

# Aspects of the Bible's Philosophy on the Development of the World's Civilizations

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**ABSTRACT:** It is worth noting how a secular perspective can be harmonized with what the Holy Scriptures present and especially how the text of the Scripture becomes relevant in a context in which we are talking about the development of the world's civilizations. If we were to make a bridge between secular man and religious man on the same subject we could have a common element, namely the analysis of human society, related to how it developed, related to the mechanisms of this development and its consequences, things that we meet them both in the same material of history with the differentiation of the fact that different causes could arise. In this study we tried to show that human explanations, regarding the development of the world's civilizations, are not always enough, because according to human logic certain events could not have taken place. From this perspective, looking at things, we consider it important to know the Scriptural perspective on events unfolding in world history, because the revelation of Scripture usually goes somewhere further, beyond what we see and what we have recorded as events in history, penetrating somewhere in the heart of the problems, helping us to have a much broader vision of the events of our world.

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

## **1. Introduction**

Speaking of the Book of Revelation of John, this presents the fact that it refers to things that will happen soon, and on the other hand there is the fact 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 interesting to note how a secular perspective can be harmonized with what Holy Scripture presents and especially how the text of the Scripture becomes relevant in a context in which we are talking about the development of civilizations. If we were to make a bridge between secular man and religious man on the same subject we could have a common element, namely the analysis of human society, related to how it developed, related to the mechanisms of this development and its consequences, things that we meet them both in the same material of history with the differentiation of the fact that different causes could arise. For example why did the Emperor Alexander the Great in the prime of his life, at the height of his success and power, quickly disappear from the stage of history and the world and fail to carry out his plan to the end? Why did another rather small political power manage to overthrow a huge empire and quickly create another power?

## **2. Aspects of the Bible's philosophy on the development of the world's civilizations**

Human explanations are not always enough, because according to human logic such a thing could not have happened. From this perspective, looking at things, we consider it important to know the scriptural perspective on the events unfolding in world history, because the revelation of Scripture usually goes further, beyond what we see and what we have recorded as events in history, penetrating somewhere in the heart of the problems, helping us to have a much broader vision, which is basically the authentic one, the correct one. We could say that the human vision is very limited and cannot look at all the parameters, while the Biblical vision is much broader and can contain much more data, this only as information.

Second, the secular vision does not accept God's intervention in history and practice, even if it does not deny God, an idea that today in our world is a noble and welcome idea, an idea of

common sense, but the secular vision does not accept that this Creator God intervenes in history, that His hand is present, not only in the great events, but even in the small events, in the life of every man, in the life of everyone in fact. This is where the difference lies. God's presence in history is a very clear element, and from a Biblical perspective, any man can prove His presence in his life, trying that every morning before leaving for the day's affairs, they should be entrusted to the Most High in prayer, asking Him to intervene in solving everyone's problems, to change the bad things into good things, and in the evening to make an analysis of the unfolding of events, doing so for several days in a row, and then not to do so and it will be possible to observe the differences. This fact is actually highlighted by the Book of Books and especially the Apocalyptic prophecy.

There are two very clear schools of theories about the development of world civilizations, namely the modern school of history, which is tributary to evolutionary theory, and which looks at civilizations in a growth, in a continuous development, considering that our world has developed in knowledge, has grown in power, it has grown in technology, and humanity is heading in the future to the golden age, the peak age of human civilization. Instead, another school, much older, in which can be included the ancient Greeks, who looked at the world in reverse, that is, humanity left the golden age and fell, fell, fell. Thus in history we are dealing with the thinking of a school that says that humanity is in decline, the golden age being at the beginning, and the other school says that humanity is growing, developing, the golden age being at the end. The Holy Scriptures present this vision in the book of the prophet Daniel in chapter 2, saying that the golden age was at the beginning, began with the golden head and ends with the feet, which are partly iron and partly clay, and the history of the world is viewed in a degradation: "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 Scripture vision, but when we look at society as a whole, we will see that this society has developed on the following criteria. The core of human society, as the Bible calls it, is the *male, the man*, who founds a family and that family becomes the core of society. The great family to which he belongs, respectively his brothers, his father, his grandparents form the second circle, which in Biblical terms is called the *family*, because the family has a very big role both in the Bible world and in the Eastern world from antiquity till the present. Since an individual belongs to a family, he cannot do whatever he wants, because he has certain family obligations, having to take into account customs, traditions, which force him to remain within that family.

