoteric level at which differences can be reduced to stages in a universal spiritual development. This strategy transforms contradiction into apparent complementarity. If one religion teaches the finality of the incarnate Son, another rejects His divine sonship, and a third understands ultimate reality impersonally, the issue cannot be settled merely by asserting that they express the same hidden light. Serious comparison must confront what the propositions mean and whether they can all be true simultaneously.

From a biblical perspective, this is not an incidental philosophical dispute. The Gospel announces God's initiative toward sinners through the life, death, and resurrection of His Son, not humanity's ascent through progressively acquired esoteric knowledge (1 Corinthians 15:1–4). God's transcendence and immanence are affirmed within creation, providence, and the indwelling of the Holy Spirit, but Scripture does not teach that all human beings possess divinity by nature. The difference is between the creature receiving God's grace and the creature discovering itself to be divine. The latter claim, where made, echoes the ancient aspiration to transcend the Creator–creature boundary without repentance.

Other historical streams included Spiritualism, New Thought, comparative-religion scholarship, and diverse forms of Western esotericism. These were not an undifferentiated single institution, and the article must not treat similarity as organisational genealogy. Some scholars of religion sought to describe traditions accurately, while other teachers sought their spiritual synthesis. Confusing scholarship with occult practice, or all forms of comparative study with secret membership, would make the history unintelligible. What can be responsibly argued is that an

identifiable vocabulary of universal spirituality was available to later organisers, and that some influential writers used it explicitly.

Freemasonry is often inserted into narratives of universal religious conspiracy. Particular lodges or rites may employ nonsectarian references to deity, initiation, and fraternal ideals; their memberships and practices differ across jurisdictions. These features can be studied and compared with biblical worship. They do not independently establish that Freemasons collectively designed, financed, or command contemporary interfaith institutions. Evidence must concern particular persons, dates, decisions, documentary acts, and institutional mechanisms, not a blanket accusation against every member. Without this discipline, the argument becomes unfalsifiable: participation counts as proof, nonparticipation counts as concealment, and every competing explanation is declared part of the deception.

4.3. The 1893 Chicago Parliament of Religions

The 1893 World's Parliament of Religions in Chicago provides a historically identifiable international platform for encounters among religious representatives. Convened in the setting of the World's Columbian Exposition, it brought voices from differing traditions into a public forum that later organisers would regard as a formative precedent. The present-day Parliament of the World's Religions distinguishes the historic 1893 gathering from the nonprofit organisation incorporated in 1988 to continue its legacy (Parliament of the World's Religions, n.d.). This distinction matters: the idea has nineteenth-century roots, but an uninterrupted centrally administered corporation dating from 1893 is not thereby proven.

The Parliament introduced several possibilities that would shape the following century. It treated representatives of Asian religions as interlocutors rather than merely objects of missionary description. It exposed Western publics to religions speaking in their own voices. It created ceremonial and rhetorical forms through which religions might appear together without agreeing on dogma. And it allowed participants to contest, rather than assume, whether differences concern matters of culture or incompatible claims to divine revelation. These possibilities were not all equivalent. An event that permits testimony from different traditions does not automatically require its audience to endorse all testimony as true.

Yet the symbolism was influential. From the viewpoint of a Christian convinced that the Gospel is God's unique revelation, the danger does not lie in hearing what a neighbour believes. Paul understood and addressed the worship and literature of Athens before proclaiming the risen Lord (Acts 17:16–31). The danger begins when the event's organising theology or audience expectation makes exclusive Christian proclamation illegitimate by definition. If the Lord Jesus is only permitted to appear as one teacher within an inventory of spiritual experiences, His own claim to final authority has been displaced. A Christian participant should be able to articulate this distinction courteously, without disguising it.

The broader lesson is historical continuity without simplistic identity. The 1893 Parliament did not create all modern interfaith programmes, nor does its existence prove a twentieth-century clandestine plan. It supplied a replicable form of public interreligious meeting and an enduring symbol. The later history of conferences, associations, declarations, and governmental partnerships indicates how such forms could be institutionalised under many sponsors and for differing reasons.

4.4. Empire, organisation, and diplomacy during the 1920s

The 1924 Religions of Empire Conference in London arose within an imperial environment governing substantial populations of different religions. Marcus Braybrooke's historical study identifies both the 1893 Chicago Parliament and the London conference as formative roots of the World Congress of Faiths. The London meeting was sponsored by the School of Oriental Studies and the Sociological Society, with Sir Denison Ross chairing its organising committee (Braybrooke, 1996). These concrete sponsors are more informative than an unspecified category of "global elites." They show how colonial administration, scholarship, and public religious exchange could intersect.

Imperial circumstances deserve critical treatment. British statesmen had political reasons to maintain peace among populations subject to the Crown; missionaries had different theological reasons to study the beliefs of neighbours; academics possessed philological and historical interests; and spiritual universalists perceived an opportunity to promote a higher religious fellowship. Their motives could overlap without being identical. An accurate genealogy requires showing who participated, what each argued, and how agreements were institutionalised. The presence of officials or educational institutions is evidence of elite involvement in an ordinary historical sense, not proof of a single clandestine sovereign.

The Fellowship of Faiths later arranged a Chicago meeting in May 1929 around the theme of peace and brotherhood as taught by living faiths. Braybrooke describes this as a significant antecedent of the more extensive 1933 event (Braybrooke, 1996). The historical continuity is direct: Chicago's 1893 memory, a new gathering in 1929, and planning for the Century of Progress exposition in 1933. This illustrates how movements become durable through recurrence, public memory, professional organisation, and transfer of organisers' experience. The mechanics of continuity are visible and need no invented hidden instruction.

Sir Francis Younghusband's subsequent involvement adds a distinctive bridge between imperial experience and religious universalist interest. His private spiritual reflections influenced his conviction that encounters between religions could produce deeper fellowship. Braybrooke's account demonstrates that individual biography, political context, and religious imagination contributed to the institutional story. That combination should be studied in detail rather than collapsed into either pure humanitarianism or pure occult conspiracy. The documentary question remains whether proposals crossed the line from respect among believers into claims of a common salvific spiritual reality.

4.5. The 1933 World Fellowship of Faiths

In 1933 the World Fellowship of Faiths organised a series of Chicago events associated with the Century of Progress exposition. Braybrooke records twenty-seven gatherings and an aggregate attendance of approximately 44,000, with earlier preparatory activity in New York. Bishop Francis J. McConnell served as national chairman; Charles Frederick Weller and Kedar Nath Das Gupta were leading executives (Braybrooke, 1996). These details are significant not because numbers establish a conspiracy, but because they show a movement reaching large audiences with identifiable officers, venues, and public programmes.

The organisation's public character should not obscure the influence of its intellectual premises. Once communities engage repeatedly in common forums, the meaning of "unity" becomes contested. For some, unity signifies social peace alongside

unaltered doctrinal disagreement. For others, it suggests that doctrinal contradiction itself is a lower stage of spiritual understanding. A biblical critique should ask which concept was actually advanced by each influential speaker, not simply classify the whole event as an Antichrist assembly. The strongest objections will be directed at documented propositions, where revealed truth is reinterpreted as a removable historical garment around a supposedly universal spiritual essence.

The Chicago event provides the closest securely documented intersection with Coleman's periodisation. If an author declares that a world-religious project developed during the 1920s and 1930s, the Fellowship is plainly relevant evidence that international interfaith activity expanded then. What remains undemonstrated is ownership and direction by a Committee of 300 or a comparable concealed governing authority. The distinction must remain visible throughout the article. In matters of spiritual warfare, careless historical claims can immunise the reader against warranted warnings by mixing strong documentary evidence with claims that collapse under scrutiny.

A further difficulty in interpreting Coleman's narrative concerns the temptation to treat every religious initiative associated with prominent figures as evidence of conscious participation in one programme. The historical picture from the 1920s and 1930s is more complicated. Churchmen concerned about conflict, academics investigating religious beliefs, internationalists anxious about war, people shaped by imperial encounters, and spiritual universalists searching for a higher synthesis were all present in the broader environment. The right question is not whether such interests overlapped. They plainly could. The right question is what those interests produced in particular speeches, charters, and decisions. A conference fostering courteous conversation might unintentionally normalise assumptions developed by a more radical speaker, but unintended influence is different from deliberate participation in a concealed chain of command.

Historical investigation should also distinguish an institution's founding purposes from its subsequent adaptation. A small meeting may evolve into a permanent association; a fellowship originally designed for discussion may later advocate shared public policy; or an organisation may revise its statutes after changing leadership. An author claiming a continuous hidden plan must demonstrate continuity of operational intent across these changes, whereas an author describing ideological diffusion may only need to show documented reuse of concepts and networks. Both are legitimate hypotheses. The former carries the heavier burden because it attributes knowledge and intention to people whose motives may otherwise remain uncertain. In practice, archives, minutes, programmes, budgets, and correspondence are more useful than lists of famous surnames detached from demonstrable action.

The 1930s should therefore be treated as an observable phase of institutional consolidation, not a mystical date that grants explanatory power by itself. It matters that a 1933 Chicago programme occurred, that the 1936 London gatherings attracted diverse speakers, and that Younghusband's Congress continued. It equally matters that these participants were not always agreed about Christian evangelism or the depth of theological difference. That internal disagreement is evidence against representing each conference as the execution of one doctrinal script. For the Church, it also clarifies where criticism belongs: not against conversation itself, but against propositions that demote Christ's revelation to one replaceable cultural expression of generic spirituality.

4.6. The 1936 World Congress of Faiths

The World Congress of Faiths traces its beginning to 1936 and identifies Younghusband's international conferences as decisive. Its official history expressly states that the original intention was fellowship between faiths, not the formulation of a new religion through convergence (World Congress of Faiths, n.d.). This is direct institutional evidence that cannot be dismissed as if it did not exist. Yet the same history records diverse attitudes among conference contributors, including some who emphasised substantial differences and others who regarded those differences as comparatively slight. One participant's prepared contribution preferred sympathetic knowledge of other traditions to the Christian ideal of converting non-Christians (World Congress of Faiths, n.d.).

That tension is precisely where theological analysis becomes fruitful. An organisation may formally reject merging religions while providing a platform for speakers who recommend a spiritual outlook that diminishes evangelism and doctrinal distinctiveness. The former statement describes the institution's stated objective; the latter reveals a real ideological tendency among some participants. Neither is explained away by the other. Investigators should therefore read proceedings and speeches as individual texts and resist turning the group into a single voice. Institutional history sometimes demonstrates active disagreement, a feature invisible in simplistic grand narratives.

For Christian readers, the doctrinal issue is not the nationality or religion of those who attended. It is the elevation of interreligious sympathy above the Church's commission to proclaim the death and resurrection of Christ. Genuine respect requires taking a person's beliefs seriously enough to disagree when necessary. To regard conversion to Christ as intrinsically inferior to mutual understanding is not a neutral civic choice; it is a theological assessment that collides with Jesus' command to make disciples of all nations (Matthew 28:18–20). Biblical evangelism cannot employ coercion, manipulation, or contempt, yet it cannot relinquish the invitation to repent and believe.

