

Aspects of Biblical Philosophy on the Development of World Civilizations

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ABSTRACT: It is worth noting how a secular perspective can be harmonized with what Holy Scripture presents and especially how the text of Scripture becomes relevant in a context where we are talking about the development of world civilizations. By bridging the gap between the secular and the religious, a common element emerges—the analysis of human society and its development, mechanisms, and consequences, things that we find, one and the other, in the same material of history with the distinction that different causes may be present. In this paper, we have tried to show that human explanations of the development of world civilizations are not always sufficient because, according to human logic, certain events could not have taken place. From this perspective, it is important to know the scriptural perspective on events in world history because the revelation of Scripture usually goes somewhere beyond what we see and what we have recorded as events in history, penetrating somewhere into the heart of the issues, providing a broader vision of our world's events.

KEYWORDS: philosophy of the Bible, development of civilizations, political forces, religious forces, globalization

Introduction

In this paper, we have tried to show that human explanations of the development of world civilizations are not always sufficient. According to human logic, certain events could not have taken place. From this perspective, we believe that it is important to understand the scriptural perspective on events in world history, because the revelation of Scripture usually goes somewhere beyond what we see and what we have recorded as events in history, penetrating somewhere into the heart of the issues, helping us to have a much broader vision of the events of our world.

Taking into consideration the Book of Revelation of John, it shows that it refers to things that will happen in the near future, and on the other hand, there is the clarification that the biblical text is addressed to all nations, any people and any language, so that on the one hand all people are included, and on the other hand it is also about a certain evolution of human civilization.

It is also interesting to observe how a secular perspective can be harmonised with what Holy Scripture presents, and in particular how the text of Scripture remains relevant to the development of civilizations. If we were to bridge the gap between the secular and the religious on the same theme, we could have a common element, namely the analysis of human society, linked to how it has developed, linked to the mechanisms of this development and its consequences, things that we find, one and the other, in the same material of history with the difference that different causes might be present. For example, why is it that Emperor Alexander Macedon in his prime, at the height of his success and power, disappeared so quickly from the scene of history and the world and failed to carry out his plan? Why did another rather small political power manage to overthrow a huge empire and quickly create another power?

Aspects of biblical philosophy on the development of world civilizations

We could say that the human vision is very narrow and cannot look at all the parameters, whereas the biblical vision is much broader and can encompass much more data, this only as information. Secondly, the secular vision does not accept God's intervention in history and practically, even if it does not

deny God, an idea which today in our world is a noble and welcome idea, an idea of common sense, but the secular vision does not accept the fact that this Creator God intervenes in history, that His hand is present, not only in great events, but even in small events, in the life of every man, in the life of everyone. This is where the difference comes in. In our view, God's presence in history is a very clear element, and from a biblical perspective, every man can prove His presence in his life by trying to entrust them to Him in prayer every morning before leaving for the day's work, asking Him to intervene in the solution of everyone's problems, to change bad things into good things, and in the evening to analyze the course of events, doing so for several days in a row, and then not doing so anymore, and the differences can be seen. This is what the Book of Cards, and especially the apocalyptic prophecy, really highlights.

There are two very clear schools of theories about the development of world civilizations, namely the modern school of history, which is a tributary of evolutionary theory, and which sees civilizations in a growth, in a continuous development, considering that our world has developed in knowledge, has grown in power, has grown in technology, and humanity is heading in the future towards the golden age, the peak age of human civilization. On the other hand, another, much older school, in which the ancient Greeks can be included, looked at the world in reverse, that is, humanity left the golden age and declined, declined, declined and declined. So in history, we are dealing with the thinking of one school which says that mankind is going into decline, the golden age being at the beginning, and the other school says that mankind is going into growth, development, the golden age being at the end. Holy Scripture presents this view in the book of the prophet Daniel in chapter 2, saying that the golden age was at the beginning, began with the head of gold and ends with the feet, which are part iron and part clay, and the history of the world is seen in decay: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like

the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Daniel 2: 31-35).