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

The fourth largest segment, in Bible terms, was the *kindred*, 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 certain territory. The tribe fiercely defended all its elements, and leaving a tribe meant high treason and could even be punished with death. This type of society was called *patriarchal society*, because always the one who was either at the head of the family, or at the head of the house or clan, or at the head of the tribe was a patriarch, that is, the oldest, most influential person, the person who directs the affairs of that group. This patriarchal society has always focused on the person, the man. Every man was important and every man defined himself by saying: I am from his family, I am from his clan and

I am from his tribe, being very proud of his kindred, of the family he belonged to, having the obligation to defend its values, either that they were bad or good, they were their values and they had to be defended.

A little later appears the *nation*, which is another form of organization of society that united all those who spoke the same language, forming in principle on the basis of language, so that in a nation there can be many more tribes or kindred. The Jews, for example, had this form of nation for relatively short periods. They were one people, 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 were divided into two nations, Northern Israel, which included 10 tribes and they had the capital in Samaria, which lasted another 200 years, and Judah, which included 2 tribes, and they had the capital in Jerusalem, which lasted another 400 years 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 a Temple, they were a nation, when they no longer had a Temple they were not a nation (the period when they were taken into captivity and lived there for many years), this is because the strongest element that created the cohesion of the people was the religious element. They were a powerful nation under kings for about 100 years, during the Hashmons. The main element consisted in the center of gravity, which consisted in the fact that in the Biblical society, of the Biblical man, the emphasis was on man, on the person. In Scripture we find a lot of genealogies, in which people are described as his son, his son, his son, etc., often it is tiring for us to read the list, but it referred to people to whom they were given certain relations regarding what each did, because it was important both the man and his activity, positive or negative, with pluses and minuses, being thus the man presented in his true value. We have very few people mentioned about whom no negative parts are mentioned, otherwise all the Biblical characters are presented with pluses and minuses, because we are dealing with human value, because God saves, saves man with man because God has an individual plan with each of the people. A person who read the Holy Scriptures for the first time went to his priest very excitedly and very excitedly told him that he had 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). The Holy Scriptures state that God the Creator values each person individually and because of this the forms of organization of Jewish society have created much more freedom for man, so that he can organize and live properly. For example, in the time of the Judges, it was said in Jewish society that: "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 each one did what he liked, or what seemed right to him, gives the impression of a negative connotation, but even if they, at that time, had no emperor, they were still under the direction and rule of the divine commandments (The 10 Commandments), that is, they could do what they wanted, but on the condition that they have no other gods, do not make carved faces as objects of worship, do not swear, respect the day of worship, respect their parents, respect the others, do not kill, do not steal, do not take what was their neighbor's, are not immoral, do not lie. Given that people were doing these things, was there a need for judges, investigative bodies, the army? Blessed Augustine said: "Love God and do what you want in the rest." Due to the fact that people who received all the information and all the freedom from God, proved that they did not have the ability to lead themselves, they failed to respect those rules existing in patriarchal society and because they did not succeed there was a need for a greater and stronger 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 slightly altered order in society, but never has a Jewish king been a dictator like the

kings of other peoples and had as much power and authority as other kings of his time among other peoples.

