

A BEGINNING OF GLOBAL GOVERNANCE - #1 in a series

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A new International Criminal Court was officially instituted at the United Nations Headquarters on the 11th of April, 2002, without ratification from the United States. President Clinton signed the treaty on his last day in office indicating the U.S. intent to seek ratification, however the treaty was never put to a vote before congress. Deemed by many in the U.S. to be a threat to national sovereignty, the Bush administration has strenuously objected to the ICC and has reportedly sought means to "unsign" the treaty.

The Rome Statute, launched in 1998, called for the establishment of this new International World Court to prosecute human rights abuses. Objections from the United States are based on the fear that the court could bring politically motivated charges against U.S. presidents and military personnel, and deny U.S. citizens any rights afforded them under the U.S. constitution. Americans - especially Christians, are right to fear this very real threat to our national sovereignty. The Earth Charter, co-chaired by Mikhail Gorbachev and Maurice Strong, and one of the forums that tout global governance in the interest of sustainable development, warns of a critical moment in Earth's history where we must embrace the "one Earth community with a common destiny" and "move toward the destruction of national sovereignty".

To fully understand the new World Court, one must go back to its conception. When studied in the context of the reports and commissions that marked its beginning, its much broader implications become evident.

The World Court's conception began as part of a much broader goal of reforming the United Nations, and was inspired by the belief that the end of the Cold War offered opportunities to build a more cooperative, safer and fairer world. This utopian dream of a united world was explored and mapped out by the Commission on Global Governance (CGG).

The CGG was established in 1992 with the full support of the U.N. Secretary General Boutros Ghali and with the goal of strengthening global cooperation, securing global peace, achieving sustainable development and universalizing democracy. Chaired by Ingvar Carlsson, the former Prime Minister of Sweden, and Shridath Ramphal, former Secretary General of the Commonwealth from Guyana, the commission is made up of 28 public figures from around the world, all of whom participated in or formally endorsed the Stockholm Initiative on Global Security and Governance. You may recognize some of the names on the commissions membership list, such as Jimmy Carter of the U.S., Benazir Bhutto of Pakistan, Boutros Boutros Ghali of Egypt and Maurice Strong of Canada.

The Commission received funding from several governments including, Canada, Denmark, India, Indonesia, the Netherlands, Norway, Sweden and Switzerland. Funds from Japan were also made available through two United Nations trust funds. The Commission also received funds from the Arab Fund for Economic and Social Development (Kuwait) and the World Humanity Action Trust (United Kingdom), as well as from the MacArthur Foundation, the Carnegie Corporation, and the Ford Foundation (all based in the United States). Other countries also funded meetings and paid for travel costs and hotel accommodations.

In 1995 the commission presented its proposals for improving the World's Governance to the United Nations in a report titled "Our Global Neighbourhood". The book-length report centered principally on the United Nations, and suggested that the U.N. should be revitalized "so that it can better respond to the needs of a modern world". It included the following proposals among others:

1. Reform the Security Council, so that it becomes more representative and maintains legitimacy and credibility.
2. Set up an Economic Security Council to have more effective and more democratic oversight of the world economy.
3. Establish a U.N. volunteer force.
4. Vest the custody of the global commons in the Trusteeship Council, which has completed its original work.
5. Treat the security of people and of the planet as being as important as the security of states.
6. STRENGTHEN THE RULE OF LAW WORLDWIDE
7. Give civil society a greater voice in governance.
8. Explore ways to raise new funds for global purposes (e.g. the global tax you are now hearing about in the news).

The Commission for Global Governance website states that their core values "call for a global neighbourhood ethic and commitment to core global values that can command respect across frontiers of race and religion". Much like the Earth Charter, Our Global Neighbourhood speaks of global governance, cultural diversity, a one-world economy, the new world order, and a global rule of law. All of these increasingly popular catch phrases send a chill down the spine of most Christians, and seem to suggest what most already suspect--the end times could very well be upon us.

The Commission didn't stop there, however. They also took up the politically correct topic of intolerance. In the Milano Charter issued on April 4th, 1997, Ingvar Carlsson, co-chairman of the CGG, called for a world struggle against intolerance, asserting that "the new enemy is not another's civilization but simply intolerance". The Milano Charter identifies "intolerance against the other's culture, civilization, religion and ethnicity" as "the very origin of the culture of violence." Using this definition, Contender Ministries, by contending for our faith in Jesus Christ and sharing our beliefs, could be accused of promoting violence. The logic of this statement, as does most of "The Global Neighborhood", follows the New Age belief that God is everything, and all beliefs are right, so to believe in one God or one religion over another is the only evil.

