

A Gospel for the Twenty-First Century

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The Gospel for the World

Twenty centuries have passed since Jesus arrived on the scene. We have now celebrated a brand new millenium and entered the twenty-first century of the advance of the Gospel. But the initial hopes that “somehow things will be better” in this new millennium quickly vanished. We have embarked down a road marked by social upheavals, cultural clashes and great technological change.

This new century will be markedly different from those preceding, yet in many ways it will be remarkably similar. It will be shaped by new technology and old social problems, by new ideologies and old religions, by new medical breakthroughs and old racial hatreds.

But that is not all. This century will also be shaped by the Gospel of the Lord Jesus Christ. This is a certainty, due to Paul’s very definition of the Gospel in **Romans 1:16** as “the power of God for the salvation of *everyone* who believes: first for the Jew, then for the Gentile.”

Either the Gospel is true or it is not. There is no room for a middle option. If the Gospel is *not* true, it will not survive the massive changes predicted to come in the twenty-first century. But if it is true, then it will not only survive; it will thrive. By its very nature, it will have a significant impact upon the world.

▶ **The Gospel for the World** ◀

The Gospel for the Church

The Gospel for Israel

The Gospel for Youth

The Gospel for the End Times

The Advance of the Gospel

Read Matthew 13:31-32

In the first century, the Gospel started out as a “mustard seed” – “the smallest seed you plant in the ground” (**Mark 4:31**) – and in the twenty centuries that followed, it has grown to be “a tree, so that the birds of the air come and perch in its branches” (**Matthew 13:32**). As twenty-first century life begins to unfold, the Gospel continues to have a world-shaping impact. Let’s take a look at just how the “mustard seed” of the Gospel has expanded to fill the entire world.

- The annual growth rate of the Church exceeds 8% per annum, which is faster than the global population rate.¹
- Approximately 3,500 new churches are opening every week worldwide,² most of them in Asia, Africa and South America.
- Close to five billion of the world's population can listen to Gospel radio broadcasts in their own language.³
- Some 28,000 mainland Chinese become believers *every day*. Conservative sources estimate the number of born again believers within China at well over 60 million, or more than 4% of the total population.⁴
- More than 20,000 Africans become believers *every day*, with over 40% of the African continent now estimated to be Christian.⁵
- All around the world, more than 70,000 people commit to Christ for the first time *every single day*.⁶
- Over 40% of Korea is now Christian. At the beginning of the twentieth century, there was no significant Christian population. Now there are more than 7,000 churches in Seoul alone, with one church – Yoido Full Gospel Church – claiming a registered membership of more than 700,000, making it the largest single church in the world.⁷
- In Indonesia, the largest Muslim nation in the world, the percentage of Christians is so high that the Indonesian government refuses to print the statistic. Estimates run between 10% and 25% of the total population.⁸
- More Iranians have come to Christ since the Khomeini revolution than all the previous 1000 years combined. Prior to 1979, there were about 2,000 believers inside Iran. After years of intense persecution, there are now over 15,000 believers.⁹
- In India, millions of Dalits (people of the Untouchable Caste) are turning to Christ. Community leaders, representing no less than 300 million Dalits, have approached the Church in India requesting to help their people to embrace Christianity en masse.¹⁰
- At the end of the first century, there were approximately 360 non-Christians for every Christian. Now the ratio is under seven non-Christians to every Christian.¹¹
- The global Christian population (those who call themselves Christian) now stands at over 1.8 billion people, found in almost every nation on earth.¹²

Such growth is not surprising when you consider the power of the Gospel itself. It has a multiplicative power built into it. One changed life affects another which affects another. As Bill and Amy Stearn comment:

“Where the church has been planted, it is growing like wildfire. And as it grows, it is reaching across language, racial and cultural barriers to unreached people groups. God has raised up Surinam missionaries to go to the Muslims of North Africa, Chinese believers to settle among unreached Tibetans, thousands of

Indian evangelists to target the 2,000 unreached ethnic groups within India. The Good News is breaking loose worldwide!”¹³

Jesus declared in **Matthew 24:14**:

“And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.”

Based on the Gospel’s worldwide penetration alone, we can plausibly claim that the world is fast approaching “the end” that Jesus spoke of – the time when “the sign of the Son of Man will appear in the sky...coming on the clouds of the sky, with power and great glory” (**Matthew 24:30-31**).*

But as encouraging as these statistics are, the news is not all good. The Gospel is not taking ground without opposition. And so, if we are to understand the dynamic of the Gospel in the twenty-first century, we must first understand the opposing forces which are shaping this new century. But before we explore these anti-Gospel forces, let’s take a look at an incident that took place in the early era of human history – an incident that has significant bearing on the twenty-first century.