This is the scriptural view, but when we look at society as a whole, we see that society has developed on the following criterion. The nucleus of human society, as the Bible calls it, is the *man*, the man who starts a family, and that family becomes the nucleus of society. The great family to which he belongs, namely his brothers, his father, his grandparents, form the second circle, which in biblical terms is called the *family*, because the family plays a very great role both in the world of the Bible and in the Eastern world from antiquity to the present day. Since an individual belongs to a family, he cannot do just anything, because he has certain family obligations, he has to keep in mind customs, traditions, which oblige him to stay within that family.

The third segment is called in the Bible, by *house* or *clan*, as the English say, or the Romanians would say, *the village*, where 4-5, 10-15 large families live, each with their men, forming a very united nucleus, very tight, little different from another village with its tradition, because the village or local community, each has its own tradition.

The fourth broader segment, in Biblical terms, was the *tribe*, and in classical terms it was called the tribe, which represented the unity of a larger group, who had the same language, had the same religion, the same traditions, the same customs, and lived in a particular territory. The tribe fiercely defended all its elements, and leaving a tribe meant high treason and could even be punished by death. This type of society was called *patriarchal society*, because always the one who was either the head of the family, the head of the house or clan, or the head of the tribe was a patriarch, that is, the oldest, most influential person, the person who ran the affairs of that group. This patriarchal society has always had the person, the man, at its centre. Every man was important and every man defined himself by saying: I am from this family, I am from this clan and I am from this tribe, being very proud of his tribe, of the family he belonged to, having the obligation to defend its values, whether they were bad or good, they were their values and they had to be defended.

Somewhat later, the *nation* appeared, which is another form of organization of society that united all those who spoke the same language,

forming itself basically on the basis of language, so that in a nation there could be many more tribes or tribes. The Jews, for example, had this form of nation for relatively short periods. They were a single nation, called the united kingdom for a period of about 120 years, during the time of the first three kings (Saul, David, Solomon), after which they divided into two nations, Northern Israel, which comprised 10 tribes and had its capital at Samaria, which lasted another 200 years, and Judah, which comprised 2 tribes and had its capital at Jerusalem, which lasted another 400 years or so until 586 BC. This was the period of the first Temple, the Jewish nation always being dependent on religion, on the Temple. As long as they had the Temple, they were a nation, when they no longer had the Temple they were not a nation (the period when they were taken into slavery and lived there for many years), because the most powerful element that created the cohesion of the people was the religious element. They were also a strong nation under kings for about 100 years during the Hasmonean period. The main element consisted in the centre of gravity, which was that in the biblical society, of the biblical man, the emphasis was on the man, on the person.

In Scripture, we encounter numerous genealogies that describe individuals as the sons of one man, the sons of another man, and so forth. Although reading through these lists can often be tedious, it referred to persons under whom certain relations were given as to what each one did, because it was important not only the man but also his activity, positive or negative, with pluses and minuses, thus the man was presented in his true value.

The biblical narrative primarily emphasizes the virtues and flaws of characters, with only a few exceptions where individuals are mentioned without any negative aspects. This approach reflects the inherent human nature, as all biblical characters are presented with a combination of strengths and weaknesses. This is because we are dealing with human value, because God also saves, saves man by man, because God has an individual plan with each of the people. A person who read the Holy Scripture for the first time went very excitedly to his priest and very excitedly told him that he found his name written there: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Timothy 1: 15). Holy Scripture makes it clear that God the Creator values

each person individually, and because of this, the forms of organization of Jewish society also created much more freedom for man to organize himself and live rightly. For example, in the period of the Judges, in Jewish society it was said: "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21: 25; 17:6).

The expression that everyone did what he pleased (Judges 17:6), or what seemed right to him, leaves the impression of a negative connotation, but even if they did not have a king at the time, they were still under the direction and guidance of the divine commandments (The 10 Commandments), i.e. they could do what they wanted, but on condition that they had no other gods, that they did not make graven images as objects of worship, that they did not swear, that they observed the day of worship, that they respected their parents, that they respected others, that they did not kill, that they did not steal, that they did not take what was their neighbour's, that they were not immoral, that they did not lie. When people did these things, was there any need for judges, investigating bodies, armies? Blessed Augustine said: "Love God and otherwise do what you will". Because the people who had received all the information, all the freedom, from God had shown that they did not have the ability to govern themselves, they had not managed to respect the rules that existed in patriarchal society, and because they had not succeeded, it was necessary for a greater and more powerful authority to come, namely the king, who was not a divine invention, but a purely human one: "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD. And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (1 Samuel 8: 4-7).