In 1995, commission co-chair Ingvar Carlsson had formed a group of 16 heads of government from all regions of the world to promote global cooperation in the implementation of their proposed reforms. In 1997, the group presented a statement to Secretary General Annan, urging their colleagues to give them their due attention. They wrote in their statement "It is time to go from words to deeds, and for member states to take decisions on actual reforms and to ensure practical steps of implementation. Let us empower the U.N. to confront through collective action, the global challenges of the 21st century." In response to the commission's statement, Secretary General Annan proposed that the council should serve to link the U.N. and civil society in their collective trusteeship for the integrity of the Global environment and common areas. With this new recognition, their next step was to address the wider issues of institutional reform and the need for changes to "improve the U.N.'s capacity to serve the world community in the new century". These issues were addressed at the Millennium Assembly along with a Special Ministerial Commission that would be established to implement these changes.

The tragic events of 9/11 served to speed up the implementation of "Our Global Neighborhood", by putting global security and global rule of law at the forefront of the globalization effort. We are now seeing the fruits of their labor and the beginnings of their grand plan for a new world order of co-operation, tolerance and global interdependence.

So what is this new World Court? It is the first step in an attempt to implement the ideas presented to the U.N. in the form of "Our Global Neighborhood" and the "Earth Charter". It comes from the work of those who plot the new world order at the Earth Dialogues and who believe as the Earth Charter preamble states, "that in order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of the Earth Charter principals with an internationally and legally binding instrument of development." To briefly address a future article, the preamble goes on to say that we must all "affirm faith in the inherent dignity of all human beings and the intellectual, artistic, ethical, and spiritual potential of humanity." In other words, faith in man rather than faith in God.

The successful establishment of an International Criminal Court that could potentially bring politically motivated charges against U.S. presidents and military personnel, and vaguely describes crimes against humanity as "injury to a population's mental health" brings us one step closer to the one world government predicted in Daniel 2. It also emphasizes the urgency of God's call to his children to share his saving grace with as many people as we can. One day sharing your faith, and certainly ministries like ours, will be labeled intolerant by the global community, or worse yet, we will be guilty of injury to a person's mental health. It's not a time to sit in your pew and just be saved. The time is coming when many will be indoctrinated into a religion that places its faith in the spiritual potential of humanity and Earth and fears the intolerant Word of God. Now is the time to share what you have in Christ with others.

The [next article](#) in this series explores the concept of a unified global religion as described in the "Earth Charter" and "Our Global Neighbourhood."

THE EARTH CHARTER'S SPIRITUAL AGENDA

Number 2 in a series

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II Timothy 3:1-8 *But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God - having a form of godliness, but denying its power. Have nothing to do with them.*

We know through Biblical prophecy that the end times will see a system of global governance and one world religion. We know that this framework will be used by the Antichrist to deceive many. You may not realize, however, how close we are to these events coming to fruition. This second article in our series on the United Nations, will explore the Earth Charter and the chilling groundwork it lays for just such events.

Since 1995, Mikhail Gorbachev and Maurice Strong have co-chaired a global process with the purpose of implementing the [Earth Charter](#) on a global scale and ushering in the one world religion. The Earth Charter Commission approved the final text of the Earth Charter in 2000, and it has since been embraced by the United Nations, many religious leaders around the world, the majority of world governments and countless Non-Governmental Organizations (NGO's) and activist groups. A little research into the principles and text of the Earth Charter document sheds new light on current political speeches, media reports, and news headlines of the day. Environmental Groups and NGO's who participate in the Earth Charter Dialogues are succeeding in their demand for more airtime of ecological disasters, environmental devastation and other sustainable development obstacles. Under the cloak of an environmental crisis and impending doom, they hope to gain wide acceptance of the Earth Charter, which contains much more than a new environmental policy. How many times lately have you heard the terms "global community", "globalization", "world economy", "sustainable development" or "interdependent world"? These are all phrases that appear throughout the Earth Charter along with other New Age terms such as "circles of compassion", "triangles of meditation", "reverence for Earth and Cosmos", and "Mother Earth".

With the completion of the Earth Charter and its establishment as part of the United Nations agenda for strengthening globalization, the Earth Charter Commission felt that a forum of world leaders, NGO's and members of civil society was needed to mobilize the rapid implementation of this planet-saving document and to discuss other globalization agenda items. To meet this need, the Earth Dialogues were formed by Mikhail Gorbachev and Maurice Strong, bringing together representatives of civil society, as well as government leaders, international organizations, and leaders in finance, business, religion, media, and academia, to plan the dawning of the New Age.

Reinvigorated by the terrorist attacks on 9/11, The *Earth Dialogs* timed their most recent forum in Lyon to precede the *International Conference on Financing and Development* to be held in March 2002, and the *World Summit on Sustainable Development* to be held in September 2002.