This is a first aspect in the sense that the whole 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 practically, willingly or unwillingly, the way in which the balance of the society of the time was preserved. Man's desire was to have control over other people, and some wanted to have control over the whole world. The Babylonian king Nebuchadnezzar, for example, who opens the Imperial phase in the 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 that he was named the golden head in the history of the world's civilizations, but he wanted to be more, that is, he wanted to be the whole face of 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)

Biblical prophecy highlights the character of man, that Luciferic character, to dominate everything, in the desire that all worship him, all to bow before him, all to bring him the gifts and Nebuchadnezzar manifested this by building the golden face in the Dura plain. If we talk about the Persian kings, they liked to list as many titles as they had, so they were called: the greatest king, king of kings, king over as many lands as possible, accompanied by all sorts of very pompous titles, in their desire to show how big that king was, as well as the fact that they wore more crowns on their heads, each crown representing a more important land. Some of the Egyptian Pharaohs had two crowns, one representing Upper Egypt and the other Lower Egypt, and the Persian kings also had several crowns depending on the lands they ruled. The Greek kings, however, will come to the stage of history with a new idea, the idea of **ecumenism**, meaning "the whole inhabited world" in the same house (The term *ecumenism* comes from the Greek language, *oikumenike* = 'the whole inhabited world', which in turn comes from the Greek word *oikos* = house. For 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 protector (Ionescu 2011) the idea of ruling the whole world, according to the knowledge they had back then, they ruled much of the world known then. The Roman Empire, which was the largest Empire, encompassed the entire Mediterranean basin, Europe, North Africa, the Middle East, shaped in some way the idea of a world Empire. Speaking of the Roman Empire and its extent, we mention the fact that there was no other larger than it, neither before nor after it, making it the model of the world empire, which its the descendants wanted to rebuild but were unable to expand it more.

Daniel, in his book, represents these four world empires that existed in antiquity, noting that these empires were not the only ones, because there were other empires in the history of the

world, but these world empires we refer to, entered in 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 the Holy Scripture, because the imperial plan was in opposition with the Biblical plan and God wanted to emphasize the fact that He will carry out His plan despite the brutal intervention of 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 be fought will be that between the giant, the empire, and the small, similar to the battle between David and Goliath, and this battle is won in the end by the small. This is the miracle or the apocalyptic revelation, because it is not the big and the strong that win, but the small that wins. Greek culture, extraordinarily important and great, was overtaken by Biblical culture, which shaped the Western world to an extent at least equal to what 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 actually the philosophy of the Bible.

Imperialism, as a spirit, is still present because no one is so willing to give up the past so easily and because many look back on the past and still want the forms of the past, whether it is the patriarchal society or nationalism (which is growing), or the imperialism. The way the imperialist presence is present even today even if we can no longer refer to empires from a geographical or political point of view, but today there is more and more talk about globalization. Could this be a new form of imperialism?

Imperialism has always been based on the masses, on force, on powerful armies and powerful destructive weapons. Empires, in order to be able to impose themselves, have always used the latest inventions in the field of weaponry and military strategy, reaching an escalation of the arms race from antiquity to the present. In opposition, the world of the Holy Scripture presents us with the weak man, the defeated person. The Romans called the defeated person with the formula woe, woe to the defeated. The Holy Scriptures were largely built in the footsteps of these people, the Jewish slaves in Egypt, they become the heroes of the second book of the Bible, the Exodus, the Jewish slaves in Babylon, those people with bruised, humiliated, defeated shoulders, they become great heroes and their song becomes glorious, one of the most formidable songs in all of today's music masterpieces, the Choir of the Jewish Slaves from Verdi's Nabucco. It is the way in which one can observe how God transforms a defeat into victory, through loyalty, through faith, through obedience to the divine commandments, through young people who had the courage and strength to say, being slaves in Babylon, that they do not want to taint (to defile) themselves with the food of the Babylonian king's table (Daniel 1:8), who did not want to have fun in their clubs, who did not want to behave like most people of their time, remaining honest and moral people, faithful to their God, and these people changed the world, they were able to provide solutions for the society of that time, helping the imperialists of their time to overcome certain difficulties, certain crises, such as the famine in Egypt (Genesis 41:1-57), if we should speak of Joseph, or of Daniel and his companions in Babylon.

