



## Globalism Is “Demonic,” Theologians Say

As the radical ideology of globalism comes under increasing pressure worldwide, a number of prominent theologians are joining the discussion, blasting the internationalist movement as “demonic” and even “anti-Christ” in nature. With a [link on the subject to the widely read \*Christian Post\*](#) appearing this week on the influential Drudge Report, the sharp criticism is making major waves worldwide. But the argument is hardly new.



Of course, critics of globalism who deal primarily in the physical realm have long attacked globalists and their political schemes to subvert national sovereignty as dangerous, totalitarian, extreme, kooky, fringe — even treasonous. But as globalism becomes politically toxic around the world and across the political spectrum, the spiritual implications of globalism are coming under fresh scrutiny too.

There are numerous different definitions of globalism. Until recently, even the word itself was relatively obscure, used mostly by the alternative media to describe the views of establishment figures pushing what they themselves tout as the “New World Order.” At the core of globalism as it is presented publicly, though, is the idea that nation-states and borders need to give way to international governing institutions such as the United Nations, the European Union, and other outfits.

Critics oppose the scheming for a broad range of reasons. For one, globalism aims to disenfranchise citizens and strip them of their right to self-government at the local, state, and national level in favor of what is euphemistically referred to as “global governance.” If “power tends to corrupt and absolute power corrupts absolutely,” as the old saying goes, the implications of total power at the global level are obvious. And that is just the start of the problem. Globalists tend to be fanatically anti-liberty, too.

For a growing number of Christian theologians, though, there is an even darker, spiritual agenda behind the globalist agenda. “Globalism is far more than ‘geographical’ or ‘eliminating national borders and boundaries,’” explained Dr. Jim Garlow, pastor at Skyline Church in San Diego, in a [piece that went viral on \*Charisma News\*](#), earning almost half of a million Facebook likes in less than two months. “It is spiritual and demonic at its core.”

In his massively popular article, aimed at Christians who are on the fence about voting for Trump, the pastor argues that very few people understand it. But it explains a lot. “This is quite likely one of the main reasons why Trump is hated,” he wrote, suggesting that Trump’s publicly stated anti-globalism, pro-borders positions are the reason the globalist establishment has been freaking out like never before. “Do your homework on this one. Think ‘principalities and powers.’”

The “principalities and powers” was a reference to a well-known Bible verse. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,” writes Paul in Ephesians 6:12.

Other theologians, including those who are not Trump fans, have pointed out that the Bible and Judeo-Christian tradition have a lot to say on borders, and by extension, globalism. “A major objection to globalism from a spiritual and biblical point of view is that many of the globalists are pushing for a



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global value system,” Senior Associate Pastor Wallace Henley, with the 2nd Baptist Church in Houston, Texas, was quoted as saying in the *Christian Post* article linked by Drudge.

The *Christian Post* article, written by Brandon Showalter, highlights a number of other articles written by Pastor Henley in which he explains his views on the proper biblical understanding of borders, nation-states, and immigration policy. In his three-part series on the issues, Henley discusses what he calls the “theology of borders” and the “theology of immigration,” arguing that God — not man — invented nations and borders.

Rebutting EU “President” Jean-Claude Juncker’s recent claim that borders are the “[worst invention ever made by politicians](#),” Henley also argues that borders are, in reality, essential in a fallen world. “The Bible shows that ‘gatekeeping’ is a critical component of the ‘theology of borders,’” Henley writes in the second part of his series on borders, pointing to biblical examples.

Getting rid of borders would be extremely dangerous, too, “because within borders a particular civilization can choose to uphold those principles that we [as Christians] believe are at the heart of what makes a civilization a civilization,” he explained. Without sovereign nations and borders to separate them, Henley continued, “the only alternative to that is a global governance scenario which is terrifying.”