The Babel Factor

Read Genesis 11:1-9

Within one hundred years of the Flood, human nature had raised its head in defiance against God. Noah’s descendants decided to centralize their community in the Plain of Shinar (in modern Iraq) and said: “Come, let us build ourselves a city, with a tower that reaches to the heavens...”* (**Genesis 11:4**). As Albert Barnes explains:

“The human race, consisting it might be of five hundred families, journeys eastward, with a few points of deflection to the south, along the Euphrates valley, and comes to a plain of surpassing fertility in the land of Shinar...A determination to make a permanent abode in this productive spot is immediately formed.”¹⁴

Now there’s nothing wrong with building a city, you might say. And what about building “a tower that reaches to the heavens”? Today we do that every time we erect a skyscraper! But this wasn’t just an innocent plan, a harmless building program that God decided he didn’t like. For the next part of **Genesis 11:4** reveals the true motive behind this building project:

“...so that we may make a name *for ourselves* and *not be scattered* over the face of the whole earth.”

The building of the Tower of Babel was an act of purposeful defiance against God, and at the core of this defiance was the original deceit of the Garden of Eden: “...you will be like God, knowing good and evil” (**Genesis 3:5**). Or, paraphrased:

* Although Babel in Hebrew means “confusion” (note **Genesis 11:9**), in the ancient Babylonian language, Babel means “the Gate of God.” And the term “a tower that reaches to the heavens” may also be translated “a tower in the heavens.” It is thus likely that the Tower of Babel wasn’t simply an ancient skyscraper, but rather a massive ziggurat (a step pyramid designed to be an astronomical observatory and astrological calculator) – a true “tower in the heavens” and a “gateway to God.”

“You will be gods in your own right, independent of God’s authority, able to establish your own moral standards and personal destiny.”

But on the Plain of Shinar, this defiance had two expressed goals:

- **To make a name for ourselves** – In ancient times, a person was named by one higher than himself. Thus a parent could name a child, or God could change the name of a person (see **Genesis 17:5; 32:28; Matthew 16:17-18**), but no one had the right to name himself. So when the people of Shinar sought to “make a name for ourselves,” they were not only declaring their independence from God, but also claiming a divine authority for themselves.
- **To avoid being scattered over the earth** – In **Genesis 9:1**, God had issued a command: “...Be fruitful and increase in number and fill the earth...multiply on the earth and increase upon it.” And so the Babel construction project was a direct defiance of God’s command. Rather than be scattered over the face of the earth, where their potential for cooperative action would be diminished, they chose to concentrate their numbers where they could work in unison for their own purposes.

God recognized the true motives behind this building project. In **Genesis 11:6-7**, he declared:

“...If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.”

There were about 500 families and around 70 clans at the time of the Tower of Babel, so God probably created 70 new languages at this time. And that was all that was necessary. Not being able to understand one another, the Babel Project was quickly dismantled and the peoples of Shinar were scattered across the face of the earth, according to clan and language. God did supernaturally what man, in his defiance, refused to do.

The story of Babel is extremely important to us, for we are witnessing today a repeat of the defiance expressed on the Plain of Shinar.

The New Babel

As the twenty-first century unfolds, a new Babel Project is underway, but it goes by a new name: globalism. The globalist agenda is not simply, as it appears on the surface, a new era of economic cooperation on a global scale. It is not even synonymous with the emergence of a new “global marketplace.” Globalism is a philosophy that finds its primary roots in **Genesis 11:4**.

Alvin Toffler, in his book *The Third Wave*, describes correctly the broad reach of this new era of globalism:

“A new civilization is emerging in our lives, and blind men everywhere are trying to suppress it. This new civilization brings with it new family styles;

changed ways of working, loving, and living; a new economy; new political conflicts; and beyond all this an altered consciousness as well...The dawn of this new civilization is the single most explosive fact of our lifetime. It is the central event – the key to understanding the years immediately ahead. It is an event as profound as that First Wave of change unleashed ten thousand years ago by the invention of agriculture, or the earthshaking Second Wave of change touched off by the industrial revolution. We are the children of the next transformation, the Third Wave.”¹⁵

Alvin Toffler divides human history into three waves:

- **The First Wave** – This was the era of farming, sparked by the Agricultural Revolution. This revolution drew humanity into towns and cities, and created the great empires of antiquity.
- **The Second Wave** – This was the era of manufacturing, sparked by the Industrial Revolution. This revolution advanced Western culture and initiated a great colonial expansion by the West throughout the world.
- **The Third Wave** – This is the current era of telecommunications, sparked by the Information Revolution. This revolution is creating a global marketplace, marginalizing the nation-state, and creating an economy focused on an expanding network of smaller and smaller units.