The kingdom was a later form that altered the order in society a little, but never was a Jewish king a dictator as kings of other peoples were and never had as much power and authority as other kings of their time among other peoples. This is a first aspect in the sense that all of society itself, and especially religion, which played a very important role and then the last phase

of society was the *imperial phase*, which is nothing but a product of evil, a product of Nimrod, who was the first to create the imperial element. The imperial phase represented man's diabolical desire to dominate and subdue the other, and this imperial phase was basically, willy-nilly, the way in which the balance of the society of the time was maintained. Man's desire was to have control over other men, and some wanted to have control over the whole world. The Babylonian king Nebuchadnezzar (Nebuchadnezzar), for example, who opens the imperial phase in biblical prophecy, is called the golden head: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Daniel 2: 37-38).

Emperor Nebuchadnezzar was not happy to be called the head of gold in the history of world civilizations, but wanted to be more, i.e. he wanted to be all gold: "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up (Daniel 3: 1-5).

The biblical prophecy highlights the character of man, that luciferic character, to dominate everything, in the desire that all worship him, all bow down before him, all bring him gifts and Nebuchadnezzar manifested this by raising his golden image in the plain of Dura. If we take the Persian kings, they liked to list as many titles as they had, so they called themselves: the

greatest king, king over king, king over as many lands, accompanied by all sorts of very pompous titles, in their desire to show how great that king was, as well as from the fact that they wore several crowns on their heads, each crown representing a certain more important land. Some of the Egyptian pharaohs had two crowns, one representing Upper Egypt and the other Lower Egypt, and Persian kings also had several crowns depending on the lands they ruled. The Greek kings, however, would come on the scene of history with a new idea, the idea of ecumenism, i.e. '*the whole inhabited world*' in the same house (The term *ecumenism* comes from the Greek *oikumenike* = '*the whole inhabited world*', which in turn comes from the Greek word *oikos* = house. In the Greeks, the noun *oikoumene* indicates the whole world formed under the influence of Hellenistic culture. The term ecumenism is also found in Latin, *oecumenicus* = the whole inhabited world. In the Roman Empire, '*oikoumene*' was the empire, and the emperor was its master and defender. (Ionescu 2011) the idea of mastering the whole world, sure to their knowledge at the time, they mastered much of the then known world. The Roman Empire, which was the largest empire, encompassing the whole Mediterranean basin, Europe, North Africa, the Middle East, in a way shaped the idea of a world empire. Speaking of the Roman Empire and its extent, we note that there was no other empire larger than it, neither before nor after it, and that it remains the model of the world empire, which the successors only wanted to rebuild, but were unable to expand it further.

Daniel, in his book, represents these four world empires that existed in ancient times, with the caveat that these empires were not the only ones, because there were other empires throughout the history of the world, but these world empires that we are referring to came into direct contact with the People of the Book, with the people of the Bible, and because they clashed and their interests were different, God included them in Holy Scripture, because the imperial plan and the biblical plan were in opposition, and God wanted to make it clear that He would carry out His plan in spite of the brutal intervention of the world empires. This conflict between the empire and the People of the Book highlights the great conflict of the ages, the great battle, and the battle that will take place will be that between the giant, the empire and the dwarf, similar to the battle between Goliath and David, and this battle is ultimately won by the dwarf. This is the apocalyptic wonder

or revelation, for it is not the great and mighty that wins, but the small and weak that wins. The extraordinarily important and great Greek culture has been overtaken by the biblical culture, which has shaped the Western world at least as much as the Greek culture did. The force of Christian love, was stronger than the Roman imperial force and won a world with the force of love, which is in fact the philosophy of the Bible.

Imperialism, as a spirit, is still around because no one is willing to give up the past so easily, and because many looking back at the past still want the forms of the past, whether it is patriarchal society, nationalism (which is gaining momentum), or imperialism. How the imperialist presence is still present today even if we can no longer refer to empires geographically or politically, but today there is more and more talk of globalization. Could this be a new form of imperialism?