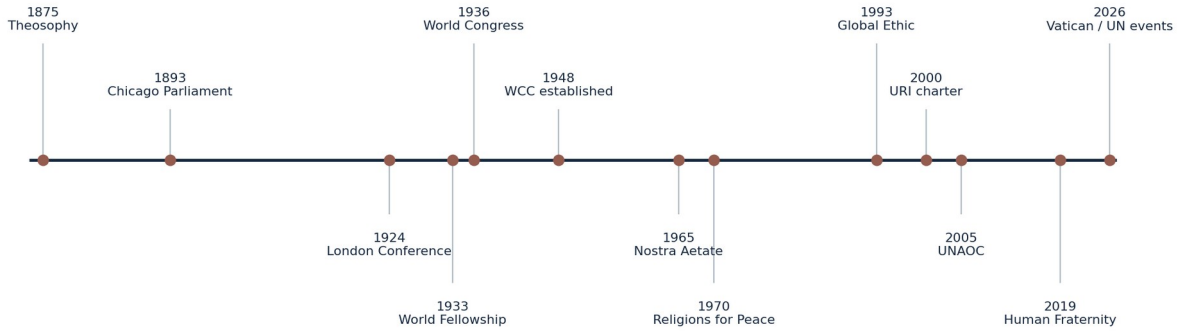
The 1936 Congress thus marks a historical transition. Interfaith encounters had become more structured, internationally visible, and institutionally reproducible. Some participants proposed accommodation while others entertained a religious vision beyond doctrinal exclusivity. Later developments would show how cooperation could expand into permanent councils, shared moral declarations, and relationships with international governance. Nothing in the historical evidence makes 1936 the birth of a proven Antichrist institution, but the period offers a crucial documentary vantage for tracing the spread of ideas and the question of their eventual theological consequences.

Table 1. Documentary milestones in the development of international interfaith activity

Year	Milestone	Documented significance
1875	Theosophical Society established in New York	Founders: Blavatsky, Olcott, Judge; comparative esoteric programme
1893	World's Parliament of Religions, Chicago	Public interreligious forum; enduring precedent
1924	Religions of Empire Conference, London	Scholarly and imperial setting
1929	Fellowship of Faiths meeting, Chicago	Organisational precursor

Year	Milestone	Documented significance
1933	World Fellowship of Faiths, Chicago	Large recurring programme; Weller and Das Gupta
1936	World Congress of Faiths, London	Younghusband; continuing fellowship institution
1948	WCC founded, Amsterdam	Ecumenical fellowship of Christian churches
1960	Temple of Understanding established	Hollister; interfaith education and patronage
1965	Nostra Aetate promulgated	Catholic interreligious relations
1970	Religions for Peace established, Kyoto	Interfaith cooperation and peace
1993	Declaration Toward a Global Ethic	Küng and the renewed Parliament
2000	URI charter signed	International decentralised cooperation circles
2005	UN Alliance of Civilizations launched	Spain–Türkiye diplomacy under UN auspices
2010	World Interfaith Harmony Week	UN General Assembly resolution 65/5
2019	Document on Human Fraternity	Vatican and Al-Azhar declaration
2023	Abrahamic Family House inaugurated	Three separate worship spaces in Abu Dhabi
2024	Pact for the Future	Includes encouragement of interreligious dialogue
2026	Vatican note and UN conference	Separate 16–17 September initiatives

Figure 1. Chronological expansion of selected interfaith institutions and public initiatives



Source: Author's synthesis of the documentary histories cited in the accompanying text.

4.7. Alice Bailey and the proposed new world religion

Among the figures invoked in discussions of global religion, Alice A. Bailey merits unusually close attention because her programme is not merely alleged by critics. It appears in her own published writing. Her 1948 book The Reappearance of the Christ, issued by Lucis Trust, includes an entire chapter titled "The New World Religion." Bailey contends that established religious forms have become inadequate to human spiritual evolution, that future religion should recognise the recurrent appearance of divine messengers, and that an approaching spiritual hierarchy will help humanity establish new shared practices (Bailey, 1948). The chapter is particularly valuable as a primary source because it makes the proposed theological reconfiguration explicit.

Bailey's vision proposes continuity among diverse religious traditions, an unfolding evolutionary movement of consciousness, the language of immanent divinity, and renewed global spiritual observances. She describes the historical Jesus in relation to a larger cosmic conception of "the Christ," employs concepts including a hierarchy of spiritual guides and successive revelations, and anticipates festivals that draw on more than one religious tradition. Her proposals cannot responsibly be dismissed as a neutral appeal for civility. They offer a discernible theology of religion: the future is not merely tolerant coexistence but a reshaping of religious perception and practice according to allegedly higher spiritual insight (Bailey, 1948).

The biblical conflict is extensive. A message of recurring divine intermediaries and progressive revelation cannot simply be harmonised with the apostolic declaration that God has spoken climactically through His Son (Hebrews 1:1–3). The biblical Christ is not the interchangeable title of an occult hierarchy's evolving teacher. He is the eternal Word who became flesh (John 1:1–14), the unique mediator (1 Timothy 2:5–6), and the resurrected Lord whose bodily appearing will judge the world (Acts 17:31). Replacing this historical Saviour with a universal principle, however spiritual the language, constitutes a different message.

The nature of the counterfeit deserves careful exposition. A false gospel need not deny every statement Christians recognise. It may retain the words God, Christ, Spirit, love, and kingdom while supplying them with other definitions. Bailey's discourse repeatedly uses Christian vocabulary while placing it within a different metaphysical system. This is precisely why comparison must proceed at the level of meaning rather than the surface appearance of shared words. The apostle Paul warned that even an angelic messenger who brought a different gospel must be rejected (Galatians 1:6–9). A new spiritual hierarchy claiming to supplement or transcend the Gospel requires serious biblical scrutiny, irrespective of its claims to light, knowledge, and world peace.

Bailey's chapter also complicates simplistic claims about secrecy. The esoteric content of her programme includes concealed masters and spiritual mediation, but its public publication shows

that its ideas were openly circulated and defended. One need not invent an unseen committee to establish what she taught. Conversely, the existence of her programme does not demonstrate that the World Congress of Faiths, Vatican offices, the United Nations, or all later peace initiatives act under Bailey's direct instructions. Similar universalist language could arise through diffusion, intellectual influence, common social pressures, or independent philosophical commitments. Strong historical analysis must ask which links are demonstrably causal.

Bailey's stated ambitions should neither be trivialised nor overstated. They are historically important evidence of a real, expressly articulated programme for reimagining religion beyond traditional dogmatic boundaries. From a Sola Scriptura perspective, some of its central claims contradict biblical revelation and therefore deserve rejection. That theological judgment concerns the content of the doctrine. Calling every person associated with an unrelated interfaith initiative an occult agent would require evidence this text does not supply. The Church's responsibility is to expose the counterfeit with precision: a Jesus detached from the incarnation and the cross cannot save, and the imitation of illumination is no substitute for the light of the Gospel.

4.8. Patronage, networks, and claimed covert control

Influence is historically real, but the word conceals several mechanisms. A patron may lend a name, contribute funding, facilitate a meeting, offer introductions, sit on an advisory board, sponsor a public event, or make operational decisions. These are different forms of involvement and cannot be treated as equal evidence of command. The distinction is especially necessary in global religious networks, where founders deliberately recruit recognised public figures to lend legitimacy to their projects. When Eleanor Roosevelt supported Juliet Hollister's idea of the Temple of Understanding, for example, there is concrete documentary evidence of elite patronage. The organisation's own history identifies correspondence, introductions, meetings, and the encouragement of influential persons (Temple of Understanding, n.d.). This is stronger than vague claims that "elites were behind everything," but narrower than asserting Roosevelt secretly directed an occult religion.

The Temple of Understanding presents a clear case of how an individual's vision can become a sustained institution. Founded by Hollister in 1960, it sought to bring religious traditions into conversation and draw on their contributions to social peace. Its history recounts interactions with political and religious figures, international spiritual summits, and a 1975 interfaith conference at the United Nations. The phrase "Spiritual United Nations" appears in a supportive statement attributed to Eleanor Roosevelt (Temple of Understanding, n.d.). Here a genuine aspiration for transnational religious cooperation is documented. The historian must still examine whether that language meant diplomatic analogy, theological consolidation, or enforceable political authority.

Similar caution applies to claims about foundations, Freemasonry, Theosophy, the Committee of 300, and other bodies often represented in elaborate diagrams. A shared speaker is not a shared treasury. An advisory endorsement is not ownership. Membership in a club is not evidence that every institutional act was dictated by that club. An international gathering can have wealthy supporters without becoming a single centrally directed operation. Conversely, where financing conditions, governing appointments, or memoranda reveal concrete influence, those relationships should be described in full. Responsible investigation neither sanitises power nor treats circumstantial association as proof of guilt.

The hypothesis of a unified hidden religious directorate is also weakened when organisations publicly defend incompatible objectives. Bailey advocated transcending traditional doctrinal exclusivity through a universal spiritual future. The World Congress of Faiths says its founding purpose was not to formulate a merged religion. The World Council of Churches formally situates its fellowship among churches that confess Jesus Christ as God and Saviour. Vatican documents reaffirm Catholic Christology while advocating extensive religious dialogue. United Nations declarations seek civic peace among states and communities. Such differences do not guarantee that institutions cannot converge operationally, but they prevent the conclusion that every instance of interreligious cooperation is already the same religious institution.

Sangwa's 2026 discussion of global networks adds a useful warning concerning the possibility of emergence through multiple interacting systems. A future regime might inherit existing communication channels, policy norms, financial systems, and structures of dependency without having designed them from the beginning (Sangwa, 2026a). This is a serious hypothesis for institutional analysis, but it must remain distinguishable from the stronger historical allegation of common secret authorship. The Church should watch structures that can enable coercion without claiming that every useful modern technology was deliberately built for the Antichrist.

This investigation therefore recommends a graduated evidentiary test. At the lowest level lies similarity of rhetoric. A second level is documented contact or common membership. A third is partnership or funding. A fourth is contractual or governing influence over actual decisions. The highest is authenticated command over shared conduct, especially concealment or coercive enforcement. The question "Who works behind the scenes?" is legitimate; the answer must be the name of an identifiable person or institution, supported by records, not an imagined master inserted where evidence stops. Such rigour makes the exposure of genuine abuses more credible and morally serious.

4.9. Postwar ecumenism and interfaith cooperation

The Second World War changed international religious discourse by exposing the catastrophic consequences of racial ideology, antisemitism, authoritarian mobilisation, and mass violence. The desire to prevent renewed hostility helped give urgency to interreligious cooperation, but the institutional landscape developed along more than one path. The World Council of Churches was inaugurated in Amsterdam on 23 August 1948, after earlier Protestant and Orthodox ecumenical movements. It is a fellowship of Christian churches, not a parliament of all religions. Its own account describes an ecumenical relationship anchored in confession of Jesus Christ and service among churches (World Council of Churches, n.d.).