The technologies of travel, information and communications are steadily driving the world toward a single global economy. As John Naisbitt notes:

“Telecommunications is the driving force that is simultaneously creating the huge global economy and making its parts smaller and more powerful...In the global economic network of the 21st century, information technology will drive change just as surely as manufacturing drove change in the industrial era.”¹⁶

For better or worse, we are in the process of a worldwide technological revolution. And this revolution is creating as much turmoil as the Industrial Revolution did in the eighteenth and nineteenth centuries. As Lester Thurow explains:

“Shifts in technology, transportation, and communications are creating a world where anything can be made anywhere on the face of the earth and sold everywhere else on the face of the earth. National economies fade away. A substantial disconnect arises between global business firms with a worldview and national governments that focus on the welfare of ‘their’ voters. Countries splinter, regional trading blocs grow, the global economy becomes ever more interconnected.”¹⁷

But technology is not the only thing driving us toward a one-world economy. There is also an underlying philosophy – a mindset that could be called “babelism.” The same defiance that resulted in the Babel Project of **Genesis 11:4** is now driving the push toward a global economic and political system. It is an old rebellion empowered by new technology.

Twenty-First Century Babelism

Let's take a brief look at the globalist agenda and separate the philosophy from the technology. As globalist William Irwin Thompson explains:

“Planetary culture is the next culture...It is not a continuous evolution. It is a quantum leap. So there is a disjunction between these two systems. I am now saying that international civilization has reached its limits of growth; something new is coming in, epoch B, conscious cultural evolution of man. This identifies planetary culture.”¹⁸

Every globalist emphasizes one important fact: globalism is not about technology; it is not even about economics; it is about culture. We are moving toward a new era, described as the “conscious cultural evolution of man.” This “quantum leap” is into a global culture where, in the words of **Genesis 11:4**, we will “make a name for ourselves” and “not be scattered over the face of the whole earth.” At last, we will be the masters of our own destiny, answerable to no one but ourselves.

Modern babelism has three strategic components. All three are vital, for if any are missing or weak, globalism will not work.

Global Religion

Although globalism appears to be non-religious, when you delve deeper into its axioms you quickly discover that this is not the case. Globalism has a very clear religious foundation. As Ed Rowe points out:

“Every movement has some kind of religion as its integrating and motivating principle. Globalism is no exception. It offers a secular, mystical and universal religion.”¹⁹

Globalism is a secular agenda, but this doesn't mean that God is excluded totally from globalist literature. The God that globalists mention, however, is not the God of the Bible. He is sometimes vaguely referred to as “primordial nature,”²⁰ or “the higher Self,”²¹ or “the sum total of consciousness in the universe, expanding through human evolution.”²² You will notice with all three definitions of God, however, that they all have one thing in common. Man himself is God or part of God.

Globalist religion seeks to embrace every religion. According to Robert Muller, former Secretary of the United Nations Economic and Social Council, the globalist's religious heroes are “the Buddha, Jesus, Gandhi, Schweitzer, Teilhard de Chardin, Martin Luther King, Hammarskjold, U Thant, people who really transcend races, nations, and groups” and who have “networked at the all-human level, linking the heavens and the earth...”²³ As with all things related to globalist agenda, universality is the key to the globalist's religion. Valid religion, in the globalist's thinking, must be “networked at the all-human level.”

You will notice how Jesus has been given token reference, sandwiched between the Buddha and Gandhi, demoted to one of many revered religious leaders. But in

order to claim Jesus as part of their globalist pantheon, he must be demoted to just one of long parade of religious teachers. In fact, a key characteristic of globalist religion is that God is downgraded to man, and man is upgraded to God.

If you tell the average globalist that globalism is based on a religion, he or she will adamantly disagree. And if by religion you mean *organized* religion, the globalist is correct. But the religious foundations of globalism, although unstructured, are still obvious. This religion is, in the words of Julian Huxley, based on “scientific world humanism, global in extent and evolutionary in background.”²⁴ And the question remains. How long will it take before the quasi-religion of globalism becomes organized?

