

## **GLOBALISM: PREPARATION FOR THE ANTICHRIST**

by Thomas Ice

No matter how the problems of today are defined, increasingly the world believes that the only viable solutions are of a global nature. Everywhere we turn, globalism is being talked about and touted as the only answer to mankind's problems. I agree wholeheartedly with Dr. LaHaye's recent comment that "Two of the signs all pre-trib prophecy scholars most watch for are Israel and global government."<sup>1</sup> No doubt that Israel is God's super sign of the end-times. And in concert with Israel's recent rise is the development of a global consciousness for the first time since the Tower of Babel.

In that same August issue of *Pre-Trib Perspectives* to which I just quoted from Dr. LaHaye, I wrote an article on "Signs of The Times and Prophetic Fulfillment." I noted that we appear to be at the end of the church age because God is currently setting the stage for the next phase of history, known as the Tribulation. I said, "we can see that already God is preparing or setting the stage of the world in which the great drama of the tribulation will unfold. In this way this future time casts shadows of expectation in our own day so that current events provide discernable signs of the times."<sup>2</sup>

### **GLOBAL STAGE SETTING**

I recall in the early 1970s, when I first starting learning about Bible prophecy, many would cite a few events evident in our day of the move toward global governance. Today there are so many things happening in virtually every area of life that it is enough to make one's head spin. Yet, there seems to be a decreasing interest by Christians in this obvious trend.

There is a rash of events that are currently in the news who are gathering to consider a global agenda. For example, September 6-8, 2000 was to see the U. N. Millennium Summit, "billed as the largest-ever gathering of world leaders"<sup>3</sup> in New York City which is expected to draw a record 150 heads of state and government. Louise Frechette of Canada, the deputy secretary-general of the United Nations and spokesman for this U. N. planned event said, the summit should "give a sense of direction to the organization from which its work should then flow."<sup>4</sup> What work? Why the work toward globalism, of course. Secretary-General of the U. N., Kofi Annan, has "called for benevolent globalization in the 21<sup>st</sup> century to insure that the information revolution does not leave billions of people behind in poverty."<sup>5</sup> The Secretary-General "asked world leaders to commit themselves to a number of targets by 2015." "But still under debate are proposals that would highlight human rights over national sovereignty or strongly assert the right of non-interference in domestic affairs."<sup>6</sup> Interspersed throughout the summit will be dozens of "mini-summits" designed to reach consensus on various issues.

Events like the U. N. Millennium Summit are occurring with greater frequency and are increasingly taken more seriously. Clearly the world is on a path to global rule. It is not a matter of "if," but only a matter of "when." The Clinton administration has recently committed the United States to participation in a global court. Such a move, without the required Congressional approval, is just one more step toward the compromise of U. S.

sovereignty and a global rule. It appears that globalists are working overtime in an attempt to somehow implement a global tax upon the citizens of the world so that the U. N. can have an increased revenue source and gain jurisdiction over citizens of the world in what would be a major step toward global governance. Globalism is coming, faster than most may realize.

We see the urge for globalism in at least the following areas: government, economics, religion, the environment, military, commerce and trade, manufacturing, banking, business, population control, education, management, publishing, entertainment, personal health and well-being, wealth redistribution, agriculture, law, science, medicine, sports, travel, music, electronics, the internet and information availability, and so many more areas. With each day that passes, the mantra of our day is the famous statement of Los Angeles citizen, Rodney King, when he said, “Why can’t we all just get along?” Well, what’s wrong with globalism?

### **IS GLOBALISM UNBIBLICAL?**

The only global government authorized by God and His Word will be when Jesus Christ returns to planet earth at the second advent and rules the world with a rod of iron from Jerusalem. All other global government, no matter how “benevolent” its intention, is frowned upon by Scripture. Yet, the Bible teaches that God will allow evil to form a global government for three and one-half years during the second half of the tribulation for the purpose of our Lord’s global judgment just prior to the second coming of Christ and the establishment of His global rule for 1,000 years upon earth. Thus, current moves toward globalism are preparation for antichrist, not for Jesus Christ, and should be opposed by Bible-believing Christians.

Most Christians have at least some vague familiarity with the Tower of Babel incident shortly after the Flood, which led to the splintering of the human race into factions. The traditional understanding of this story (Gen. 10:8-14, 31-31; 11:1-9) indicates that the erection of the Tower corresponds with Nimrod’s beginning of the kingdom of man at Babel (Gen. 10:10).<sup>7</sup> Thus, Nimrod is seen as the father of the kingdom of man as a vehicle of rebellion against God and His kingdom. It is at this point God judged the first United Nations building, confounded the single human language into many, and established the Divine Institution of “tribal diversity” to promote social stability.<sup>8</sup>