This does not place WCC programmes beyond theological examination. Christian churches differ on sacraments, authority, ecclesiology, and sometimes foundational questions concerning salvation. Ecumenical dialogue can become ambiguous if public unity overshadows unresolved Gospel differences. Yet it remains intellectually false to classify the WCC simply as the same type of organisation as a syncretic spiritual society. A comprehensive critique must examine its doctrinal basis, the character of its member churches, its specific statements, and its actual

relationships with non-Christian faiths. Such distinctions sharpen rather than weaken a biblical argument against compromise.

The Temple of Understanding, founded in 1960, pursued a more explicitly interfaith mission; its history documents international convenings and advocates the social value of religious diversity. Religions for Peace traces preliminary discussions to 1961 and dates its formal establishment to the Kyoto meeting of 16–21 October 1970 (Religions for Peace, n.d.). These organisations sought forms of cooperation on conflict reduction, human development, and social reconciliation. Their founding narratives and programmes are public. Their religious composition also differs from the WCC's Christian ecclesial fellowship.

The significance of these developments lies in durability. Rather than depending on occasional charismatic founders, later organisations acquired constitutions, recurring assemblies, secretariats, councils, geographic networks, professional staff, and partnerships. Institutionalisation changes what a movement can accomplish: it allows programmes to survive their founders, develop specialised advocacy, recruit younger generations, and become interlocutors for states and multilateral bodies. Power is not always secret. Sometimes it takes the ordinary form of office space, legal status, routine meetings, funded projects, common declarations, and representation on committees.

These social mechanisms invite a theological question. Civil cooperation to protect a threatened minority or distribute emergency assistance need not involve shared worship, common revelation, or a denial of Christ. The New Testament commands practical neighbour-love and prayer for rulers (1 Timothy 2:1–6). Yet a programme that asks Christians to confess equivalence among contradictory revelations steps beyond civic partnership. Churches should formulate these boundaries in advance of joining coalitions, because institutional pressure can arise gradually through expectations of consensus, public reputational incentives, and financial dependence.

In this postwar phase the historical record supports the existence of expanding cross-religious networks, diverse public patronage, and growing organisational capacity. It does not by itself establish a single global religious government. The theological concern grows more serious where the language shifts from coordination among separate communities to positive claims about shared salvific spirituality. Careful analysis must locate that change in particular texts, not assume it occurred automatically with the creation of every international institution.

4.10. Vatican II, Nostra Aetate and later Catholic engagement

The Second Vatican Council's declaration Nostra Aetate, promulgated on 28 October 1965, constitutes a turning point in official Roman Catholic relations with non-Christian religions. Emerging partly from post-Holocaust reflection on Christian-Jewish relations, it calls for respect, mutual understanding, and rejection of discrimination while recognising elements it judges true and holy within other traditions (Second Vatican Council, 1965). A responsible critic must read the entire declaration, especially its treatment of Judaism and of religious freedom, rather than isolate a few agreeable or controversial phrases.

A theological tension arises when positive appraisal of another tradition's spiritual resources risks blurring the distinction between common grace and saving revelation. Christians can acknowledge moral truths spoken by non-Christians, condemn antisemitism, recognise the Hebrew Scriptures' place in salvation history, and defend the safety of people of all faiths. None of those actions requires conceding that traditions rejecting the incarnation, atonement, or resurrection independently reconcile sinners to God. Where interreligious theology crosses that line, Sola Scriptura demands correction. The apostolic witness presents the crucified and risen Son as the decisive revelation and sole mediator, not one religious possibility among many.

The institutional consequences of Nostra Aetate developed through dedicated Catholic offices, papal encounters, formal dialogues, and symbolic meetings such as Assisi in 1986. An important distinction is between participants gathering to pray for peace in the same public setting and making a common theological confession. Even when organisers intend the former, gestures may be interpreted as the latter. The Church must judge both formal propositions and the practical meaning conveyed to participants and audiences. A programme can remain officially Christological yet cultivate ambiguity through ceremonial proximity and language that avoids naming irreconcilable differences.

The Vatican's major note A Journey of Hope, issued jointly on 16 September 2026 by three dicasteries, provides unusually rich documentary material because it surveys sixty years of policy and looks forward to future formation. The text calls for deeper training in interreligious dialogue, greater local involvement, broader cooperation, and a conception of the encounter with others as spiritually meaningful (Dicastery for the Doctrine of the Faith et al., 2026). It also explicitly rejects establishing one flattened world religion and affirms that dialogue must not cancel Christ's unique role. These statements cannot be omitted without materially misrepresenting the document.

Theologically, the 2026 note has to be assessed on two levels. At the level of formal safeguards, its rejection of relativism and coerced religious merger rebuts the allegation that the Vatican has openly ordered a single mixed religion. At the level of affirmative spiritual description, its language about treasures within traditions and the spiritually generative character of encounter invites questions about how truth from common grace, human religious experience, and revelation are being distinguished. Sangwa's September 2026 published analysis makes precisely this distinction while rejecting antisemitism, religious hatred, and the false claim that the note expressly mandates Gospel censorship (Sangwa, 2026c).

The historical meaning of this trajectory is consequential even without a clandestine hypothesis. Over six decades, a once controversial mode of official encounter became embedded in ecclesiastical documents, formation programmes, diplomatic encounters, and local initiatives. Such institutional normalisation shapes expectations about what Christianity is supposed to say publicly. A biblical Christian must ask whether friendship enables truthful witness or whether demands for fraternity encourage silence about sin, judgment, new birth, the cross, and Christ's sole mediation. A sincere answer requires close attention both to formal teaching and actual practice, resisting caricature in either direction.

Table 2. Selected institutions and the limits of what their founding record proves

Institution	Date	Stated principal function	Important distinction
Parliament of Religions	1893 precedent; 1988 corporation	Multifaith convening and public engagement	Does not constitute a universally binding creed

Institution	Date	Stated principal function	Important distinction
World Congress of Faiths	1936	Fellowship and encounter among religions	Founding history rejects doctrinal merger
WCC	1948	Ecumenical fellowship of Christian churches	Not equivalent to a multi-faith world church
Temple of Understanding	1960	Interfaith education and advocacy	Elite patronage is not evidence of secret orders
Religions for Peace	1970	Multireligious conflict resolution	A network, not a compulsory worship authority
Global Ethic initiative	1993	Shared ethical principles	Common ethics do not settle salvation claims
United Religions Initiative	2000	Decentralised charter-based interfaith network	Not a merged denomination
UN Alliance of Civilizations	2005	Public diplomacy across cultures and religions	Does not formally establish a religion
Vatican dialogue bodies	1964 onward	Catholic-led interreligious dialogue	2026 note excludes a flattened world religion

4.11. The Global Ethic and universal moral language

The 1993 Parliament of the World's Religions in Chicago renewed the public prominence of interreligious convening on the centenary of the historic 1893 assembly. Hans Küng's Declaration Toward a Global Ethic was adopted there as an attempt to articulate moral commitments intelligible across religious and philosophical differences. The Global Ethic Foundation describes a minimal consensus about shared values and standards, not an agreed new creed or constitution of a world church (Global Ethic Foundation, n.d.). Its historical origin matters because it explicitly develops a common ethical vocabulary as a basis for public cooperation.

A common ethic has two sharply different possible meanings. In one, people with competing religious convictions agree not to murder, deceive, exploit, or persecute one another. Such practical agreement is possible without theological surrender. In another, moral consensus is made the effective measure of all religion: what matters is not whether the message about God is true, but whether it conforms to a programme of shared values. The first can serve ordinary justice; the second risks reducing Christianity to moral instruction that could survive even if the incarnation, cross, resurrection, and Gospel proclamation were removed. The presence of virtues in other communities cannot establish that their descriptions of salvation are simultaneously true.

The biblical account of morality does not begin with an interreligious negotiation. God's holiness and creative authority ground moral obligation, and the law's exposure of human sin prepares the necessity of saving grace. Jesus teaches love for God and neighbour, but He does not present neighbourly charity as an alternative to union with Himself. Christian ethics flows from truth concerning God's Son, reconciliation, the Spirit, and the coming kingdom (Ephesians 2:8–10). When a Christian signs an ethical declaration, the vital question is whether the text invites limited cooperation or demands silence about its participant's ultimate convictions.

Global moral language can become institutionally influential even without religious merger. It supplies a framework for conferences, education programmes, funding applications, and relationships with public authorities. Its vocabulary may enter materials prepared for schools, NGOs, and government advisers. Influence of this kind is not intrinsically illicit; every ethical tradition seeks to persuade society. The danger becomes concrete when the common vocabulary is treated as the only authorised moral speech, especially if biblical teachings are excluded as inherently illegitimate rather than debated fairly. The evidence for such exclusion must be established in particular policies and enforcement decisions, not inferred from moral agreement itself.

An intellectually disciplined Christian response therefore neither condemns every shared commitment nor relinquishes the Gospel's distinct claims. Believers should cooperate wherever conscience permits to relieve suffering, resist discrimination, and preserve peace. They must also name the point at which a statement replaces Gospel truth with religious equivalence. A programme's omission of the Gospel does not by itself prove an attack on it; a Christian may participate in technical or humanitarian work without requiring the meeting to become a worship service. But if participation requires confessing that all spiritual roads save, the boundary has been crossed.

4.12. The United Religions Initiative

The United Religions Initiative offers one of the clearest examples of an international interfaith organisation with its own publicly documented founding narrative. Bishop William Swing was invited to host an interfaith observance connected with the United Nations' fiftieth anniversary in 1995. In subsequent years, groups across countries worked to draft a common charter, signed on 26 June 2000. URI describes its structure as decentralised, organised through local Cooperation Circles rather than as a single church with one doctrine (United Religions Initiative, n.d.). Its scale and global ambitions nevertheless make it analytically important.

The charter-based organisation is not equivalent to an ecclesiastical hierarchy. It offers a network through which religious and civic actors can cooperate around peace and justice. That model has institutional advantages: it allows local adaptation, multiplies participants, avoids the need for every group to affirm identical beliefs, and maintains a recognisable common identity through a charter. Its existence shows how a transnational religiously engaged community can develop without requiring a doctrinal merger. It also illustrates why the term “world religion” must be used with care. A federation of participants from many religions is not identical to a single religion.

There are, nevertheless, issues worth examining. The framing of common spiritual vocation can gradually shape the way members explain their particular faiths. If an institution's language encourages believers to regard religions as parallel routes toward one salvific destination, the Christian participant should object on doctrinal grounds. If it asks only that members refrain from

violence and respect their neighbours, the moral character of the commitment is different. Strong investigation should examine actual charter clauses, the freedom members retain to proclaim incompatible beliefs, and any instances in which programmatic expectations pressure them to conceal the Gospel.

URI's story also challenges exaggerated narratives of concealed creation by anonymous elites. Its own history records founding milestones, named organisers, a charter-development process, and distributed local groups. This visibility does not guarantee that every decision is transparent or every donor free from influence. It does, however, establish a plausible ordinary explanation for much of its development. A responsible critic should investigate disclosed trustees, financial statements, partners, and projects before proposing superior explanations involving clandestine direction.

For the Church, the URI case is a lesson in mature judgment. There is no scriptural command to mistreat the outsider or refuse every civic partnership. Yet Christian witness must not become a decorative element in a general celebration of spirituality. The apostolic pattern is to make Christ known without compulsion, to reason respectfully, and to announce God's universal command to repent in view of the risen Judge (Acts 17:30–31). Any modern religious network must be evaluated according to whether it permits or undermines that fidelity.