These realities demonstrate God's special concern for man as a person, for the defeated man, for the humbled man, approaching him and helping him, encouraging him and giving him the light of the future. He gives Joseph the wisdom to interpret dreams, He gives Daniel 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 valued, but when it is valued by people, they will only gain, because the Holy Book presents the history of the defeated people in their world, but who ultimately emerge victorious, the man crucified on the cross, in the most humiliating, lowest way, becomes the most triumphant, becomes the Savior of the world, and for those who believe in this Book of Books will find comfort in it because God the Creator comes behind the imperial wars and he takes the losers of fate, most of them anonymous, comforts them, heals them, helps them, offers them a perspective, assuring them that after a period of waiting their turn will come.

### 3. Globalization - the solution of the future for human society

Globalization could also be seen and considered as a new form of imperialism. An analysis of society shows us that at present the imperial phase has passed. 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 largest, the French empire, the German empire, the Austrian empire, the Ottoman empire, very large, the Tsarist empire, very large as well, all these empires passed in the sense that most were swept away by the First World War, and those that remained, by the Second World War and the last remaining empire, by the revolutions around 1990, so that after 1990 there was no empire to dominate and create a balance of power in society and this has put humanity in a new situation, because willingly or unwillingly, peace has been maintained by arms, a cold peace, by threat, knowing that every great power was in the possession of powerful weapons. By the time the great empires fall, people become unaware of fear, reaching a time when the old order and state of affairs has collapsed and the new order has not yet been implemented, so that humanity reaches an agitation, turmoil, and the strongest and strongest alliances that have existed so far begin to fall apart, while others begin to form, observing a turmoil of formation and disintegration of some alliances after the model of the past, others they want to rebuild their empires and they do not succeed and then the normal 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 we see the restoration of the Roman Empire in the restoration of today's European Union, even the background cities where various important meetings took place are ancient cities of the Roman Empire, but 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, the results of current cohesion have appeared in the European Community 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 was once upon a time and this fact is visible even today. The dominant element is the centrifugal force that throws them out. It is observed even today 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 run to other possibilities. This is our world. It turns out that all organizations, whether they are economic in nature, whether they are military, or whether they are of a different nature, can all end up in this danger of disintegration. No one can say exactly what will be tomorrow or what will be in a year or two. The Roman Empire will not be able to rebuild itself in the European community and no empire will be able to dominate the whole world, reaching a world influence, because the Bible clearly says that clay and iron, symbol of European states, some stronger, some more weak, will not be able to form an alloy, a perfect unit.

That is 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 even clear and precise milestones on how globalization will take place, who will be the main actors, what will be the relations between them, saying that this globalization will be practically the last form of organization and regulation of the elements in our human society (Revelation chap. 13 and chap. 17). These two chapters basically talk about globalization and here's how. In ch. 13 an alliance of three symbolic entities is formed: between the dragon, the beast coming out of the sea with seven heads and the beast coming out of the ground with two heads. The three symbolic entities come together and a very interesting thing is that the dragon (power) gives all the authority, all the power and the throne to this beast. The beast (power) coming out of the ground puts all its strength at the disposal of the beast (another power) coming out of the sea, so that the three forces, the three great powers, unite in an action with a single purpose, namely that the whole Earth should be united and obeyed, that the whole Earth should worship, that the whole Earth should accept the rules thus adopted by the new world structure, a structure which has united

political and religious forces together. Isn't this globalization? Yes, in the clearest sense of the word, presenting the main actors who act in that scenario. The goal is also presented, in the sense that the whole earth should worship, recognize authority and obey it. The economic element is presented as very influential in the sense that no one can buy or sell if it does not enter the rules of globalization and does not accept its specific elements. So then the last form of organization of Earth is no longer the imperial form, and the four world empires that were in antiquity have passed into the age of the Middle Ages. There was another symbolic beast (politico-religious power), which came out of the sea and dominated the world in a certain period of time, but came the death blow given by democracy, through the modern period, to be reborn in the postmodern period, without the ability to lead everyone, and the Biblical prophecy shows that in order to lead everyone 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, of globalization from the point of view of political leadership, but too little could be accepted of the idea of globalization from a religious perspective.