What is tribal diversity and how has God used this to promote social stability? Tribal diversity is when God divided the human race into diverse tribal units so that mankind would not be inclined toward unity. Due to the fall of Adam into sin, all descendants of Adam have a sin nature. This means that socially, man wants to unite in his rebellion against God. Such unity was displayed before the flood and led to the global flood. God promised not to destroy humanity by a flood again. At the end of history He will use fire. In the interim, God keeps the human race from self-annihilation through the restraint of civil government and tribal diversity. Charles Clough says, “In Genesis 9:25-27 an outline of postdiluvian history is revealed which centers upon the three sons of Noah—Ham, Shem, and Japheth. Further subdivisions are indicated in Genesis 10—11 and Deuteronomy 32:8.<sup>9</sup> “Throughout the postdiluvian period, then,” explains

Clough, "God preserved man's social stability and health by playing off one group or tribe against another to maximize true progress and retard the influence of evil (cf. Acts 17:26-27)."<sup>10</sup> Since the flood, God has used tribal diversity as an instrument to pit one people group against another, so that when one society becomes entirely pagan, He can judge or restrain its evil influence through another people. Thus, like compartments in the hull of a ship, damage to one compartment will not sink the entire ship. This is what God uses to restrain global government until the tribulation comes when, through the leadership of the antichrist, mankind will overcome this restraint, resulting in a second global judgment at Christ's return. The day in which we live, appears to be on the threshold of smashing God's institutions for the supposed higher goal of erecting a new Babel.

Modern globalism was first put forth by Dante in the fourteenth century in order to counter the all-encompassing stranglehold of the Roman Catholic Church. Immanuel Kant developed globalism as a philosophical idea half a millennium later. The military turmoil of the last two hundred years have seen globalism gradually grow to the place that it is considered the only reasonable solution to a multiplicity of problems by secular thinkers. Nevertheless, God is as opposed to globalism today as He was to the one world spirit displayed through the ancient tower of Babel. His judgment will be just as certain in the future as it was in the distant past.

### **THE MYSTERY OF INIQUITY**

No matter how hard apostate man struggles to apply a global solution to mankind's problems, he will not succeed until God removes His restraint of man's evil impulse after the rapture of the church. Paul tells us in 2 Thessalonians 2 that "the man of lawlessness (the antichrist)" (verse 3), will not be revealed until "he who now restrains. . . is taken out of the way" (verse 7). The restraint will be removed at that future time when God will remove His church through the rapture. The removal at the rapture will then allow for the rise of antichrist, who will begin the seven-year tribulation by making a covenant with the nation of Israel. The final three and one-half years will see antichrist implementing global governance in rebellion against God. Paul told the Thessalonians that "the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way" (verse 7). Ever since Babel, Satan has been working to bring about his agenda of globalism, but God restrains from reaching the flowering of his kingdom until after the rapture, during the tribulation. Because the mystery of lawlessness (i.e., iniquity in the KJV) has been at work since Babel, we can see evidence down through history, even in our own day that the globalization of antichrist is coming. Step by step it creeps, but it is coming. This is why we can see evidences of globalism today, before the rapture.

Paul further warns the Thessalonians that the mystery of iniquity is a satanic program that advances through deception and guile (verse 10). We can gain insight into the present working of the mystery of iniquity by studying the maturity of the kingdom of man as it will be brought out into the open during the second-half of the tribulation. Revelation 17 and 18 describes this satanic kingdom as being composed of a religious aspect as depicted by "the great harlot who sits on many waters" (Rev. 17:1;

cf. 17:1-18); and the political and commercial aspect of the kingdom of man (cf. Rev. 18:1-24).

### CONCLUSION

It should not be surprising that we see the development globalization advancing at an alarming rate when we consider the insight into such developments in light of biblical teachings about past and future growth of the kingdom of man. It should be clear that all globalization in our own day is the result of a satanic impulse, not one from above. Even when we find similar trends being espoused in the Evangelical Church, they should be understood as an invasion of the enemy (cf. 1 Tim. 4; 2 Tim. 3). We should not be surprised to learn that efforts toward a one world government have been and continue to be the efforts of so many in high places of government and commerce; and that they use the stealth of deception to further their dreams and goals. This understanding provides a framework for understanding, interpreting, and standing against many of the trends and events of our own day, knowing from whence they have come and to where they are leading. We take great relief in knowing that God is just and will one day judge this ungodly world. But at the same time, while we are eagerly waiting for a Savior from heaven, we should be aggressively preaching the gospel of God's grace to any who will listen. Maranatha!

### ENDNOTES

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<sup>1</sup> Tim LaHaye, *Pre-Trib Perspectives* (Vol. V, Num. 5; Aug. 2000), p. 1.

<sup>2</sup> Thomas Ice, *Pre-Trib Perspectives* (Vol. V, Num. 5; Aug. 2000), p. 4.

<sup>3</sup> Evelyn Leopold, *Reuters Internet News Service*, "UN, NY gear for largest-ever meet of world leaders," August, 2000.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*

<sup>7</sup> Josephus, *Antiquities of the Jews*, I, iv.

<sup>8</sup> I am indebted to Charles Clough for his teaching on this divine institution in *Laying The Foundation* (Lubbock, TX: privately printed by Lubbock Bible Church, [1973], 1977), pp. 83-84.

<sup>9</sup> *Ibid.*, p. 83.

<sup>10</sup> *Ibid.*, p. 84.