4.13. The United Nations, global governance and interreligious dialogue

An important twenty-first-century development is the increased contact between religious organisations and international public-policy institutions. The United Nations Alliance of Civilizations was formally launched in July 2005 with support from Spain and Türkiye, following concern about polarisation and prejudice. Its official history records its diplomatic origins, which were neither the founding of a denomination nor the promulgation of a global religious creed (United Nations Alliance of Civilizations, n.d.). Nonetheless, the incorporation of interreligious cooperation into public diplomacy is a concrete development worth sustained attention.

The UN General Assembly's 2010 resolution establishing World Interfaith Harmony Week further formalised the language of interreligious dialogue as part of an international culture-of-peace programme (United Nations General Assembly, 2010). The 2024 Pact for the Future includes encouragement of intercultural and interreligious dialogue among broader commitments to culture, heritage, and international cooperation (United Nations, 2024). These documents do not impose a blended world religion. Their significance lies in the repetition and normalisation of religious consultation within multinational public governance.

The Sustainable Development Goals add another domain. Faith-based organisations may possess social credibility, volunteer capacity, schools, hospitals, and local community access. Governments and international agencies therefore enlist them to deliver humanitarian services or promote educational and environmental programmes. This can produce genuine public benefits. Yet it also creates predictable incentives: funders prefer partners capable of speaking an accepted policy language; representatives may tailor theology to secure participation; and public institutions may be tempted to regulate acceptable religious discourse through broad categories of harmony and inclusion. These are hypotheses about institutional pressures, not automatically established instances of unlawful coercion.

The important analytic distinction is among dialogue, norm formation, information governance, and enforcement. A meeting convened to prevent attacks on religious minorities is not equivalent to a law forbidding biblical evangelism. A statement praising peace is not the same as a ministry licensing acceptable doctrines. Yet the development of coordination networks, data-sharing practices, and rules for online speech makes it necessary to examine constitutional safeguards, definitional clarity, appeals processes, oversight, and real cases in which peaceful religious speech is either protected or penalised. The concern is not imaginary in principle: any political system may abuse broad regulations. But specific accusations require evidence of actual restrictions and responsible authorities.

In biblical perspective, nations and their rulers exercise delegated, accountable power; none can grant salvation or erase the conscience's obligation to God. Christians are called to honour lawful authority, do good, pray for peace, and refuse obedience when required to deny God (Romans 13:1–7; Acts 5:29). An international institution is not intrinsically antichristian because it is international. The relevant danger is when an institution claims religiously ultimate allegiance, mandates false worship, or punishes faithful confession. Those criteria are more specific than a general hostility toward cooperation among nations.

4.14. Abrahamic fraternity, Chrislam and the question of religious mixing

The Document on Human Fraternity for World Peace and Living Together, jointly signed in Abu Dhabi on 4 February 2019 by Pope Francis and Grand Imam Ahmad al-Tayyeb, expresses common concern for dignity, peace, solidarity, and interreligious cooperation (Francis & al-Tayyeb, 2019). As a public declaration, it deserves scrutiny on its own terms. It does not announce the legal abolition of existing religions. It does, however, frame religious plurality and shared human obligations through a theological language of fraternity that Christians must carefully compare with the biblical distinction between common creation and reconciliation to God through Christ.

The Abrahamic Family House inaugurated in Abu Dhabi in February 2023 illustrates how this ideal can take architectural form. The complex contains a mosque, church, and synagogue as separate worship buildings together with shared spaces for dialogue, education, and visitors. Abu Dhabi's official announcement emphasises the distinct places of worship and their common physical setting (Abu Dhabi Media Office, 2023). It would be materially inaccurate to describe the buildings as one sanctuary in which all three religions perform a single merged liturgy.

The theological questions are more demanding than the external architecture. Judaism, Christianity, and Islam all employ the language of Abraham, but they disagree profoundly about Jesus Christ and the nature of God's saving revelation. Christian faith cannot settle those differences by appealing to a common ancestor or an image of shared sacred space. The unity of humanity under God's creative providence is not identical to union with Christ. Nor does the moral virtue of protecting another person's house of worship entail affirming the truth of the worship performed there. These distinctions help Christians speak fairly without surrendering their confession.

The Document on Human Fraternity also illustrates the problem of language that performs two tasks at once. It may commend shared values as a basis for peaceful coexistence while invoking concepts of divine will and religion in ways that receive divergent theological interpretations. Christian evaluators should examine

specific phrases, subsequent clarifications, and the actual obligations placed upon signatories. A text's philanthropic and diplomatic merits do not exempt it from doctrinal testing; equally, theological criticism does not authorise claiming without proof that a mosque, church, and synagogue are controlled by a global occult priesthood.

The pastoral question becomes personal. Can a Christian love a Muslim or Jewish neighbour sincerely while proclaiming that Jesus is the Messiah, the incarnate Son, crucified and risen? Scripture says that love and truth belong together. The witness of the apostles was directed both to Jews and Gentiles, without violence or the denial of their humanity. A believer who responds to religious difference with contempt has disobeyed Christ. A believer who refuses to speak of Christ's saving uniqueness for fear of disturbing a ceremonial harmony has neglected a different duty. The two failures should not be confused.

4.15. Chrislam as lived religious assemblage: Lagos and the limits of analogy

The expression "Chrislam" is often used in Christian polemic to describe any apparently blended Christian-Muslim symbolism. That broad usage conceals an important historical distinction. Marloes Janson's peer-reviewed ethnography documents concrete movements in Lagos that deliberately appropriate Christian and Muslim beliefs, rituals, and identities. The Ifeoluwa movement was founded by Tela Tella in 1976; other initiatives such as Oke Tude developed separately. Followers could attend Christian and Islamic practices simultaneously, seeing both as channels of spiritual help. Janson argues that the category "assemblage" better captures their internally varied mixture than a simple theory of religions merging into one stable creed (Janson, 2016).

Such lived religious mixing is theologically consequential. It cannot be reconciled with an apostolic account in which Jesus Christ is the unique mediator and the identity of the Son determines the Gospel. Christianity confesses the incarnate, crucified and risen Son, whereas Islam rejects key claims concerning His divine sonship and crucifixion. Their central soteriological assertions cannot both be affirmed in the same sense. Respect for Muslim neighbours therefore does not require Christians to worship with contradictory confessions, but neither does honest doctrinal disagreement permit contempt or coercion (John 14:6; Acts 4:12; 1 John 4:1–3).

The contemporary Abrahamic fraternity programme, by contrast, is a distinct diplomatic and interreligious development. Neither the 2019 declaration nor the Abu Dhabi complex is properly described as the historical establishment of the Nigerian Chrislam movements. Critics may use "Chrislam" analogically to describe perceived theological flattening, but that is their interpretive label, not a verified institutional name. The documentary argument gains force by showing precisely what is shared, what is denied, and where genuine mixing of worship differs from the protection of separate religious communities.

4.16. International Day of Human Fraternity and the Abrahamic Family House

The United Nations General Assembly adopted resolution 75/200, International Day of Human Fraternity, on 21 December 2020 and designated 4 February for annual observance. The official UN observance identifies the 2019 Abu Dhabi Document on Human Fraternity as a notable inspiration. The resolution presents itself in the language of peaceful coexistence, human dignity, dialogue, and freedom of religion or belief, not as a constitution for a single worldwide church (United Nations General Assembly, 2020; UN, 2021). The separate World Interfaith Harmony Week, observed 1–7 February under resolution 65/5, must not be confused with the 4 February commemoration.

The dates and documentary sequence matter: a jointly signed religious declaration appeared on 4 February 2019; the UN established a day observing fraternity in December 2020; the annual observance began in February 2021; and the Abu Dhabi architectural complex was inaugurated on 17 February 2023. Thus, a theological ideal travelled into international civic recognition and a shared architectural project without thereby creating a single legal worship institution. This is institutional diffusion, and it can be documented without inventing secret command.

The phrase in the 2019 declaration that the pluralism and diversity of religions are willed by God requires direct theological analysis. Taken as a claim that contradictory revelations are equally divinely authorised saving ways, it conflicts with Christ's unique mediatorship and the command to believe in His name. Some Catholic interpreters distinguish God's permissive will toward religious plurality from positive endorsement of contradictory doctrines. The text should be evaluated with that distinction openly acknowledged. The underlying moral commitments to oppose religious violence and protect conscience remain compatible with Christian neighbour-love; religious equivalence as a doctrine of salvation does not (Francis & al-Tayyeb, 2019; John 14:6; 1 Timothy 2:5).

The Abrahamic Family House physically embodies a related but different vision. Abu Dhabi's 2023 inauguration statement identifies three separate places of worship, a mosque, a church, and a synagogue, alongside common spaces for visitors and dialogue. Such an arrangement can promote the social visibility of mutual respect without establishing one shared liturgy. Nevertheless, the Christian theological question concerns the meanings audiences attribute to its symbolism: whether differentiated communities can coexist with integrity or whether public narratives of one Abrahamic family obscure incompatible confessions concerning Jesus Christ. The distinction between spatial proximity and theological interchangeability is decisive (Abu Dhabi Media Office, 2023).

4.17. September 2026 Vatican and UN developments

The September 2026 events provide the most recent clearly documented test case examined in this article. On 16 September 2026, the Vatican published A Journey of Hope, prepared jointly by the Dicastery for the Doctrine of the Faith, the Dicastery for Promoting Christian Unity, and the Dicastery for Interreligious Dialogue, with approval from Pope Leo XIV (Dicastery for the Doctrine of the Faith et al., 2026). The following day, the United Nations convened its Global Conference on Promoting Interreligious and Intercultural Dialogue and Tolerance in Countering Hate Speech, involving governments, UN bodies, faith representatives, media, and civil society (United Nations Alliance of Civilizations, 2026). The dates are verified, but the adjacency of events does not prove secret joint planning.

The Vatican note has substantial theological specificity. It documents the historical development of Catholic dialogue, advocates formation in seminaries and pastoral institutions, addresses contacts with new religious movements, and argues that encounter can contribute to pastoral and social transformation. The text's assertions about hearing the Holy Spirit in the encounter with religious others invite close biblical examination. Christians must distinguish an encounter in which a neighbour

speaks a true moral observation, which may be recognised through common grace, from a claim that the teachings of a religion denying Christ are spiritually authoritative expressions of the same Gospel. The biblical criterion remains the apostolic testimony to Christ, not the social usefulness of a religious sentiment.