Global Education

Globalism is based on a clearly defined set of values. “The values held by a movement reflect its assessment of what is right or wrong, desirable or undesirable, worthy or unworthy. The value-system of any movement is based on its religion. Secular religion, of course, contrives its own secular values.”²⁵

Globalism is founded on “a set of common principles that can serve as a basis for united action — positive principles relevant to the present human condition.”²⁶ These common principles, which are “a design for a secular society on a planetary scale,”²⁷ include:

- **Relative morality** – This deception holds that all truth is relative, and therefore moral values are simply a matter of personal viewpoint. Ethics are situational and self-determined. But George Barna points out: “Without an objective standard of right and wrong, laws and regulations become recommendations rather than mandates. Rights are nothing more than a set of competing preferences. There can be no such thing as deception, only different vantage points...Without accepted guideline pillars to anchor reality, those who succeed are the ones who argue loudest, most convincingly, and most diligently.”²⁸
- **Mutual tolerance** – Since globalism demands a globalized worldview, what do we do with the many competing religions, ideologies and philosophies “out there”? In the midst of such a religious mileu, how can anyone know who is right? “In an age of toleration and pluralism, the most popular argument against the Christian religion seems to be simply that it is only one of many religions. The world is a big place, ‘different strokes for different folks,’ ‘live and let live,’ ‘don’t impose your values on others.’”²⁹ Simply put, without this mutual tolerance – a “don’t rock the boat” mentality – globalism cannot work.*
- **Secular humanism** – Humanism replaces faith in God with faith in humanity and in its capability to reach for the higher good. The core belief of

* As we will see in [ES114-05](#), globalism’s catchcry of universal tolerance may soon, ironically, be the driving force behind possibly the most widespread persecution that the Christian Church has ever experienced.

secular humanism, which also imbues globalism, is the proclamation that “humans are responsible for what we are or will become. No deity will save us; we must save ourselves.”³⁰

- **Scientism** – The all-pervading philosophy in the West is scientism, the belief that science alone can provide the answers to the needs of mankind. As the Humanist Manifesto II asserts: “We have virtually conquered the planet, explored the moon, overcome the natural limits of travel and communication: we stand at the dawn of a new age; ready to move farther into space and perhaps inhabit other planets. Using technology wisely, we can control our environment, conquer poverty, markedly reduce disease, extend our life-span, significantly modify our behavior, alter the course of human evolution and cultural development, unlock vast new powers, and provide humankind with unparalleled opportunity for achieving an abundant and meaningful life.”³¹
- **Evolutionary transformation** – Evolution is the belief that underpins all globalist thought. But as Ed Rowe points out: “When the globalist speaks of evolution, he has in view not merely an ages-long passive physiological development of living forms, but rather a radical change for the good that man himself deliberately brings about. What is meant, almost without exception, is an active, rapid, self-induced transformation from the inferior world of the past to the bright new order of the future.”³² Thus globalism builds upon the concept of *natural* evolution of the human species to build a philosophy focused on the inevitable *social* and *spiritual* evolution of the human species. As William Irwin Thompson puts it: “The planetary community opens outward with other groups around the world to effect an evolutionary transformation of human culture...We are a web that goes around the world.”³³

These are the basic values of globalism. But in order for globalism to be embraced globally, a campaign of education has been embarked upon, starting with the primary and secondary schools, and reaching into the universities.

Just in case you thought that education was simply about educating, the globalist sees education as “an agent of cultural change.”³⁴ To this end, globalists in the United States have launched a “schoolwide curricular reorganization along humanistic lines.”³⁵ But this is not solely an American problem. British educator Herbert Read also called for “a complete recasting and reorientation of [the British] educational system,” which involves “a complete transformation of the aims and methods of education.”³⁶

To what end? So that “a new kind of human being” may be created through “a new type of education.”³⁷ The aim of globalist education programs are simple: That the values of globalism may be imprinted upon the emerging generation of young people in order to effect the evolutionary “quantum leap” that is the hope of globalism.

Global Technology

Science and technology are a key component in the globalist's vision. D C Meadows claims that humanity is at a pivotal juncture of history, a time when when human society is being transformed into a global entity.

“Man possesses, for a small moment in his history, the most powerful combination of knowledge, tools, and resources the world has ever known. He has all that is physically necessary to create a totally new form of human society – one that would be built to last for generations.”³⁸

Meadows rightly describes technology as the *tools* by which a new society is being created. Information technology is not actually the prime driving force behind globalism. A *global philosophy* is driving globalism, a philosophy we call babelism. Technology is simply the tools used by this philosophy.