Imperialism has always been based on the mob, force, powerful armies and powerful destructive weapons. Empires have always used the latest inventions in weapons and military strategy to gain the upper hand, and the arms race has escalated from ancient times to the present day. In contrast, the world of Holy Scripture presents us with the weak man, the defeated person. The Romans called the defeated person woe, woe to the defeated. Holy Scripture is built largely on the footsteps of these people, the Hebrew slaves in Egypt, they become the heroes of the second book of the Bible, the Exodus, the Hebrew slaves in Babylon, those people with their shoulders slumped, humiliated, defeated, they become the great heroes and their song become glorious, one of the most formidable songs in all of today's musical masterpieces, the Chorus of the Hebrew Slaves in Verdi's *Nabucco*. It is the way in which we can see how God transforms a defeat into victory, through loyalty, through faith, through obedience to divine commands, through young men who had the courage and strength to say, as slaves in Babylon, that they would not defile themselves with the food of the Babylonian king's table (Daniel 1:8), who would not entertain themselves in their own places, who did not want to behave like most of the people of their time, remaining honest and moral people, faithful to their God, and these people changed the world, were able to offer solutions for the society of the time, helping the imperialists of their time to overcome certain hardships, certain crises, such as the famine of Egypt (Genesis 41: 1-57), if we should talk about Joseph, or Daniel and his companions in Babylon.

These realities demonstrate God's special concern for man as a person, for the defeated man, for the humiliated man, drawing close to him and helping him, encouraging him and offering him the light of the future. To Joseph he gives the wisdom to interpret dreams, to Daniel he gives the wisdom to see the future, and through this revelation of the future these people become the forerunners who will open a new perspective to this world. This has not been understood, it has not been properly appreciated, but when it is appreciated by people, they will only gain, because the Holy Book presents the story of people who are defeated in their world, but who in the end emerge victorious, the man crucified on the cross, in the most humiliating, the lowest way, becomes the most triumphant, becomes the Saviour of the world, and for those who believe in this Book of Cards they will find comfort in it because God the Creator comes behind the imperial wars and takes the losers of fate, the mostly anonymous, comforts them, heals them, helps them, gives them perspective, assuring them that after a period of waiting their turn will come.

Globalization - the future solution for human society

Globalization could also be seen and considered as a new form of imperialism. An analysis of society shows that the imperial phase is now over. The great empires that dominated the world in the modern period, we are talking about the European empires, the last empires, the British empire, the most extensive, the French empire, the German empire, the Austrian empire, the Ottoman empire, which was very extensive, the Tsarist empire, which was also very large, all these empires have passed in the sense that most of them were swept away by the First World War, and those that remained, by the Second World War and the last remaining empire, the revolutions around 1990, so that after 1990 there was no empire left to dominate and to create a balance of power in society and this put mankind in a new situation, because like it or not, peace was maintained by weapons, a cold peace, by threat, knowing that every great power had powerful weapons. When the great empires fall, people become unaware of fear, and they reach a point where the old order and state of affairs has collapsed and the new order has not yet been implemented, so that mankind ends up in a state of turmoil, of unrest, and the strongest and strongest alliances that have existed until now begin to fall

apart, while others are beginning to form, and we see a turmoil of alliances forming and breaking up in the past, others want to rebuild their empires and fail, and then the natural question arises, what is humanity heading towards and what is its future? All former empires dream of their past glory. The greatest of them all was the Roman Empire, and the rebuilding of the Roman Empire we see in the rebuilding of the European Union today, even the background localities where various important meetings took place are former localities of the Roman Empire, only in this regard the Holy Scripture says: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay" (Daniel 2: 43).

Of course, in the European community, the results of momentary cohesion have emerged over time, through various interests, through marriages between royal or noble houses, through various political and economic arrangements, but it will not be possible to restore what once was, and this is visible even today. The dominant element is the centrifugal force that throws them out. Even today, we can see that there are members in various organizations, but with their heads or eyes they look elsewhere, because they want a profit or an advantage from there, but at the same time they are also running towards other possibilities. This is our world. It ends up that all organizations, whether they are economic, military or of another nature, can all end up in this danger of disintegration. No one can say exactly what will happen tomorrow or what will happen in a year or two years' time. The Roman Empire will not be able to re-establish itself in the European community, and no empire will be able to dominate the whole world and become a global influence, because the Bible clearly says that clay and iron, the symbol of European states, some stronger, some weaker, will not be able to form an alloy, a perfect unity.