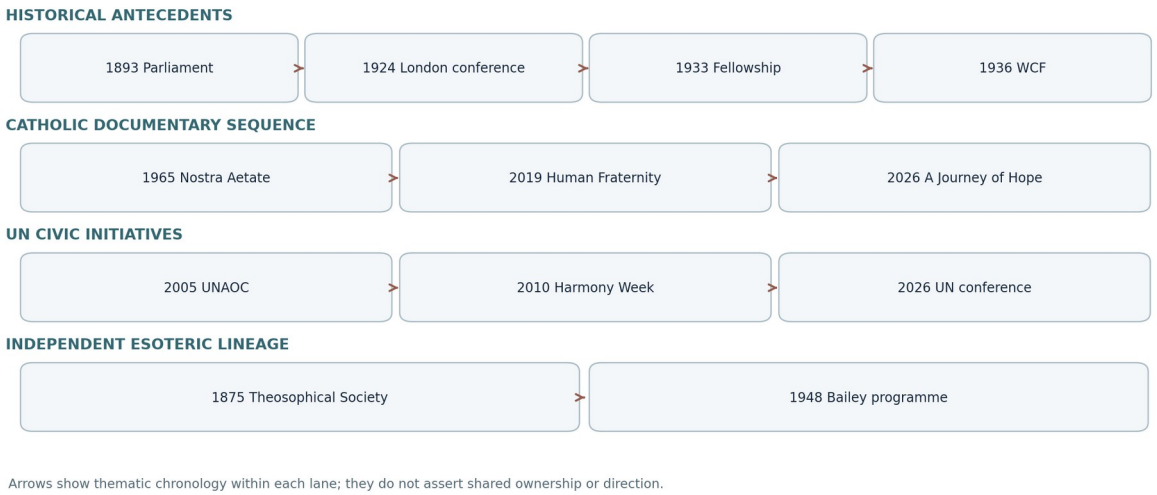
At the same time, paragraph 53 of the note explicitly excludes the founding of "one great world religion" by flattening differences. It also recognises the continuing distinctiveness of traditions. A manuscript dedicated to truth must not state that this document orders the direct merger of all world religions or forbids the public proclamation of Christ. Sangwa's September 17 and September 25 articles are notable because they acknowledge these safeguards while questioning the effects of embedding dialogue within spiritual formation and policy structures (Sangwa, 2026d; Sangwa, 2026c).

The UN conference's declared objectives were more civic than theological: combating the harms of hate speech, preventing religiously motivated violence, and encouraging dialogue as a means of social cohesion. Its schedule and subsequent UN Web TV recordings confirm that the meeting took place on 17 September 2026, while published remarks describe the participation of governments, faith actors, and media (United Nations, 2026). The UN framework must be evaluated alongside rights to freedom of expression, religion, and conscience. Any policy seeking to prevent threats and incitement should be sufficiently precise to preserve lawful criticism of religious doctrines and nonviolent evangelism.

A more serious structural concern than an imagined instant creation of one church is the growing interface between religion, policy, education, communications technology, and public standards for acceptable speech. The Vatican document promotes formation of religious communities; the UN conference invites cross-sector cooperation concerning social cohesion and harmful communication. These initiatives have different sponsors and purposes. They nonetheless illustrate how religion has become an organised subject of transnational governance and social pedagogy. The Church should ask whether public policies distinguish attacks against people from principled disagreement with beliefs, whether conscience is protected, and whether Christian proclamation remains legally and socially possible.

These developments are significant without being presented as fulfilment of Revelation 13 or 17. The current record establishes formal networks, conferences, declarations, and official programmes. It does not establish a global compulsory creed, a universal religious police force, or a present world authority ordering all people to worship one individual. A futurist Christian may regard the growth of coordination capacity as a possible condition for later coercion; the claim remains prospective. The greater pastoral danger may be habituation: Christians might gradually conceal the uniqueness of Christ, not because soldiers immediately demand it, but because consensus culture rewards ambiguity and penalises the courage to disagree respectfully.

Figure 2. Separate, documented pathways rather than an alleged universal control network



Arrows show thematic chronology within each lane; they do not assert shared ownership or direction.

Source: Author's synthesis of the documentary histories cited in the accompanying text.

5. Theological discussion and prophetic interpretation

5.1. The Gospel and the limits of religious pluralism

The most decisive difference between apostolic Christianity and theological religious pluralism concerns the identity and saving work of Jesus Christ. The Gospel is not merely a code of compassion, a meditation practice, or one civilisational contribution to collective wisdom. It is good news of what God has done in history through His Son to redeem sinners. Christianity's claims are therefore both particular and universal: particular because salvation is grounded in Jesus' singular incarnation, sinless life, atoning death, bodily resurrection, and exaltation; universal because the Gospel summons people of every nation and condition to repent and believe. Its offer is not confined to one ethnic group, institution, or cultural tradition. Yet its saving mediator cannot be exchanged for another.

John 14:6 is decisive because Jesus does not merely recommend His teaching as one suitable route. He identifies Himself as the way to the Father, the truth, and the life. In context, His disciples are troubled about His departure, but He promises access to the Father's house through His person. The force of the declaration lies not in a private religious preference but in His unique relationship to the Father. Peter's declaration before the Jerusalem authorities that salvation is found in no other name similarly locates rescue in the risen Jesus (Acts 4:8–12). Paul grounds the uniqueness of mediation in the one God, the one mediator, and the ransom Christ gave (1 Timothy 2:5–6). These claims cannot be treated as culturally conditioned metaphors without a substantive revision of apostolic theology.

Pluralism often gains appeal by pointing to admirable conduct among members of other religions. Christians should readily acknowledge such conduct. Human beings are made in God's image; conscience and providential kindness are not confined to professing believers. Yet moral conduct and reconciliation to God answer different questions. An individual may act with notable generosity while adhering to convictions about Christ that contradict the Gospel. Conversely, someone claiming to be Christian may be cruel, dishonest, or unregenerate. Neither fact decides which account of salvation is true. Salvation is not a reward for moral achievements or religious sincerity but God's gift of grace through faith in Christ (Ephesians 2:8–9).

The danger of syncretism is not simply that two traditions appear together. Syncretism occurs when irreconcilable doctrines are joined or recast so that their actual meanings no longer matter. A universal "Christ principle" separated from the historic Jesus, His bodily resurrection, and His cross is not the Christ proclaimed by the apostles. A common spiritual ritual in which Christians invoke a divine reality as though all deities are interchangeable is not merely a polite gathering. Replacing sin and repentance with emotional imbalance or deficient consciousness, substituting spiritual technique for regeneration, and defining salvation as self-realisation are substantive theological alternatives. Their apparent similarity to Christian language can make them especially seductive to those without firm biblical grounding.

Paul's warning concerning "another Jesus" and "a different gospel" is remarkable because the Corinthian danger arrived under religiously attractive claims (2 Corinthians 11:3–15). The apostle cautioned that Satan can present himself as an angel of light and that deceptive servants can appear righteous. This is a doctrine about the possibility and method of spiritual deception; it is not a warrant to declare every disagreeing person secretly demon-directed. The correct response is the careful comparison of teaching with the apostolic message. That is how the Church unmasks the counterfeit without inventing the identities of invisible conspirators.

The distinction between peace with neighbours and union in worship follows from these truths. Scripture instructs believers, so far as it depends on them, to live peaceably with everyone (Romans 12:18). It does not follow that Christians must affirm another religion's doctrines. Paul could discuss local Athenian worship intelligently, cite a Greek poet, and still identify idolatry as an error, command repentance, and proclaim resurrection and judgment (Acts 17:16–31). That example avoids the twin failures of hostility and relativism. A believer may defend the rights of a Muslim, Jewish, Hindu, Buddhist, or secular neighbour while insisting that every person needs the saving mercy of Christ.

Finally, biblical unity is not the lowest common denominator of all spirituality. Jesus' prayer in John 17:17–23 joins the disciples' unity to sanctification in truth, the Father's word, their relation to the Son, and their mission. Church unity cannot be purchased by suppressing apostolic doctrines. Nor should denominational rivalry be defended under the pretext of faithfulness. The test is whether unity remains unity in the truth concerning Christ. When leaders transform an exclusive saving message into an elastic form of human solidarity, they have not merely modernised presentation. They have changed what the Gospel is.

Table 3. Theological comparison: distinctions that public language must not erase

Criterion	Apostolic Christianity	Bailey's esoteric universalism	Interfaith civic engagement
Ultimate authority	God's self-revelation in Scripture	Esoteric or developing spiritual wisdom	Mutual civic respect does not itself define salvation
Jesus Christ	Incarnate Son, crucified, bodily risen	Cosmic teacher interpreted within hierarchy	Each tradition retains its own Christological claims
Human problem	Sin and separation from God	Ignorance, incomplete consciousness, evolution	Violence or division may be its public-policy focus
Salvation	Grace through faith in Christ alone	Progressive awakening and inner spiritual growth	Civic dialogue cannot confer salvation
Revelation	Climactic revelation in the Son	Continuing messengers and wider spiritual disclosure	Different revelations remain contradictory
Worship	Due to the triune God	Potential shared ritual and new festivals	Common space is not necessarily shared worship
Christian limit	Love neighbour without worship compromise	Syncretic reinterpretation rejected	Cooperate without confessing equivalent saving paths

5.2. The fivefold strategy of spiritual deception

Sangwa's 2026 book proposes a fivefold interpretive sequence: concealment, corruption, centralisation, counterfeiting, and coercion (Sangwa, 2026b). Properly used, this is a theological and heuristic lens, not a proved empirical law describing every interfaith institution. Its value lies in directing attention to distinguishable warning signs. A loose network of civic dialogue may exhibit none of them; an esoteric teacher may explicitly advocate a counterfeit Christ without possessing coercive power; a political regime may suppress religion without supporting universalist spirituality. Each mechanism must be assessed on its own evidence.

Concealment occurs when the actual character of a doctrine or coercive requirement is hidden behind reassuring language. Scripture describes the father of lies as hostile to truth (John 8:44). In institutional settings, warning signs would include concealed financial directives, systematically false descriptions of a programme's doctrinal demands, or rules applied in secret. The mere existence of private meetings is insufficient, since all organisations require some confidentiality. The question is whether consequential obligations are being misrepresented to those affected.

Corruption is the progressive modification of a belief until its content contradicts its professed origin. It can occur within Christian churches without any outside conspiracy. Where the Gospel is reduced to therapeutic comfort, prosperity, ethnic identity, political affiliation, or interreligious harmony, the cross and repentance become expendable. Paul warns that some will seek teaching suited to their desires rather than sound doctrine (2 Timothy 4:1–4). That warning initially addresses the Church's own susceptibility. The search for enemies outside the congregation must never become an excuse to ignore apostasy within it.

Centralisation concerns the consolidation of authority, access, institutional standards, or operational dependence. It is not inherently evil: churches may coordinate disaster relief; states may harmonise protections against religious persecution. Its significance depends on the location of power, the safeguards against misuse, and the freedom to dissent. Centralisation becomes dangerous where a political or religious centre presumes the right to determine the whole population's ultimate beliefs. Any thesis about impending worldwide religious control must identify actual governing mechanisms rather than simply point to shared international vocabulary.

Counterfeiting is the presentation of a replacement spiritual authority as though it were continuous with biblical revelation. Bailey's use of Christ-language within an esoteric hierarchy provides a clear textual case of teachings Christians can identify as incompatible with the apostolic account, without first proving institutional conspiracy. The counterfeit exploits familiar words precisely because they confer recognition and trust. Christians must therefore ask not merely whether a speaker says "Jesus," but who this Jesus is, what He has accomplished, whether Scripture is authoritative, and whether repentance and faith in His atonement are necessary. John commands believers to test spirits by their confession concerning Jesus Christ (1 John 4:1–3).