Welcome to Networked

The goal of globalism is a world-spanning network of humanity, a “superorganism” that includes every person on the planet. Robert Muller describes it in this way:

“Humanity is evolving toward a coherent global form best described by the metaphor of a human brain; each person, young or old, able-bodied or handicapped, is an important neuron in the emerging planetary brain that is constituted by the myriad ‘networkings’ among people.”³⁹

These “myriad ‘networkings’ of people” can only be facilitated by the use of communications technology, which reached a point of critical mass at the end of the twentieth century. George Barna points out recent trends that are now shaping life in the twenty-first century:

“America [was] radically redesigned by technology during the nineties. Most households now own at least one computer, and millions use a modem to connect their PC (or TV) to the Internet. The volume of information that is now instantly available to anyone connected to the Net is mind-boggling...The amount of time we spend involved with mass media (television, radio, newspapers, magazines) and targeted communications media (Internet, E-mail, faxes) continues to expand. Our recent studies among teenagers show that they devote an average of *seven hours out of their seventeen waking hours each day* to input from the media.”⁴⁰

The Internet has become the prime means of communications and networking. It now holds more than 4 billion pages, and grows by about 7 million pages per day.⁴¹ By the end of 2005, the total number of Internet users is projected to exceed 765 million worldwide.⁴²

Technology is indeed connecting the world. As Patrick Dixon observes:

“[The Church needs] to face up to this. We cannot ignore the Internet...We have a moral obligation to understand this global revolution and to make a Christian response. Without this response, we risk becoming increasingly marginalized and being seen as irrelevant by the people we are seeking to reach.”⁴³

Tensions in the Twenty-First Century

But not all is well in Networld. Despite the globalist's dream of a united humanity, all working together for the betterment of mankind, there are undeniable tensions that have emerged in the twenty-first century.

There are five primary points of tension which are acting against the agenda of globalism:

Tribalism

Even as globalism spreads throughout the world, people are reacting with tribalism. John Naisbitt defines tribalism as "the belief in fidelity to one's own kind, defined by ethnicity, language, culture, religion, or...profession."⁴⁴

Even as the world is brought closer together through technology, cultural differences are becoming even more distinguished. And, surprisingly, technology is also driving this reverse trend. Technology such as email encourages bonding between people who perceive themselves to have common interests or common heritage. "Electronics makes us more tribal at the same time it globalizes us."⁴⁵

Tribalism is a knee-jerk reaction against the conforming trend of globalism. And even as globalism increases, so too will tribalism. "The new urge for tribalism has resulted in an escalation of conflicts in many parts of the world."⁴⁶

Benjamin Barber explains how the ongoing conflict between globalism and tribalism will continue to shape life as we know it in the decades to come:

"These diametrically opposed but strangely intertwined forces are tearing apart – and bringing together – the world as we know it, undermining democracy and the nation-state on which it depends. On the one hand, consumer capitalism on the global level is rapidly dissolving the social and economic barriers between nations, transforming the world's diverse populations into a blandly uniform market. On the other hand, ethnic, religious, and racial hatreds are fragmenting the political landscape into smaller and smaller tribal units."⁴⁷

Population Pressures

The human population of the world is doubling every forty years. This exponential growth is already putting great pressures on the earth's resources, but over the next four decades we will witness the greatest jump in human population yet.

According to members of the Club of Earth:

"Overpopulation and rapid population growth are intimately connected with most aspects of the current human predicament, including rapid depletion of nonrenewable resources, deterioration of the environment (including rapid climate change), and increasing international tensions."⁴⁸

Although theoretically the earth can sustain a population of as high as 40 billion, a closer look shows that reality falls far short of this. Changing weather conditions are already causing massive crop failures. The availability of uncontaminated

water is scarce. And our present reserves of fossil fuels simply cannot sustain a world with 12 billion or more people.

India is, in many ways, a modern experiment in over-population. As one Indian scientist explained:

“Natural resources of the drought-affected and drought-prone lands [of India] become too limited to sustain and nourish the vastly multiplying human populations and livestock...we shall have to put in a herculean effort to maintain any viable balance between the hungry people and the remnants of fertile land...Our scientific know-how has no potential to increase the natural water supply. At the same time we are exerting too much pressure on the ground water for irrigating semi-arid lands without replenishing it.”⁴⁹

There are substitutes for fossil fuels, but there is no substitute for fresh water. Already, the underground aquifers supplying Beijing and Tianjin have been depleted, but demands for water usage in China are increasing. The water crisis, together with the food crisis, could potentially trigger wars in many parts of the world.

But that’s not all. If global warming does prove to be the problem many claim it is, the world may end up with as many as 300 million environmental refugees. As long as the population of the world continues to grow as it is doing now, a major crisis is looming on the horizon.

Urban Migration

Another trend shaping the twenty-first century is urbanization. “When the past century began, 13% of humans lived in cities; by the time it ended, roughly 50% did.”⁵⁰ And this trend shows no sign of slackening. By 2020, roughly 75% of the world’s population will live in cities, prompting the United Nations to call this “the greatest mass migration in human history.”⁵¹ As Floyd McClung observes:

“Humankind is changing with breathtaking speed into an urban species...but very few of us have stopped to think through the implications that such rapid social change means for our lives personally.”⁵²

The problem with this kind of mass migration is that it tends to create urban refugees and slum ghettos – not a good basis for the globalist’s vision of world equality.