This is also what we see today, the words we read in the newspapers or on the internet only confirm this biblical statement. The Apostle John in the book of Revelation, two thousand years ago, was the first to enunciate the philosophy of globalization, the first to set out clear and precise guidelines as to how globalization would take place, who the main players would be, what the relationships between them would be, saying that this globalization would practically be the last form of organization and regulation of the elements of

our human society (Revelation ch.13 and ch.17). These two chapters basically talk about globalization and here is how. In chapter 13 an alliance of three symbolic entities is formed: between the dragon, the beast that comes out of the sea with seven heads and the beast that comes out of the earth with two heads. The three symbolic entities unite and a very interesting thing is that the dragon (power) gives all authority, all power and the throne of dominion to this beast. The beast (power) that comes out of the earth gives all its strength to the beast (another power) that comes out of the sea, so the three forces, the three great powers, unite in an action with one purpose and that is that the whole earth is united and obeys them, the whole earth worships them, the whole earth accepts the rules thus adopted by the new world structure, a structure that has political and religious forces united together. Is this not globalization? Yes, in the clearest sense of the word, and the main players in this scenario are also presented. The objective is also presented, in the sense that the whole world will worship, recognise authority and obey it. The economic element is presented as very influential in the sense that no one will be able to buy or sell unless they enter into the rules of globalization and accept its specific elements. So the last form of organization of the earth is no longer the imperial form and the four world empires of antiquity have passed into the Middle Ages. There was another symbolic beast (politico-religious power) that came out of the sea and dominated the world for a certain period of time, but the death blow came through democracy, through the modern period, to be reborn in the post-modern period, without the ability to rule the whole world, and biblical prophecy shows that in order to be able to rule the whole world it needs an alliance with a common force, made between all political and religious forces in particular. Today, there is more and more talk of globalization from an economic point of view, globalization from the point of view of political leadership, but little could be accepted of globalization from a religious perspective.

Human society has functioned and maintained a balance thanks to the empires mentioned above, which have imposed their rules on states and nations. The nations imposed their rules on the tribes, and the tribe kept its tradition on the families and finally on the men. Thus it was a pyramid that worked, like it or not, the powerful force of the empire forced everyone to obey. When this pyramid, which had dominated the world

for thousands of years, collapsed, people reached out for another solution and the solution found was globalization, a world government to rule the world. This globalization is primarily driven by economic development. Everywhere you go in the world today you see multinationals, you see: the internet, sports (everywhere football, tennis), we have movies, elements that are present in every corner of the world. These multinationals or forms of communication aspire to operate without restrictions, barriers, borders, or customs duties. They want one world, and they are the ones who are primarily calling for globalization and who in a large way will push the world towards globalization. But globalization also needs the political element, the military element and the philosophical element. And then other forces have to rise up to help in this regard. Chapter 17 comes with a very interesting symbolic illustration and shows us a symbolic beast (power) rising from the sea, the last one, the beast always has the idea of power, of empire, of domination, a red beast, so a religious power and a civil power coming together again. Who believed 100 years ago or 30 years ago (when some states were in communist political regimes) that the state would support the church, that it would give money to build churches, to pay salaries for cultic deserters, and that the church would provide certain basic principles for state rule. Who could have thought? There are states that are even more concerned about the religious aspect, but there are also states that don't help churches. The Bible says that an extremely powerful, civil, state power will arise, and the 10 horns, representing the totality of the political, military forces of the world will support this woman, who represents a united religious force, thus arriving at a form of common universal, civil and religious government, in the desire to bring together and reconcile and unite all the forces (political, military, religious) of the world, such a powerful form as has never existed before. Neither Alexander Macedon attained this strength, nor the Persians, nor the Romans attained this political strength, because each had someone who stopped him in a certain place and they could go no further. This force that has no opponent in our world, everyone has come under this dome of the global village, the beast (civil power) and the woman (religious system) and with the mention that everyone drinks from the cup offered by the woman, meaning in fact that the new system of ruling the world will come

to be agreed by all. Thus, there will be practically no opposition in our world, neither political nor religious, of any kind, thus concentrating all the political and religious forces of the world in a form of united global governance that will bring peace and prosperity to the whole world.