Human society has functioned and maintained its balance due to the mentioned empires, which imposed their rules on states and nations. The nations imposed their rules on the tribes, and the tribe kept its tradition on families and finally on men. Thus it was a pyramid that worked, willingly or unwillingly, the powerful force of the empire forced everyone to obey. When this pyramid, which has dominated the world for thousands of years, collapsed, people came looking for another solution and the solution found was globalization, a world government that would rule everyone. This globalization is demanded, first and foremost, by economic development. Everywhere in the world you go today you see the multinationals, such as: Metro, Cora, Carrefour, McDonalds, etc., you drink Coca Cola, the internet, sports (everywhere football, tennis), we have movies (Hollywood), elements that are present in every corner of the world. These multinationals or forms of communication want not to be restricted, not to have barriers, not to have borders, not to have customs duties and taxes to be paid, they want a single world, these being primarily those who demand globalization and who in a big way they will push the world towards globalization. But globalization also needs the political element, the military element and the philosophical element. And then other forces must be raised to help in this regard. Revelation, chapter 17 comes with a very interesting symbolic illustration and shows us a symbolic beast (power) that rises from the sea, the last, beast always has the idea of power, empire, domination, a red beast, so a religious power and a civil power which unite again. Whoever believed 100 years ago or 30 years ago (when some states were in communist political regimes) that the state would support the church, give money to build churches, pay salaries for religious ministers, and the church would offer certain principles of basis for state leadership. Who would have thought? There are states that are even more concerned with the religious aspect, but there are also states that do not help the churches. The Bible says that an extremely strong civil state will rise, and the 10 horns, representing the totality of the political and military force in the world will support this woman, who represents a united religious force, thus reaching a form of common universal civil and religious leadership in the desire to bring together and reconcile and unite all the forces (political, military, religious) of the world, a form as strong as it has never existed before. Neither Alexander the Great reached this force, nor the Persians, nor the Romans reached this political force, because everyone had someone who stopped them in a certain place and they could not go further. This force that has no opponent in our world, everyone coming under this dome of the global state, the beast (civil power) and woman (religious system) and with the notion that everyone drinks from the glass offered by the woman, meaning in fact, the new system of governing the world will come to be agreed by all. Thus, there will be virtually no opposition in our world, neither political nor religious, of any kind, thus concentrating all the political and religious forces of the world on a form of united global leadership, which will bring peace and prosperity of the whole world.

From a secular point of view, we see globalization as a phenomenon that seeks to encompass all of humanity from a cultural point of view, from an entertainment point of view,

from an economic point of view, from a political point of view, from a religious point of view, and from a Biblical perspective we also have this tension that goes to these areas, in which one tries to control the other. What kind of culture? What kind of policy? What kind of economy? What kind of goods?, and from a Scriptural point of view it is observed that the religious factor is high up, on the last level.

The development of society from family, clan, tribe, nation, empire, reaches the last phase, respectively globalization, and humanity will reach, in its development, this form of organization. The imperial form has been abolished everywhere and the form of globalization is being realized. The Biblical vision was correct, thus following the line of Revelation we can reach the conclusion to understand the most correct course of history, talking about the past being the only place where the future can be understood. According to the Holy Scriptures, the future of humankind is globalization, whether or not some want it, with the mention that this globalization in one part of the world will be more economic, in another part it will be more cultural, in another part it will be more philosophical, without the intention of going into detail, the idea is that globalization will take place and all people will have to pay homage, respect, obedience to a single global power, and globalization from a Biblical perspective is the last stage of this world, after which, according to the Christian conception, what is eternal will appear, namely the Kingdom of stone, the Kingdom of Jesus Christ.