Poverty

Marshall McLuhan coined the term “global village” in the 1960s to describe how communications technology is uniting the world into a single, although diversified, mega-community. But rather than being a “global village,” the world is looking more and more like a “global city,” with all the complex social problems endemic to many modern urban centers.

“To travel today is to see a planet that looks more and more like a too typical downtown on a global scale: a small huddle of shiny high-rises reaching toward a multinational heaven, surrounded on every side by a wasteland of the poor, living in a state of almost biblical desperation.”⁵³

And so, as the world appears to be shrinking, the divide between the “haves” and the “have-nots” becomes more glaringly clear. As we move deeper into the twenty-first century, and as world population grows, this economic divide will threaten to destabilize the global community. “Fully 97% of the population growth that will bring our numbers up to 9 billion by the year 2050 will take place in developing countries, where conditions are scarcely better than they were a hundred years ago.”⁵⁴

Civilizational Conflict

During the second half of the twentieth century, much of world conflict arose out of the tension between two ideologies – western capitalism and eastern communism. But with the disintegration of the Soviet Union at the close of the twentieth century, this ideological tension disappeared. Many thought that this heralded a new conflict-less era in human history, but this optimism was short-lived. For the conflict between ideologies was quickly replaced by something even more disruptive – the conflict between civilizations.

The modern world can be divided into ten* principal civilizations:†

- **Western Civilization** – Centered mainly in North America and Western Europe, but also found in Australia, New Zealand and Israel.
- **Orthodox Civilization** – Found in countries that have a cultural heritage based on Orthodox (non-Catholic/non-Protestant) Christianity, including Russia, many of the former Soviet republics, much of Eastern Europe, and Greece.
- **Latin Civilization** – Found in Mexico, Brazil and Latin America.
- **African Civilization** – Found in most regions of sub-Saharan Africa.
- **Islamic Civilization** – Found in all Islamic countries (whether secularized or not), including much of the Middle East, northern Africa, Malaysia, Indonesia, Pakistan and Bangladesh.
- **Sinic Civilization** – Centered mainly in China, but also found in Korea and Vietnam.
- **Hindu Civilization** – Found in India and Bhutan.
- **Buddhist Civilization** – Found in Thailand, Burma, Cambodia, Laos, Tibet and Mongolia.
- **Japanese Civilization** – Found in Japan.
- **Oceanic Civilization** – Found among the Pacific island nations, in Papua New Guinea and Irian Jaya, and in the New Zealand Maori community.

There are also numerous ethnic minorities and tribal cultures, such as the Karen of Burma, and the Aborigines of Australia, which do not fall under any major civilizational category. These cultures are classed as independent, indigenous cultures.

* While some have sought to identify the ten kings of [Revelation 17:12](#) with the nations of the European Community, it is feasible that the ten kings may be the future leaders of the ten world civilizations.

Samuel Huntington, in his book *The Clash of Civilizations and the Remaking of World Order*, writes:

“The years after the Cold War witnessed the beginnings of dramatic changes in peoples’ identities and the symbols of those identities. Global politics began to be reconfigured along cultural lines...A civilization-based world order is emerging: societies sharing cultural affinities with each other; efforts to shift society from one civilization to another are unsuccessful; and countries group themselves around the lead or core states of their civilization.”⁵⁵

Huntington goes on to explain:

“In the post-Cold War world, the most important distinctions among peoples are not ideological, political, or economic. They are cultural. Peoples and nations are attempting to answer the most basic question humans can face: Who are we? And they are answering that question in the traditional way human beings have answered it, by reference to the things that mean most to them. People define themselves in terms of ancestry, religion, language, history, values, customs, and institutions. They identify with cultural groups: tribes, ethnic groups, religious communities, nations, and, at the broadest level, civilizations. People use politics not just to advance their interests but also to define their identity. We know who we are only when we know who we are not and often only when we know whom we are against.”⁵⁶

World leaders are beginning to recognize that if there is a Third World War, it will not be fought between ideologies but between civilizations. “[C]lashes of civilizations are the greatest threat to world peace, and an international order based on civilizations is the surest safeguard against world war...Avoidance of a global war of civilizations depends on world leaders accepting and cooperating to maintain the multicivilizational character of global politics.”⁵⁷

Seeing Globalism From God’s Perspective

Despite the best intentions of globalists (and most sincerely desire the betterment of mankind), there can be no formula for world unity without including the God of the Bible in the equation.