From a secular point of view, globalization is viewed as a phenomenon that aims to encompass all of humanity across various dimensions: cultural, entertainment, economic, political, religious, and even from a biblical point of view there exists a tension that extends to these areas, with attempts made by one dimension to exert control over the others. What kind of culture? What kind of politics? What kind of economy? What kind of goods, and from a scriptural point of view we see that the religious factor is up there on the last level.

The development of society from family, clan, tribe, nation, empire, reaches the last phase, namely globalization, and humanity will reach this form of organization in its development. The imperial form has broken down everywhere and the form of globalization is in the process of being realised. The biblical vision was correct, thus going along the lines of the Apocalypse one can come to the conclusion of understanding the course of history most correctly, speaking of the past, being also the only place where the future can be understood. According to Holy Scripture, the future of humanity is globalization, whether some people want it or not, with the proviso that this globalization will be more economic in one part of the world, more cultural in another, and more philosophical in another, without wishing to go into details, the point is that globalization will take place and all people will have to pay homage, respect, obedience to one global power, and globalization from a biblical perspective is the last stage of this world, after which, according to the Christian conception, the eternal will come into being, that is, the kingdom of the stone, the kingdom of Jesus Christ.

The ultimate form of organization of human society will be globalization, and the current concern is how exactly this globalization will be achieved. They are trying to globalize economically, the banking system with its cards, the connections that exist between banks, connections that are very strong, but there are always and always some disturbances, some decays, some crises and things do not work as they should, although the banking system will play a very important role in implementing globalization and perhaps

the system is among the first to want this, although there are still very large differences in economic terms between countries, regions and continents.

The second important factor is the military factor, the factor that people have used the most, this is how empires were formed, by force of arms, the one who was stronger conquered others and formed an empire, and even today there are some who try to impose their ideas, but unfortunately, such a way no longer gives the desired results so easily. Today the force of arms can no longer persuade people to listen and obey, so great leaders realize that they need something else to impose rules. In a state governed by the rule of law, parliament is the legislative body and the laws it passes govern society. When we talk about globalization, the desire is to have a world parliament that can impose the laws of the game on the economy, on military policy, on ideology, on the whole world. Who and how will succeed in doing this? During the period of imperialism, the strongest imposed their laws. If we associate the idea of globalization with imperialism, the question could be, what are those who would like to have global control fighting for, and who are those people who will succeed in imposing rules for global control, because depending on the people who are there, we will also be able to decipher their objectives, because some want certain things and others want others. It's worth pointing out that the world today is not divided by language as it was in the past. There are areas where some people speak the same language and yet cannot understand each other and fight each other, just as there are people who have the same religion, with very slight differences and fight each other to the death. It is important to know the forces involved in globalization, because they will also give it its objectives. Today's world is increasingly divided on two basic criteria, which are no longer national, but ideological, fighting for the ideology to govern the human mind and the political, economic, military powers have realized that without ideology they cannot rule. Marxist, Leninist ideology no longer has any strength, nationalist, Nazi-type ideologies no longer have enough strength (even if they have a certain percentage), socialist ideas are also declining and so the element towards which people are turning today is the religious element, without speaking of a particular religion, but of the religious element as a whole. This will be the force that will succeed in creating a certain unity of ideas with a minimum of common elements, which will impose the ideology on the whole world.

