

The Global Environmental Ethic (Part One)

Environmental Sabbath

Martin G. Collins

Given 06-Dec-14; Sermon #1243c

The prophet Jeremiah described the practice of “environmentalism” (or, more specifically, “eco-spirituality”) way back in the 7th century BC God was warning Judah that if she didn’t change her pagan religious path in following Israel’s environmental religion, the same destruction would be brought down on her. She didn’t repent of her wickedness and she, too, suffered national collapse.

Jeremiah 3:6-9 is God’s indictment of Israel for her earth worship and His call for Judah to repent of her duplication of the same destructive sin. Jeremiah writes,

Jeremiah 3:6-9 The Lord said also to me [Jeremiah] in the days of Josiah the king: "Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot [physically and spiritually]. And I said, after she had done all these things, 'Return to Me.' But she did not return. And her treacherous sister Judah saw it. Then I saw that for all the causes for which backsliding Israel had committed adultery [physically and spiritually], I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also. So it came to pass, through her casual harlotry ["but it's fun" attitude], that she defiled the land and committed adultery with stones and trees. [Or, Israel and Judah both committed spiritual adultery and idolatry by worshipping the earth—the environment.]

Is it any surprise, then, that Satan would use the same ploy—eco-spirituality—to pervert the Western professing “Christian” nations in such a way that, if it were possible, even the elect and especially their families might be deceived?

Carl Teichrib, in his very thorough research titled, "Cult of Green: The United Nations Environmental Sabbath and the New Global Ethic," which was originally published in 2007 in *Forcing Change* (and re-published on November 27, 2012), writes,

Environmentalism and religion are indelibly linked. At times this connection is subtle, such as when it's clothed in the often-bureaucratic language of sustainable development. Other times this marriage is openly acknowledged. The late actor James Coburn, in an Earth Day interview with Caryl Matrisciana at Malibu Beach, enthusiastically proclaimed,

Mother Earth is the Mother. She's the Mother Goddess.
She's the one we should be praising rather than raping.

I mean, all of these people here today are here for one reason, because they are concerned about what's happening to the Earth, what Mankind is doing to the Earth. I mean the negative emotion we carry around a lot of us is another contributor to it.

It all feeds the Moon. What we have to do is be true to ourselves, if we are true to ourselves we'll be true to Mother Earth.

Mother Earth is going to be bountiful. She'll give us everything we need. She has for a long time.

We've lost our way. The pagans used to know how to do it. And the Indians, some of them still remember how to do it.

The Earth is a living organism. We're killing the one we love the most, and she loves us. We've got to praise our Mother Goddess!"

At the world's political gathering place, the United Nations, eco-spirituality has been embraced in a variety of forms.

One example is the UN Convention on Biological Diversity (CBD), a short document hardly amounting to twenty letter-sized pages. Taken at face value, the CBD appears benign in almost every respect, with little in the text that could be construed as religious-in-nature.

Yet when the United Nations Environmental Programme (UNEP) interpreted the CBD, resulting in an oversized 1100+page work titled the Global Biodiversity Assessment, eco-spirituality was included as a global asset.

In fact, eco-spirituality was deemed so important that a second massive volume was published, aptly titled, "Cultural and Spiritual Values of Biodiversity: A Complementary Contribution to the Global Biodiversity Assessment" (700+pages on oversized paper).

So why would the CBD, a minuscule document with no real reference to religion foster such a huge interpretive response, including one text specifically on the spiritual aspects of biodiversity? The UN Environmental Programme (UNEP) published the answer,

The UN has turned increasing amounts of time and energy to articulating practical measures for meeting the global environmental crisis and to forming an international consensus around a global environmental ethic. Much of this effort came to fruition at the 1992 Earth Summit through the passage of Agenda 21, the Rio Declaration, and the Convention on Biological Diversity [CBD].

In case you missed it the answer is found in the middle of the above quote; the formation of "a global environmental ethic."