Several roundtable forums were held covering such Earth Charter topics as "Ethical and Spiritual Challenges", "Ethics related Obstacles", and "Media and Communications Challenges". Perhaps most revealing was the roundtable for Inter-Religious Groups and Spiritual Leaders. As stated in the forums official meeting minutes, this roundtable was held to deal with "the ethics of intolerant righteousness and of greed of short term gain, as these cannot lead us to sustainable development despite enduring beliefs in the one right religion or the invisible hand." In section B of the minutes, all participants agreed that "religion has its dark side and the religions of the world tend to be exclusivist in their relations to one another." They go on to say, "It is clear that our religious institutions have barely begun to articulate the core values for a sustainable development. In their fundamentalist - fanatical forms, religions throughout history have justified terrorism, jihads and crusades against people who hold different beliefs and against the Earth itself."

While supporters of the Earth Charter lump all religions together and portray them as the main obstacle to peaceful coexistence and sustainable life on Earth, they do not propose doing away with spirituality. The Earth Charter goes into detail about the need for faith and spirituality in human life. The preamble of the charter states "the spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature." Section 14 d. says that we must "recognize the importance of moral and spiritual education for sustainable living."

So, what spiritual beliefs do support sustainable development? In Session II of the roundtable for Religious and Spiritual leaders, we are called to "move from an exclusive preoccupation with Divine-human relations and human-human relations to renew human - Earth relations." In other words, Earth worship should replace any belief in a divine being. A requirement for achieving this goal, according to these "religious leaders", is "the voices of spiritual traditions along with secular humanism". They envision for the religions of the world "a major transformation from their theological and anthropological phase to their ecological and cosmological phase." Following one of the major themes of the New Age Movement, humanity is spiritually evolving from being worshipers of God to being gods ourselves. As they put it, "the human person is becoming de-centered and re-centered amidst the great concentric circles of life." If you've spent much time around members of the New Age Movement, you know that becoming "centered" is a major part of ones spirituality.

The forum of religious leaders concluded by agreeing on 5 shared principles, deeply embedded in the Earth Charter that they feel must be addressed. These 5 principles are as follows:

- Reverence for Earth and the Cosmos
- Respect for myriad species
- Restraint in the use of natural resources
- Redistribution of wealth and resources
- Responsibility for future generations and for the community of life.

So how do they plan to bring about this spiritual evolution, globalization, and reverence for Earth and Cosmos? The roundtable participants put it this way:

"Education for sustainable development on all levels should include the history of the world's religions, historical and contemporary inter-religious dialogue and cooperation, and the creative engagement of the world's religions with peace, justice, and sustainability in a modern world. Furthermore, the world's media need to be more aware and supportive of these ethical concerns and of initiatives to address them."

One significant suggestion was made at the forum involving the creation of a world television channel devoted to issues of planetary concern. It was also suggested that they bolster support for their new spiritual awakening at the *Forum for Religion and Ecology*, *The Council for a Parliament of the world Religions*, *the World Faiths Development Dialogue* among other forums, organizations and global conferences. Through these channels, they hope to "clarify common values that most of the world's religions have in relation to the natural world". Those who are willing to quietly accept the humanist, New Age agenda will be welcomed with open arms, while those who contend for their faith in the one true God and our savior Jesus Christ will be labeled intolerant and demonized as standing in the way of peace, global centeredness and faith in Mother Earth.

While the Earth Charter lays out much of the framework for a new global spirituality, many other forces are at work in our world to slowly lull us into believing in and accepting the global community -- A global community where our spiritual lives and our economic, legal, and governmental systems will be dictated to us all in the name of the greater good. All of these forces, in the form of NGO's, business, non-profit organizations, media, academia, and New Age cults are working closely with the United Nations to usher in the New Age.

The Earth Charter Dialogues, through their roundtable forums, are working to establish a World Environmental Organization under the U.N., a World Tax to fund sustainable development, and, using the European Union as an example, they hope to regionalize the global community, thus creating a more efficient and manageable global system. They are frustrated by the lack of a

supremely powerful body to help implement their new world order and are working hard to strengthen global governance and eliminate nationalism. Achieving these goals would, very smoothly, pave the way for such organizations as the Aquarian Age Community, who is working now to create a permanent spiritual forum within the U.N., and the Lucis Trust which views Mikhail Gorbachev as a premier world Leader and boasts members at the highest levels of the United Nations bureaucracy. The Aquarian Age Community and the Lucis Trust (formerly Lucifer Trust) Foundation will be covered in a future article, but suffice it to say there is no shortage of New Age and Occult influence at the United Nations.

Right under our noses the way is being paved for the prophesied one world religion and huge armies of volunteers are being amassed to usher it in. Are we as Christians mobilizing our armies? Are we reaching those who are most vulnerable to a promise of peace and love of Earth and Cosmos? As Christians in the Lord's army, it is our duty to save as many as we can for Him. Keep our nation and our world in your prayers, and remember that there is a lot of work to do in what might be a very short time. While we don't know when our savior will return, we certainly don't want to be caught napping. At least I hope we don't.