To our surprise, today in the postmodern world, when it was thought that religion had lost its significance due to the relentless impact of modernism and its tendency to mock it to the extent that it was thought that it would disappear altogether, it is interesting that in our postmodern world religion is coming back again, but it is coming back as an important force, as a key player, noting that in all societies we find a religious current with quite a big influence. We see it in Christianity, we see it very much in the Muslim world, we see it in the Far East with the same importance of this religious man who is committed to the values of his faith and is increasingly attached to these values. We find in Mohammedanism the idea of a religion that embraces the whole world, we find in the Christian world, Catholicism that claims to be the universal religion, Orthodoxy that claims to be the right religion, each one presenting this trump card that it has and wants to impose its idea of universality. We are not talking about faith here, we are talking about religion, about belonging, about these ideas that they want to impose. We find these religious people in all countries, in all religious groups, each one wanting to embody their religion. It is worth noting that all the conflicts of recent years have shown that these religious groups, which are antagonistic, at certain times and in certain relationships, can have an understanding between them, solving certain problems tacitly between them, which is why religion is one of the great forces of the future. Atheism can be seen more clearly in the secular element, because the secular man does not put God at the centre, even if he does not deny Him, but he does not put Him at the centre, unwilling to put His rules of morality into practice. The secular man, which we find in all societies, is the liberal man, even the libertine, without moral principles that correspond to the divine rules existing in the Holy Book, but it should also be noted that the secular man is very well organized. A secular group in various parts of the world, if it finds itself in the situation of asking for help from another group, they talk to each other and help each other, because the world is no longer grouped according to language, nations, empires. The secularists are united and see themselves as brothers all over the world, while the fundamentalists are finding their common elements, still not very well, but they will go in that direction and find common elements all over the world. Because of pressure from the other group each will tend to come closer and create unity among themselves.

From the point of view of globalization, the fundamentalist man is very keen to have his day of rest respected, in church, in a mosque, or in a place of worship, and this rule is imposed on all societies, governments, politicians, multinationals. Thus the fundamentalist, in his desire to impose one or two of his basic rules, collaborates with the other. The secularist also wants to have the freedom to enjoy the values of life and the world, to travel anywhere, not to be checked through all the airports, etc., and in order for him to impose his rules, he must accept the other. Neither one nor the other can achieve his goal only through his group, but he has to collaborate, and this will be the great problem of the future and this is also revealed in the Bible, that a beast (power), which is a secular power, a power of the earth and a woman, which is a power of the Church, a religious power collaborate, one supports the other and this is how we think things will unfold in the future, because the decision-makers realise that people have very strong religious principles which they are not willing to give up at all, and some are even ready to die rather than abdicate those principles, and then in order to pacify things the religious element must be incorporated into the world system of globalization, as well as the secularists, who do not consider that they have a favourable field of movement and freedom in very strongly religious areas, so that they too will be ready to accept the religious ideas of others towards a *modus vivendi* together. This is a problem for the future, because the world today is divided and grouped on these two centres. Above nations, above the financial system, above other issues, the great groupings that we find all over the world, from one end of the earth to the other end of the earth, are meeting on these two structures, coming to a negotiation about how much you can give up from yourself and how much you can accept from the other, a dialogue of compromise imposed by the situation of the world. It is also imposed by the economy, because goods have to be taken there and beyond, and the state at the customs is disturbing and often a waste of time, people want to communicate, to discuss, without the fear of being listened to, censored, etc..., to be able to go and speak in any area, without fear of certain consequences because of the state, religion, or lack of it, which will lead the world to negotiations and the formation of a leadership, a world government, which will give laws of an international character, and some will be implemented with the force at their disposal, and that is what true

globalization is. Society has always needed an ideology, that is, a philosophy of life, principles by which it can govern itself, and the final society will have a religious ideology as its ideology. The key word is worship, and worship means, that I accept your sovereignty, that I accept you with all your specific elements, and I surrender my personal, specific elements to you.

Conclusion

In talking about globalization as a solution for the future of mankind, it is evident that the basic philosophical element will be the guarantee that our world will be and live in peace in the future. It is often said: why do we quarrel, because one goes to one church, another to another, another to a mosque, another to a synagogue, if we all unite and pray together there will be peace, the idea is interesting, beautiful, but difficult to achieve, but this idea will be implemented because people want to reach this ideal, peace. Technology has developed tremendously, resulting in an abundance of products and an oversaturated market and the only thing that mankind needs is prosperity, peace, tranquillity, the removal of restrictions, so that everyone can circulate to sell their goods and everyone can live well, reaching the idea of heaven on earth. When this ideology is accepted, in the sense that there will be nothing else, society will also need a certain global administrative structure, which will also be implemented and which will begin to operate in its new global form.

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