Elaborating on this point, J. Baird Callicott, a UNEP contributor, and Professor of Philosophy in the Department of Religion Studies at the University of North Texas, writes in "Cultural and Spiritual Values of Biodiversity,"

With the current and more ominous global dimension of the twentieth century's environmental crisis now at the forefront of attention, environmental philosophy must strive to facilitate the emergence of a global environmental consciousness [i.e., spirituality] that spans national and cultural boundaries.

In part, this requires a more sophisticated cross-cultural comparison of traditional and contemporary concepts of the nature of nature, human nature, and the relationship between people and nature.

A new paradigm is emerging that will sooner or later replace the obsolete mechanical worldview and its associated values and technological esprit. [i.e., liveliness of mind or freedom of intelligence].

What I envision for the twenty-first century is the emergence of an international environmental ethic based on the theory of evolution, ecology and the new physics. Thus we may have one worldview and one associated environmental ethic corresponding to the contemporary reality that we inhabit one planet. [What this is alluding to is a one world order based on eco-spirituality. That is, the world religion.]

[What is an environmental ethic?] According to The Concise Oxford Dictionary, the term "ethic" means "a set of moral principles." Ethics, and its twin sister, morality, historically turn on the hinges of religion and philosophical thought. That's what this

UN document and its accompanying documents are saying—that it is going to set up a new religion and philosophy by what it has already started.

Hence, if a new set of global ethics is to arise, religion as a whole, and spiritual leadership in particular, must be included in this transformative process. But which religions and spiritual practices are deemed valid in creating a new global, Earth-centric morality?

By seeing which religions are vilified in the United Nation's system, and by examining which worldview the UN deems important, the answer avails itself. A glimpse of this exists in the two earlier mentioned CBD interpretive texts. In these volumes Christianity is castigated, while pagan practices and Eastern religions are upheld as positive models.

According to the Global Biodiversity Assessment,

The Judaeo-Christian tradition set humans not as part of a wider community of beings, but apart. It came to view nature as totally dedicated to the fulfillment of human wants, at the pleasure of people. Eastern cultures with religious traditions such as Buddhism, Jainism and Hinduism did not depart as dramatically from the perspective of humans as members of a community of beings including other living and non-living elements.

So Hindus continue to protect primates, Buddhist shrines in southeast Asia have temple groves attached to them, as do Shinto shrines in Japan. This does not at all mean, however, that these Asian societies have not permitted large-scale erosion of their biological diversity, whether in India or Thailand.

Societies dominated by Islam, and especially by Christianity, have gone farthest in setting humans apart from nature and in embracing a value system that has converted the world into a warehouse of commodities for human enjoyment. In the process, not only has nature lost its sacred qualities, but most animal species that have a positive symbolic value in other human cultures have acquired very

negative connotations in the European culture. Conversion to Christianity has meant an abandonment of an affinity with the natural world for many forest dwellers, peasants, fishers all over the world.

The Global Biodiversity Assessment lays basic blame for environmental problems at the feet of Christianity. They have targeted Christianity. More specifically, the second UNEP interpretive volume, "Cultural and Spiritual Values of Biodiversity," takes an even more challenging approach to Christianity and Western positions by referring to the "Christian philosophy of the white man" as "the ego-driven hegemony of Christian doctrine."

Racism and antichrist propaganda flows freely from the United Nations, and it is going to get much worse and much stronger. Instead of these negative "white man" philosophies, other more harmonious worldviews are to be encouraged, such as the sacredness of the soil.

The UN Environmental Programme for their Environmental Sabbath is based on their declaration: "The soil is our Goddess; it is our religion." That is the religion of the United Nations, and that is the basis for the world religion that is coming. It seems so innocuous, and it seems so pleasing to so many people—"yes, we should take care of the world." And we should. But not this way; not by worshipping it.

Although the environmentalist propaganda may seem like a good thing to some people, beware of its wicked deception and real motivation: the promotion of the eco-spirituality of earth worship.

Make no mistake! The one world religion is rising, and it is already deceiving and brainwashing our children through public education, media indoctrination, and entertainment. Just take one look at TV and movies and things like that, and you see this coming out, right in your face. May God save our children from this influence, because it is going to get a lot worse.