Coercion appears when religious adherence or renunciation is required through threats, punishments, exclusion, or forcible worship. It is the clearest political threshold and the feature most directly connected with Revelation 13:11–17, where a second beast deceives inhabitants and compels worship of the first. A disagreement about interfaith theology does not itself establish coercion. Christians should document actual laws, penalties, blacklists, discriminatory access rules, or compulsory religious acts when they occur, and should defend freedom of conscience universally rather than selectively.

Used together, these five categories expose a paradox: not every danger begins outside the Church, and not every apparently harmonious institution is spiritually innocent. The most compelling challenge is internal fidelity. A congregation may retain Christian vocabulary while its pulpit abandons repentance. A ministry may celebrate institutional success while its leaders fear naming sin or the uniqueness of Christ. A church that has willingly surrendered doctrine to social prestige does not need to be captured by a hidden elite to lose its spiritual witness. The Word of God already identifies that danger and calls the Church to repentance.

5.3. Religious cooperation, political power and coercion

Religion and political power have interacted throughout history. Governments have protected worship, sponsored official religions, discriminated against minorities, suppressed dissent, and sometimes adopted religious symbols to legitimise authority. A mature Christian analysis should therefore neither romanticise religious institutions nor assume that secular governance is always a neutral guarantor of conscience. Both can abuse power. The decisive criteria concern lawful freedom, public accountability, actual coercive powers, and the protection of persons holding minority or unpopular beliefs. Such criteria are historical and legal, not merely theological.

The most important distinction in current debate is between criticism of beliefs and incitement against people. Christian proclamation can state that a religion's account of God is false without promoting violence against its adherents. Similarly, Muslims, Jews, atheists, and others must be free to disagree with Christianity in peaceful terms. Speech that directly incites violence or dehumanises a population raises different issues. International programmes against hatred may therefore address legitimate harms, but the definitions and enforcement methods must preserve genuine doctrinal disagreement and evangelism. This is a matter for ongoing legal scrutiny, particularly when automated moderation and public-private governance are involved.

The UN conference of September 2026 is relevant because it drew attention to the role of media and institutions in shaping the language of tolerance. The published event programme emphasised religious dialogue, preventing hatred, and social cohesion under international human-rights law (United Nations Alliance of Civilizations, 2026). Its occurrence provides evidence of coordination, not evidence that Christian evangelism was outlawed. The investigative task is to study any specific programmes that follow, including definitions, appeal rights, audit trails, lawful scrutiny, and real enforcement outcomes. Future harms cannot be treated as present facts merely because modern systems are technically capable of causing them.

A framework for evaluating risk should include at least five questions. Does participation require assent to a proposition contrary to Scripture? Is refusal accompanied by a credible penalty? Does a public or private gatekeeper control essential access? Are decisions contestable through fair procedures? Can an individual publicly explain religious objections without retaliation? Answering these questions with documentary evidence distinguishes a serious political warning from vague fears about globalisation. The framework also guards against overlooking abuses by groups whose theology Christians favour, since coercion of conscience remains wrong when exercised by an ostensibly Christian authority.

Scripture teaches that coercive false worship is spiritually grave because worship belongs to God. When the apostles were commanded to cease their witness, they answered that they must obey God rather than people (Acts 5:27–29). Their resistance was not hateful or indiscriminately rebellious; it was directed at a command incompatible with their obligation to testify to Christ. Christians should be prepared to pay a price for such obedience, while refusing the temptation to exaggerate their present suffering. A truthful assessment of freedom should distinguish social criticism, institutional pressure, discriminatory policy, and violent persecution.

The long-term danger is not necessarily the immediate legal establishment of one religion. It may be the formation of a public culture in which private piety is allowed, but exclusive truth claims must remain inaudible. Under such circumstances, surrender could begin as self-censorship rather than open repression. Christian leaders therefore need theological clarity, civil courage, and careful knowledge of actual laws. The Gospel must neither be politicised into hatred nor privatised into silence. It must be proclaimed with the gentleness and respect commanded in 1 Peter 3:15–16.

5.4. Revelation 17–18 and the coming apostate religious order

5.4.1. The contested but consequential interpretive bridge

The interpretive movement from fraternity initiatives to Revelation 17 must be demonstrated in stages rather than asserted as a completed identity. First, biblical prophets use marital unfaithfulness to describe religious infidelity, making the metaphor of a prostitute intelligible. Second, Revelation 17 depicts

an opulent and seductive woman with wide influence over peoples and with political relationships that implicate earthly kings. Third, under the futurist reading adopted here, this imagery culminates in an apostate religious order that lends legitimacy to antichristian rule. Fourth, the beast and allied rulers violently destroy the woman, demonstrating that political power ultimately discards the religious instrument it previously used (Revelation 17:1–6; Revelation 17:15–17).

The text of Revelation 17 does not explicitly name the UN, the Vatican, the World Congress of Faiths, Chrislam, or the Abrahamic Family House. The inference advanced here is narrower but still grave: practices that normalise salvific equivalence can erode doctrinal barriers to an inclusive counterfeit Gospel; durable institutional networks can facilitate shared religious language; and political actors may find such religious language useful for legitimacy. These are plausible pathways or enabling conditions in this eschatological framework. The missing elements are equally important: no universal compulsory creed, no identification of the beast, no demonstrated global jurisdiction requiring false worship, and no verified temporal fulfilment of the prophetic destruction.

The pattern is not simply "interfaith cooperation leads inevitably to Babylon." The theological concern is the transition from neighbour-love to shared soteriology, from dialogue to doctrinal submission, and ultimately from voluntary participation to political religious compulsion. Revelation 13 describes a final order in which deceptive signs, enforced worship, and exclusion from economic exchange converge. Revelation 17 then portrays a temporary alliance between religious seduction and the beast, ending in the woman's destruction. The proposed historical-to-prophetic bridge therefore consists of necessary intermediate changes that the present evidence has not yet demonstrated (Revelation 13:11–17; Revelation 17:16–17).

Revelation 18's merchants, luxury, exploited human beings, and mourning kings reveal that Babylon is not exhausted by institutional religion. The commercial lament and the woman's political alliances may describe complementary facets of one idolatrous imperial system, or distinct aspects of a larger Babylonian reality. Neither reading permits the simple substitution of one present-day campus or annual commemorative day for the full prophetic vision. The Church must expose participation in false worship and corrupt power wherever it occurs, while reserving final identification for fulfilment consistent with the entire passage.

5.4.2. The canonical account of the beast, Babylon and worship

The prophetic examination must begin with a hermeneutical safeguard. The book of Revelation contains visions, symbols, historical allusions, and promises that have been interpreted within several major Christian frameworks. This article adopts the author's futurist, premillennial, pre-tribulation approach, which expects a future consummation of Antichrist's power and the judgment of an apostate religious-political order. The adopted framework is a theological commitment offered with exegetical arguments, not a license to identify contemporary institutions by association alone. Sound interpretation must first describe the biblical text and then distinguish proposed present-day analogies from its future fulfilment.

Revelation 13 portrays a beast receiving authority and worship, accompanied by a second beast that uses deceptive signs and exercises pressure on the earth's inhabitants to honour the first. Its imagery includes an image of the beast, threats against those who refuse worship, and economic restrictions connected with buying and selling. In the futurist reading, these features point to a future concentration of political power and religious deception that demands ultimate allegiance. The decisive element is not the mere existence of interoperable payment technologies or large religious councils. It is compelled worship associated with the beast's claim to authority.

A parallel warning appears in 2 Thessalonians 2:1–12. Paul describes rebellion, the revelation of the man of lawlessness, deceptive power, and a refusal of the love of truth. The passage connects religious rebellion to false claims of divine status and the vulnerability of those who reject truth. Interpretive questions remain concerning chronology, the restrainer, and the relationship of the passage to the Rapture. In the present futurist account, it points toward a final intensified manifestation of lawlessness; it must not be weaponised to assign this identity to a political opponent or religious leader on the basis of headline resemblance.

Revelation 17 depicts a woman, identified with Babylon, associated with kings, wealth, intoxication, persecution, and a beast bearing blasphemous names. The woman's portrayal draws upon the prophetic tradition in which prostitution can symbolise covenant infidelity and illicit alliances, while Babylon evokes idolatry, luxury, imperial domination, and opposition to God's people. A futurist reading commonly understands the vision as anticipating a final apostate religious order intertwined with political authority. Other interpretations emphasise first-century Rome, the recurring archetype of oppressive empire, or ecclesiastical corruption. A faithful study should acknowledge these alternatives while explaining why its adopted framework looks for a culminating future manifestation.

One of the most neglected details is Revelation 17:16–17: the beast and associated kings turn against the woman, stripping and destroying her. This makes the relationship between false religion and political power unstable rather than permanently harmonious. If the woman signifies an apostate religious structure allied with the beast, that alliance ultimately collapses under the power that exploited it. In a futurist synthesis, the initial usefulness of religious legitimacy gives way to a more naked demand for the beast's own worship. This is a serious warning against the belief that spiritual compromise will secure lasting protection from authoritarian power.

Revelation 18 extends the Babylon imagery into economic wealth, maritime trade, luxury, imperial corruption, lament, and divine judgment. Some futurist interpreters distinguish religious Babylon in chapter 17 from commercial or political Babylon in chapter 18; others view the chapters as complementary portraits of one complex reality. The text demands restraint about exactly how the symbols relate to modern institutions. Babylon cannot simply be equated with a contemporary bank, council, city, denomination, or technology because one feature resembles a prophetic image. Its central indictment concerns arrogant human power, idolatry, exploitation, persecution, and divine judgment upon a system that seduces the nations.

The Old Testament illuminates this pattern. In Genesis 11:1–9, Babel illustrates human solidarity turned toward self-exaltation. In Daniel 3, royal authority combines an image, music, public ceremony, and threat of death to compel a religious act. Shadrach, Meshach, and Abednego refuse, not because they reject political community as such, but because worship belongs to the true God. In Daniel 7, arrogant oppressive kingship is judged by the Ancient of Days and replaced by the everlasting dominion granted to the Son of Man. These texts provide a canonical grammar for

understanding coercive worship and the limits of human sovereignty.

The prophetic relevance of contemporary interfaith movements must be formulated with exactness. Public networks can make international religious conversations routine; ethical frameworks can shape shared vocabulary; civic institutions can expand the participation of religious leaders; technology can make centralised access restrictions practicable. None of these developments satisfies the decisive description of compelled beast-worship in Revelation 13. They may, from this futurist theological standpoint, provide analogies or possible enabling conditions, but capability is not fulfilment. The responsible warning is therefore conditional: as religious and political coordination increases, the Church must remain alert to any movement from voluntary cooperation toward mandatory theological compromise or worship.

The symbol of the False Prophet in Revelation 19:20 links deception and miraculous signs to the worship of the beast. A person may certainly deceive without being the future False Prophet; a religious council may possess doctrinal error without already being the entity portrayed in John's vision. Prophecy identifies an ultimate pattern and its divine conclusion, but does not allow interpreters to bypass careful examination of actual people and documents. The danger of reckless identification is spiritual as well as historical: believers may become fascinated by decoding institutions while ignoring the plain commands to repentance, holiness, truthfulness, and endurance.