The consequences of ignoring Judeo-Christian and biblical principles on borders and immigration will be disastrous, he added. “Feverishly trying to recover the Garden of Eden through constructing borderless utopia, Juncker and the progressivist globalists are giving us dystopia,” Henley argued, lambasting globalists such as billionaire George Soros, Democrat U.S. presidential candidate Hillary Clinton, German Chancellor Angela Merkel, and others for their extreme policies of allowing anyone and everyone to immigrate.

Henley went on to explain that there is what he called an “anti-Christ spirit at work in the world” that opposes the Kingdom of Christ, which he defines as “righteousness, peace, and joy in the Holy Ghost.” “The Kingdom of the Lord Jesus Christ is the highest form of civilization,” Henley said. “The anti-civilization represented by anti-Christ is the opposite of that.”

“So if the kingdom of Christ is righteousness, the anti-civilization is evil and injustice,” Henley continued. “If the kingdom of Christ is peace, the Kingdom of anti-Christ is conflict. If the Kingdom of Christ is joy in the Holy Spirit, anti-civilization is misery.”

Top Catholic leaders have also been warning about recent globalist developments, including what one senior cleric referred to as the ongoing “Islamic conquest of Europe” enabled by the EU’s anti-borders extremism. As *The New American* [reported](#) in mid-September, Cardinal Christoph Schönborn, widely touted as potentially the next pope, warned that “many Muslims” want “a third Islamic attempt to conquer Europe ... and they say this is the end of Europe.” He was speaking on the 333<sup>rd</sup> anniversary of the Battle of Vienna, in which Christian European armies succeeded in turning back a massive Muslim invasion force. It was not the first time.

On globalism more broadly, Jewish thinkers have also made similar arguments — and not just because the State of Israel fervently defends its own borders against hostile regimes all around it. The *Christian Post* interviewed George Mason University Law School Professor Jeremy Rabkin, a Jew and the author of the 2004 book *The Case for Sovereignty: Why The World Should Welcome American Independence*. He argues, among other points, that globalism is fundamentally at odds with “democratic forms of government.”



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“Beyond that it is not democratic, there’s something about it that is a little creepy, a little uncanny,” Rabkin was quoted as saying about globalism. “It’s basically saying ‘We are going to organize the world in a way that establishes an artificial consensus.’ It’s not enough to say its undemocratic. It’s threatening; it’s almost demonic. It is a world organized independently of people’s fundamental religious convictions.”

Of course, it is hardly the first time that globalism has been identified publicly as being demonic in nature. In 1995, Gary Kah, who served as Europe and Middle East Trade Specialist for the Indiana state government, published the book [The Demonic Roots of Globalism: En Route to Spiritual Deception](#) where he argued much the same thing. In essence, he argues that the secret societies and other forces pushing the so-called “New World Order” are fundamentally evil. And even he was not the first.

Indeed, Christians have long cited biblical prophecies warning of the rise of global government. While there are many eschatological interpretations, the Bible is very clear on some issues — including the idea that the enemy hopes to build up a global totalitarian system that opposes God and His people. But as well-known pastors such as Chuck Baldwin have pointed out, that is no excuse for Christians to sit back and not oppose evil.

Even secular leaders have come out forcefully against the globalist extremism, arguing that it is aimed at undermining Christianity and Western civilization. Hungarian Prime Minister Viktor Orban, for example, [blasted what he called the “treasonous conspiracy” to flood Europe with Islamic migrants](#) as part of an effort by “internationalists” in Brussels to subvert Christendom and nation-states on the road to world order.

For now, with Brexit in the United Kingdom, the rise of Trump in the United States, and growing nationalist sentiment spreading across the West and the world, globalism appears to be in a major crisis. Even globalist publications and leaders have acknowledged as much. However, globalists remain extraordinarily powerful and influential — and dangerous. Opponents of globalism should continue to expose and resist the dangerous anti-sovereignty extremism of the establishment. Liberty, Judeo-Christian civilization, and America literally depend on it.

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