During the Constitutional Convention in 1787, Benjamin Franklin urged the founders of the American nation not to exclude God from their nation-building.

“We have been assured, Sir, in the sacred writings, that ‘except the Lord build the House they labour in vain that build it.’ I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the Builders of Babel: We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and bye word down to future ages.”⁵⁸

As Ed Rowe points out:

“The offspring of the Babel builders are with us to this day. Their scheme for constructing a global city of man on planet earth is abundantly evident in

their writings. They intend well, as did the ancient builders. But their good intentions originate with fallen man and ignore the clear guidelines of the Word of God. Therefore, they will succeed no more than did the tower builders of six millennia ago.”⁵⁹

We need to realize that the goal of the globalist itself is not wrong. God has, in fact, had the same goal all along. In **Ephesians 1:9-10**, we see the intention God has for the world:

“And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment – *to bring all things in heaven and on earth together under one head, even Christ.*”

World unity, in itself, is not wrong. But the globalist’s agenda of world unity – outside of Christ and in direct rebellion against God – *is* wrong. God has always intended that “all things in heaven and on earth” would come together – but on his terms, not ours. How are they to come together? God’s way is that world unity happen “under one head, even Christ,” and that this will occur “when the times will have reached their fulfillment.”*

The Gospel For the World

And so, what of the Gospel? If it is indeed good news, how is it good news to our generation? Can it present hope in the midst of tensions that are threatening to tear our world apart?

In **John 17:9**, Jesus makes a remarkable statement:

“...I am not praying for the world, but for those you have given me...”

Why would Jesus say that? Didn’t Jesus come into the world for the very purpose of saving the world? Why would Jesus say that he was *not* praying for the world?

As we look at the context of Jesus’ prayer in **John 17**, we quickly discover the reason why. The reason Jesus wasn’t praying for the world was because the focus of his prayer was on something else: “...those you have given me.” In **John 17:20-21**, Jesus declares:

“My prayer is not for [my disciples] alone. I pray also for those who will believe in me through their message, *that all of them may be one*, Father, just as you are in me and I am in you. May they also be in us *so that the world may believe that you have sent me.*”

Then, in **John 17:22-23**, Jesus reiterates the same theme:

“I have given [my Church] the glory that you gave me, that they may be one as we are one: I in them and you in me. *May they be brought to complete unity to let the world know that you sent me...*”

* We will explore what happens when “the times...have reached their fulfillment” in **ES114-05**.

Do you see what Jesus is saying? The reason he is not praying for the world is because he is praying for his Church! And he is praying for his Church because *his Church* is his answer to the world!

So here's the answer to the all-important question. What is the Gospel for the world?

The Gospel for the world is the Church!

God has intended all along that unity – the very thing that the globalist is seeking – be the hallmark of his Church. In fact, everything that is on the globalist's agenda – unity, cultural change, a quantum leap in consciousness, peace on earth – can only come about when the Church is walking in the glory of Christ. As Paul expresses it in **Romans 8:19**:

“The creation waits in eager expectation for the sons of God to be revealed.”

Or, as J B Phillips renders it:

“The whole of creation is on tiptoe to see the wonderful sight of the sons of God coming into their own.”

¹ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

² Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

³ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.88

⁴ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

⁵ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

⁶ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

⁷ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

⁸ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

⁹ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

¹⁰ Reported by Gospel For Asia, <http://www.gfa.org/revival/story.html>.

¹¹ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), p.14.

¹² David Barrett & Todd Johnson, *Our Globe and How to Reach It* (Birmingham, AL: New Hope, 1990), p.7.

¹³ Bill & Amy Stearns, *Catch the Vision 2000* (Minneapolis, MN: Bethany House Publishers, 1991), pp.17-18.

¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*, excerpted from QuickVerse 6.0, Deluxe Edition.

¹⁵ Alvin Toffler, *The Third Wave* (New York: William Morrow & Company, 1980), p.3.

¹⁶ John Naisbitt, *Global Paradox* (New York: Avon Books, 1994), p.61,65.

¹⁷ Lester Thurow, *The Future of Capitalism* (St Leonards, NSW: Allen & Unwin, 1997), p.9.

¹⁸ William Irvin Thompson, in *Emerging Moral Dimensions in Society: Implications for Schooling*, Robert R Leeper, Editor (Washington: Association for Supervision and Curriculum Development, 1975), p.54.

¹⁹ H Edward Rowe, *New Age Globalism: Humanist Agenda For Building a New World Without God* (Herndon, Virginia: Growth Publishing, 1985), p.17.