The pre-tribulation hope further places the believer's expectation in the Lord, not in mastery of a hidden timetable. 1 Thessalonians 4:13–18 offers comfort through the promise of believers' gathering to Christ; Titus 2:11–14 joins blessed hope to present godliness. Different evangelical traditions dispute the precise sequencing of eschatological events, and no one possesses biblical warrant to announce the Rapture's date. The pastoral consequence is readiness, not spectacle. Scripture's prophetic warning exposes the ultimate bankruptcy of counterfeit salvation and directs attention to the Lamb who triumphs.

Daniel 9:24–27 contributes to the futurist reading through its discussion of the seventy weeks, the coming of an anointed figure, desolation, and a decisive final period. Interpreters disagree about the exact division and historical fulfilment of the weeks, the identity of the ruler in verse 27, and the relationship between its covenant language and the Antichrist. Within a common dispensational futurist account, the final week anticipates the Tribulation and the treacherous actions of an end-time ruler. Yet the text does not identify a modern peace agreement, interfaith charter, or international body as that covenant. Theologically significant resemblance is insufficient to assign a definite historical fulfilment. Attempts to declare every contemporary diplomatic agreement the beginning of Daniel's final week routinely move beyond what the words establish.

Daniel 12:1–3 presents unparalleled distress, deliverance, resurrection, judgment, and the vindication of those who belong to God. These promises prevent the eschatological account from becoming exclusively a study of the Antichrist's machinery. God's purpose is not simply to reveal the cunning of evil but to establish justice and life beyond death. Likewise, the Son of Man's everlasting dominion in Daniel 7:13–14 directs attention away from the ultimate permanence of human empires. Whatever temporary authority deceivers obtain, they do not possess sovereignty over history. The culmination belongs to God's appointed King.

Jesus' Olivet discourse warns against counterfeit messiahs, false prophets, conflict, persecution, and deception (Matthew 24:4–14). He warns that signs and apparent wonders can be employed to deceive, if possible, even the elect (Matthew 24:23–26). These passages support sober expectation of religious deception, but they do not equip commentators to convert every sensational report into proof of imminent fulfilment. The discourse repeatedly stresses vigilance and faithfulness. Readiness is not date-setting; it is fidelity to the Lord amid circumstances believers may not fully understand. The same principle applies to teachings about the imminent gathering of the Church: anticipation should nourish holiness, not artificial confidence about a secret calendar.

The specific mechanism of deception in 1 Timothy 4:1–5 is equally revealing. Paul warns that some will depart from the faith by attending to deceitful spirits and teachings of demons, and he illustrates this departure with erroneous ascetic commands. This means deceptive religion need not appear permissive, fashionable, or globally inclusive. It can also appear unusually strict and pious. The decisive issue is not whether a movement looks progressive or conservative, but whether it contradicts God's revelation and manipulates conscience. A theology that interprets all contemporary spiritual danger as one outwardly liberal interfaith programme may overlook legalism, false prophecy, authoritarian sectarianism, and idolatry embedded within apparently orthodox institutions.

Revelation's connection between worship and economic exclusion also requires precision. Revelation 13:16–17 describes exclusion from buying and selling associated with the beast's mark or name. It is tempting to identify the prophecy with whichever new payment, biometric, or identification technology attracts public concern. Such infrastructure could hypothetically be misused by future rulers, but the passage ties the mark to the beast's authority and the wider narrative of enforced allegiance. It does not define the mark as any particular current product, network, chip, app, or central bank initiative. The theological challenge concerns worship and loyalty under compulsion, not technophobia. Christians ought to examine civil safeguards for digital systems on their own merits without pretending that the existence of a technical capability proves fulfilment of the prophecy.

Finally, the destructive reversal in Revelation 17 must be read together with the ultimate judgment of the beast. In the passage, power that appears to benefit from religious seduction eventually turns against its partner; the vision then moves toward God's judgment and the Lamb's victory. This challenges both naïve trust in political patrons and exaggerated respect for the apparent stability of oppressive systems. The beast is not the final author of history. Human alliances can dissolve; empires can devour their own religious instruments; and the Lord remains sovereign over judgment. The resulting Christian posture is neither passivity nor agitation but courageous worship, resistance to idolatrous demands, faithful testimony, and hope grounded in God's promised consummation.

Table 4. Prophetic texts, interpretive analogies, and evidentiary limits

Passage	What the text states	Possible modern analogy	Necessary qualification
Revelation 13:11–17	Deception, imposed beast-worship, exclusion	Centralised capacities might facilitate future compulsion	Present networks do not equal beast-worship
Revelation 17	Woman, beast, kings, judgment	Apostate religion intertwined with	No contemporary identity named in text

Passage	What the text states	Possible modern analogy	Necessary qualification
		power	
Revelation 17:16–17	Beast and kings destroy the woman	Religious legitimacy can be politically disposable	Specific modern sequence remains inference
Revelation 18	Commercial Babylon and divine judgment	Warning against corrupt economic alliance	Not a direct identification of financial technologies
2 Thessalonians 2	Lawlessness, rebellion, deceptive claims	Religious deception may intensify before culmination	Timing/identity still disputed
Daniel 3; Daniel 7	Compulsory image-worship; judged oppressive kingdoms	Typology of coerced worship and arrogant rule	Typology is not institutional identification
1 John 4:1; Galatians 1:8–9	Test spirits and reject another gospel	Current doctrines must be tested biblically	Doctrinal critique does not prove conspiracy

5.5. Continuity with the author's earlier biblical and investigative publications

The present argument is intentionally continuous with a broader body of the author's work. In the 2023 essay on the coming one-world religion, Sangwa directly interpreted the Great Prostitute as a future apostate religious system. Subsequent analyses of ecumenism, the Mystery Babylon symbolism, and churches facing one-world religion clarified the boundaries of biblical unity (Sangwa, 2023; Sangwa, 2024a; Sangwa, 2024b; Sangwa, 2024c). The 2025 study of the New Age movement and the scholarly Age of Aquarius analysis examined the esoteric reinterpretation of Christ, while a separate Babylon study discussed the political and commercial forms of rebellion (Sangwa, 2025a; Sangwa, 2025b; Sangwa, 2025c).

The 2026 volumes The Coming World Religion and Pawns, Powers, and Principalities supply the crucial distinction between spiritual discernment and the burden of historical proof for an alleged clandestine chain of command (Sangwa, 2026a; Sangwa, 2026b). The author's June 2026 essay concerning the substitution of interfaith peace for the Gospel is particularly important for the present analysis of fraternity policy, while the two September 2026 Vatican and UN commentaries provide a near-contemporaneous reading of the documents examined here (Sangwa, 2026c; Sangwa, 2026d; Sangwa, 2026e). Reusing these works analytically does not make their every historical allegation self-verifying; it identifies continuity of worldview while allowing later source findings to refine specific claims.

5.6. The Church's response: exposing darkness by abiding in Christ

A Christian investigation of deceptive spirituality must conclude with the Gospel rather than with alleged masterminds. The New Testament certainly teaches the activity of Satan, the danger of false teachers, and the reality of spiritual conflict. Yet the Church is not commissioned to live by suspicion or to sustain its identity through a perpetual hunt for secret enemies. It is called to confess Jesus Christ, proclaim His Word, resist the devil, love neighbours, refuse idolatry, and remain faithful under pressure. The spiritual armour described in Ephesians 6:10–18 is truth, righteousness, readiness through the Gospel of peace, faith, salvation, God's Word, and prayer. False witness, fearmongering, hatred, and sensationalism are not among its weapons.

The devil's strategy in Scripture is not reducible to one international organisation. He opposes God's truth through lies and counterfeit promises; he seeks worship that belongs to God; he exploits human pride, greed, fear, and unrepentance. The serpent in Genesis 3:1–7 begins by distorting God's command and promising wisdom detached from obedient trust. The temptation is not simply an external plot; it takes root when a person desires to redefine good and evil autonomously. Modern spiritualities that promise divinity within, salvation without the cross, or a universal Christ detached from Jesus of Nazareth may properly be challenged through this scriptural pattern. Their ideas must be represented accurately before being judged.

The Church should begin by examining itself. When sermons eliminate sin, repentance, and divine judgment; when leadership substitutes prestige for holiness; when denominational loyalty replaces conversion; when the cross becomes an optional metaphor and resurrection merely a symbol, a congregation is vulnerable to counterfeit Christianity even without any interfaith charter. The apostles' warnings were frequently directed toward falsehood arising among professing believers. Doctrinal discernment therefore requires ordinary practices: systematic teaching of Scripture, accountable leadership, integrity in financial and pastoral affairs, faithful preaching, prayer, discipline exercised in love, and patient instruction of children and new converts.

Christian educators and pastors should equip believers to understand other religions accurately. They should teach students to identify a religion's claim about God, human need, salvation, and ultimate destiny, compare that claim with biblical revelation, and explain differences in clear and compassionate language. Misrepresentation is not apologetics. A person of another faith should recognise that the Christian critic has understood the belief being evaluated, even where he strongly disagrees. The capacity to disagree without contempt is essential to Christian witness. Believers defend others' freedom of conscience because genuine faith cannot be produced by compulsion and because those whom we hope to reach with the Gospel must not be treated as enemies.

Churches should also develop practical discernment for institutional partnerships. A charity partnership to provide clean water may be lawful and beneficial when each participant retains doctrinal freedom. A shared worship service involving invocation of mutually contradictory understandings of God raises an altogether different problem. The difficulty often lies in ambiguous statements drafted to obtain the maximum number of signatures. Before endorsing such texts, leaders should ask whether their wording implies the equality of salvific paths, whether signatures will be cited as theological endorsement, and whether withdrawal is possible if expectations change. Ethical seriousness requires full disclosure, written conditions, and a readiness to forgo prestige when fidelity to Christ is threatened.

Political discernment requires equal care. The Church should defend peaceful worship, religious conversion, public evangelism, educational freedom, and the right to criticise doctrines without threats or hatred. It should oppose antisemitism, anti-Muslim hatred, anti-Christian persecution, and all violence against religious minorities. Such commitments are not surrender to pluralism; they reflect justice, love of neighbour, and the

recognition that God alone renews the heart. When laws or platforms are alleged to punish Christian testimony, believers should inspect the actual rules, collect real examples, challenge improper restrictions through lawful channels, and avoid circulating false stories that weaken legitimate appeals.

The personal summons is even more urgent. Knowledge of esoteric texts, committees, conferences, and geopolitical trends cannot forgive sin. The reader may correctly discern errors in a spiritual movement and still be estranged from God. The Gospel announces that all have sinned and fall short of God's glory, that Christ died for sinners, and that He rose from the dead for their justification and hope (Romans 3:21–26; 1 Corinthians 15:1–4). The proper response is repentance toward God and faith in Jesus Christ. No organisation, denomination, esoteric initiation, ethical coalition, spiritual technique, or religious sincerity can substitute for the Saviour.