²⁰ Marilyn Ferguson, *The Aquarian Conspiracy* (Los Angeles: J P Tarcher, 1980), p.383.

²¹ Mark Satin, *New Age Politics* (New York: Dell Publishing Company, 1978), p.129.

²² Marilyn Ferguson, *The Aquarian Conspiracy* (Los Angeles: J P Tarcher, 1980), p.383.

²³ Robert Muller, quoted by Jessica Lipnack and Jeffrey Stamps, *Networking: The First Report and Directory* (Garden City, NY: Doubleday, 1982), p.159.

²⁴ Julian Huxley, quoted by John Cotter, *A Study in Syncretism* (Flesherton, Ontario: Canadian Intelligence Publications, 1979), p.2.

²⁵ H Edward Rowe, *New Age Globalism: Humanist Agenda For Building a New World Without God* (Herndon, Virginia: Growth Publishing, 1985), p.25.

- ²⁶ The Humanist Manifesto II, <http://www.humanist.net/documents/manifesto2.html>.
- ²⁷ The Humanist Manifesto II, <http://www.humanist.net/documents/manifesto2.html>.
- ²⁸ George Barna, *The Second Coming of the Church* (Nashville, TN: Zondervan, 1998), p.62.
- ²⁹ *The Handbook of Christian Apologetics*, excerpted from QuickVerse 6.0, Deluxe Edition.
- ³⁰ The Humanist Manifesto II, <http://www.humanist.net/documents/manifesto2.html>.
- ³¹ The Humanist Manifesto II, <http://www.humanist.net/documents/manifesto2.html>.
- ³² H Edward Rowe, *New Age Globalism: Humanist Agenda For Building a New World Without God* (Herndon, Virginia: Growth Publishing, 1985), p.31.
- ³³ William Irvin Thompson, in *Emerging Moral Dimensions in Society: Implications for Schooling*, Robert R Leeper, Editor (Washington: Association for Supervision and Curriculum Development, 1975), p.55.
- ³⁴ Harold G Shane & June Grant, in *Learning for Tomorrow*, Alvin Toffler, editor (New York: Vintage Books, 1974), p.183.
- ³⁵ Howard Kirschenbaum & Sidney B Simon, in *Learning for Tomorrow*, Alvin Toffler, editor (New York: Vintage Books, 1974), p.269.
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- ³⁷ Herbert Read, in *Helping Boys and Girls Discover the World*, Leonard S Kenworthy, editor (United Nations Association of the United States of America, 1978), p.4.
- ³⁸ D C Meadows, quoted by Harold G Shane, *Educating for a New Millennium* (Bloomington, Indiana: Phi Delta Kappa Educational Foundation, 1981), p.48.
- ³⁹ Robert Muller, quoted by Jessica Lipnack and Jeffrey Stamps, *Networking: The First Report and Directory* (Garden City, NY: Doubleday, 1982), p.193.
- ⁴⁰ George Barna, *The Second Coming of the Church* (Nashville, TN: Zondervan, 1998), pp.63-64.
- ⁴¹ <http://www.cyveillance.com/web/us/newsroom/releases/2000/2000-07-10.htm>.
- ⁴² <http://www.www.commerce.net/research/stats/wwstats.html>.
- ⁴³ Patrick Dixon, *Cyberchurch: Christianity and the Internet* (Eastbourne, UK: Kingsway Publications, 1997), p.23.
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- ⁴⁵ John Naisbitt, *Global Paradox* (New York: Avon Books, 1994), p.32.
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- ⁵⁰ Pico Iyer, "Visions of the 21st Century – Our Work, Our World," May 1, 2000, http://www.pathfinder.com/Time/reports/v21/work/mag_pico.html.
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- ⁵² Floyd McClung, *Seeing the City With the Eyes of God* (Mandaluyong, Philippines: OMF Literature, 1992), p.78.
- ⁵³ Pico Iyer, "Visions of the 21st Century – Our Work, Our World," May 1, 2000, http://www.pathfinder.com/Time/reports/v21/work/mag_pico.html.
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- ⁵⁶ Samuel P Huntington, *The Clash of Civilizations and the Remaking of World Order* (London, UK: Touchstone Books, 1998), p.21.
- ⁵⁷ Samuel P Huntington, *The Clash of Civilizations and the Remaking of World Order* (London, UK: Touchstone Books, 1998), p.13,21.
- ⁵⁸ Benjamin Franklin, http://www.wallbuilders.com/et_franklin.html.
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Special acknowledge is given to Edward Rowe for material in his book *New Age Globalism: Humanist Agenda For Building a New World Without God* (Herndon, Virginia: Growth Publishing, 1985), upon which sections of this study is based.

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