This is why the final warning must be hopeful. Religious deception can be persuasive because it offers reconciliation without the offence of the cross, enlightenment without repentance, fraternity without truth, and a shared sacred vocabulary without the Lord of Scripture. Such promises cannot give life. The risen Christ does not require a council to validate His authority, and the final fate of Babylon is not the triumph of human deceit but the vindication of God's justice. The Lamb is Lord of lords and King of kings (Revelation 17:14). The Church's confidence rests not in the accuracy of every contemporary prediction but in His unchanging Word.

Therefore, the call to this generation is plain. Test what is taught. Do not mistake diplomacy for salvation or ceremonial unanimity for biblical unity. Reject the counterfeit Christ of spiritual self-divinisation. Defend the dignity of those who disagree. Refuse unsubstantiated accusations. Train the conscience through Scripture. Proclaim the cross and resurrection with courage and gentleness. Repent while the Gospel is offered. Live in holiness and hope. And remember that the Church's final victory is not the defeat of an imagined human committee but the appearing of Jesus Christ, who alone saves, judges, and reigns forever.

5.7. Documentary synthesis: from dialogue to a coercive order

The accumulation of meetings, declarations, ethical frameworks, and public-policy partnerships raises a question of causation that demands more than comparison of photographs or slogans. Historical convergence can result from imitation, mutual persuasion, a common response to war, professional networks, direct institutional partnerships, state incentives, or genuine command. These mechanisms can produce similar outcomes without sharing a single origin. A credible investigation must therefore trace a sequence rather than presume a plot: identify a clearly formulated idea, demonstrate its transmission to particular organisers, show its incorporation into actual policies or theological texts, and determine whether participants retained freedom to disagree. This procedure prevents a critical account from treating an entire century of public religion as one undifferentiated conspiracy.

Consider the differences among three documented primary sources. Bailey's 1948 chapter openly recommends a reconfiguration of religious consciousness and ritual that includes a spiritual hierarchy, reinterpretations of Christ, and a universal religious future (Bailey, 1948). The World Congress of Faiths' retrospective history rejects merging traditions into a new faith while acknowledging that participants disagreed about the significance of doctrinal boundaries (World Congress of Faiths, n.d.). The Vatican's 2026 note advocates extensive encounter and an expanded pedagogy of dialogue while expressly rejecting the reduction of religions to a single flattened creed (Dicastery for the Doctrine of the Faith et al., 2026). These positions share interest in religious encounter, but differ considerably in metaphysics, ecclesiology, and admitted final objectives. To treat them as identical is to confuse influence with theology.

A second comparison concerns organisational power. The 1924 Religions of Empire Conference was part of a specific imperial intellectual setting, with disclosed scholarly sponsors and an explicit interest in understanding different faiths. The 1960 Temple of Understanding emerged from Juliet Hollister's initiative and obtained support from recognised public figures. URI's later global form followed a charter-development process and established local cooperation circles. The UN Alliance of Civilizations originated in state diplomacy involving Spain and Türkiye. These are different routes to transnational institutional existence (Braybrooke, 1996; Temple of Understanding, n.d.; United Religions Initiative, n.d.; United Nations Alliance of Civilizations, n.d.). A sophisticated analysis may compare how each organisation acquires legitimacy, survives leadership changes, and enters public policy. It may not collapse their distinct histories into a secret chronology without documentary links.

The most informative prospective test of a future coercive system is not how many leaders gather for a photograph, but what happens when someone dissents. Can a Christian publicly confess Christ as the only Saviour without losing legal protection or access to essential services? Is a Muslim or Jewish believer afforded the same liberty to profess and peacefully defend a different creed? Are school programmes teaching accurate religious literacy or requiring assent to a universal salvation doctrine? Does a treaty protect minorities or redefine nonviolent doctrinal disagreement as punishable hatred? Do funding agreements require a coalition participant to affirm spiritual equality, or simply meet ordinary legal requirements concerning service and non-discrimination? These questions reveal the difference between peaceful plural societies and systems demanding ultimate ideological conformity.

The materialisation of a dangerous political-religious order would involve a demonstrable progression from consensual dialogue to enforceable obligations. Signs might include a legally required religious profession, penalties for refusing a prescribed worship act, a mandatory spiritual oath for access to essential goods, state-controlled religious appointments, or explicit prohibitions on the Gospel's nonviolent proclamation. Mere rhetorical similarity to biblical prophecy would not suffice. Conversely, actual evidence of such coercion would deserve serious attention even if public documents used language of harmony and peace. The standard of evidence must remain the same in both directions.

5.8. Satanic deception and the discipline of truthful witness

The Bible affirms a spiritual conflict beyond what historians can discover through archives alone. It describes Satan as a liar and tempter; it warns against deceiving spirits, false apostles, distorted doctrines, and signs used to mislead. It also teaches the sovereignty of God, the victory of Christ, and the personal moral responsibility of human beings. A Christian may therefore interpret false doctrine in a broader theology of satanic deception without pretending to know the secret intentions of every promoter. To say that a teaching contradicts the Gospel is an exegetical assessment. To say that a particular person knowingly received instructions from Satan is a separate and far more specific claim for which ordinary critics rarely possess evidence.

The first temptation is to regard evil as visible only when it is organised in secret. Scripture teaches otherwise. Religious pride, the love of money, fear of human approval, hypocrisy, false assurance, and disobedience can corrupt a congregation without any outside planner. Jesus' warnings to religious teachers often concern traditions that displace God's commands and a concern for public status that hides an unchanged heart. In Mark 7:6–13, religious language can coexist with the setting aside of God's Word. In Matthew 7:21–23, even impressive religious activities cannot substitute for belonging truly to Christ. These are immediate warnings to the visible Church.

The second temptation is to make discernment equivalent to cynicism. An investigator persuaded that every evidence of neighbourliness is a cover for evil may lose the capacity to recognise acts of genuine compassion. The apostolic command is to test, not to assume guilt. Christians need to receive reliable information with care, distinguish partial truth from full doctrine, and appreciate human dignity even while rejecting a person's theology. Such discipline is not naïveté. It makes genuine wrongdoing more visible by preserving a meaningful standard against which wrongdoing can be measured. Unconditional suspicion, by contrast, can explain everything and therefore prove nothing.

The third temptation is to place hidden information above plain Scripture. There is nothing wrong with studying institutional archives or examining overlooked historical documents. But Christians are not required to identify every alleged secret society before they can live faithfully. Scripture already commands repentance, prayer, holiness, evangelism, generosity, and obedience to Christ. The Gospel is public good news, not restricted intelligence accessible only to the initiated. A ministry devoted entirely to decoding conspiracies may unintentionally imitate the esoteric promise of salvation through privileged knowledge. This irony should humble every commentator, including those whose theological commitments are sincere.

Finally, the prophetic hope must be understood as more than escape from future events. The pre-tribulation reading stresses the imminence of the gathering of the Church, but the New Testament's practical consequence is a godly present life. The expectation of Christ's return should make the believer truthful, merciful, pure, generous, patient, and fearless in proclaiming salvation. The New Testament does not praise the person who can assign every new treaty to a verse while neglecting justice and love. It directs believers to the Lord, whose authority surpasses every ruler and every supposed spiritual hierarchy. That is the surest way to expose darkness: refuse its lies, reject its counterfeits, and display the truth and character of the Saviour.

5.9. Evidentiary limits and a research agenda

Several research gaps remain legitimate subjects for archival inquiry. Coleman's specific claims of a Committee of 300 directing a 1920s–1930s church project require authenticated documents showing how commands passed into identifiable organisations; the chronology alone is inadequate. Full financial histories of early interfaith congresses would help establish the relative importance of patrons, membership subscriptions, institutional grants, and public endorsements. Comparative content analysis of conference proceedings could distinguish speakers advocating doctrinal syncretism from those defending the permanence of religious differences. Similarly, longitudinal studies of UN-associated interfaith programmes could examine whether cooperation has changed legal conditions for evangelism or freedom of belief in measurable ways.

Where such evidence is absent, the appropriate scholarly response is not silence about spiritually deceptive teachings. Bailey's documented reinterpretation of Christ can be critiqued decisively on theological grounds today. Equally, the responsible response is not to manufacture proof of a worldwide secret priesthood. Sound historical work must preserve open questions as open, even when the Christian investigator believes that prophetic Scripture anticipates the ultimate appearance of a counterfeit religious order. The Church's urgent duties do not depend on winning that unresolved historical argument. They depend on the revelation already given in the Word of God.

6. Conclusion

The historical record establishes that modern international interfaith organising did not originate in a single documented act in 1930. It has significant nineteenth-century antecedents, especially the 1893 Parliament; it developed through recognisable organisational initiatives during the 1920s and 1930s; and it acquired more durable postwar forms that later interacted with international policy systems. Specific patrons, founders, leaders, declarations, and programmes can be identified. Alice Bailey's explicit proposal for a new world religion constitutes genuine primary evidence for one current of religious universalism, while other bodies expressly distinguish cooperation from a merged creed. The available evidence does not establish Coleman's stronger allegation that a clandestine Committee of 300 founded and directed all these institutions as a unified church.

The theological record supports a different but urgent conclusion. A doctrine that denies Christ's unique mediation, replaces redemption with spiritual evolution, treats mutually contradictory revelations as equivalent saving truth, or reinterprets the historical Jesus as a mere avatar of universal consciousness contradicts apostolic Christianity. Such claims require direct and unambiguous criticism. Their spiritual danger lies not in their foreignness or association with a particular population but in what they teach about God and salvation. The Church must therefore expose deceptive doctrines through Scripture rather than infer guilt from religious contact, nationality, wealth, or reputation.

The institutional record warrants watchfulness. The expansion of interfaith dialogue into educational formation, international diplomacy, public policy, and communications governance can have constructive civic functions and also create risks of conformity, ambiguous theological endorsement, and misuse of political power. Those risks need specific ongoing evidence. A future coercive religious order remains a theological possibility within the futurist framework examined here, not an established description of any present institution. The final system portrayed in Revelation involves much more than fraternity conferences: it involves deception, idolatrous allegiance, persecution, economic compulsion, and God's judgment.

Above all, the Christian task remains the same in every generation. Jesus Christ is the eternal Son of God, the only Saviour of sinners, crucified, risen, reigning, and returning. Neither a world parliament nor a hidden network can nullify His promise. The believer's calling is not fear of every international development but faithfulness through every development. Biblical truth, peaceable love, courage under pressure, repentance, holiness, prayer, and the proclamation of the Gospel are the proper response to spiritual darkness. The Church exposes darkness most effectively by remaining in the light.

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Appendix A. Documentary evaluation criteria

The analysis distinguishes five source relationships: (1) a text advocates a doctrine; (2) an organiser endorses or distributes that text; (3) an organisation formally partners with another; (4) financial or governance records establish decision influence; and (5) authenticated instructions demonstrate control or coercion. A transition from one category to the next requires additional documentation. Biblical judgments concerning false teaching are presented separately from allegations about covert direction.

Abbreviations: OJ-SKSD, Open Journal of Stigmatized Knowledge & Suppressed Discourses; URI, United Religions Initiative; WCC, World Council of Churches; UN, United Nations. Hyperlinked Scripture references direct readers to the Christian Standard Bible (CSB) on BibleGateway.