The last form of organization of human society will be globalization, and the current concern is related to how this globalization will be achieved. We are trying to globalize economically, the banking system with credit cards, the connections that exist between banks, connections that have a very strong force, but there are always certain disturbances, some decays, some crises and things are not going as they should, with all that 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 used the most, empires were formed by force of arms, the one that was stronger conquered others and formed an empire, even today there are some who try to impose their ideas, but unfortunately, such a way does not yield the desired results so easily anymore. Today, the force of arms can no longer persuade people to listen and obey, so the great leaders realize that they need something else to impose rules. In a state governed by the rule of law, the parliament is the legislative body, and the laws adopted by it govern society. When we talk about globalization, the desire is to have a world parliament that can impose the laws of the game in economics, in military politics, in ideology, for the whole world. Who and how will manage to do this? During the period of imperialism, the strongest imposed its 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 be able to decipher their objectives, because some want certain things, and others want other things. It is worth noting that today's world is no longer divided by language as in the past. There are areas where some people speak the same language and yet they cannot understand each other and fight among themselves, as well as people who have the same religion, with very little differences and fight among themselves to the death. It is important to know the forces involved in globalization, because they will also give its objectives. Today's world is increasingly divided on two basic criteria, which are no longer national but ideological, fighting for the ideology that governs the human mind and the political, economic, military powers, they realized that without ideology they cannot rule. The Marxist and Leninist ideology no longer has strength, nationalist ideologies like the Nazi no longer have enough strength (even if they have a certain percentage), socialist ideas also decay and so the element towards which people head for today is the religious element, not a certain religion, but the religious element as a whole. This will be the force that will manage to create a certain unity of ideas with a minimum of common elements, which will impose the ideology upon the whole world.



Thus, to our surprise, today in the postmodern world, when it was believed that religion no longer has any role, because modernism has struck in religion and mocked it so that it was believed that it will disappear completely, it seems interesting the fact that in our postmodern world religion returns again, but returns as an important force, as a key player, noting that in all societies we encounter a religious current with a fairly large influence. We meet the religious current in Christianity, we meet it a lot in the Muslim world, we meet it in the Far East with the same importance of this religious man who adheres to the values of his faith and is more and more attached to these values. We meet in Mohammedanism the idea of religion that encompasses everyone, we meet in the Christian world, Catholicism that claims to be the universal religion, Orthodoxy that claims to be the right religion, each presenting this asset that it has and wants to impose the idea of universality. This is not about faith, but we are talking about religion and belonging, these ideas that they want to impose. We find these religious people in all countries, in all religious groups, each wanting to emphasize their religion. It is worth noting that all the conflicts in recent years have shown that these religious groups, which are antagonistic, at certain times and in certain relationships, can have an understanding between them, resolving certain issues tacitly between them, so 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 center, even if he does not deny Him, but does not put Him at the center, not wanting to put into practice His rules of morality. The secular man, who we find in all societies, is the liberal man, even libertine, without moral principles, to correspond to the divine rules in the Holy Book, but it should be noted that the secular man is very well organized. A secular group from America, Europe, the Orient, Russia, if they get in the situation of asking for the help of another group, they discuss and help each other, because the world is no longer grouped on the criteria of language, nations, empires. Secularists are united and consider themselves brothers all over the world, while fundamentalists find their common elements, not yet very good, but they will go in this direction and find common elements all over the world.

From the point of view of globalization, the fundamentalist man cares very much for his day off, church, mosque, or place of worship to be respected leading to this rule to be imposed on all societies, governments, politicians, multinationals. Thus the fundamentalist, in his desire to impose one, two, of his basic rules, collaborates with the other. The secular also wants to have the freedom to enjoy the values of life and the world, to travel anywhere, not to be checked at all airports, etc., and in order for him to be able to impose his own rules, he must accept the other. Neither can achieve their goal only through their group, but must collaborate, and this will be the great problem of the future and this is also revealed in the Bible, as a beast (power), which is a secular power, a power of the Earth and a woman, who is a power of the Church, a religious power collaborates, one supports the other and so we believe that things will unfold in the future, because the descendants realize that people have very strong religious principles and are unwilling to give them up at all, and some are even ready to die rather than abdicate from those principles, and then in order to pacify things the element of religion must be incorporated into the world system of globalization, as well as secularists, who do not consider that they have a conducive 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 today's world is divided and grouped on these two centers. Above nations, above the financial system, above other problems, the great groups we find all over the world, from one end to the other of the Earth are found on these two structures, reaching a negotiation on how much you can give up on yourself and how much you can accept from the other, a dialogue of compromise imposed by the world situation. It is also imposed by the economy, because the goods have to be taken there and beyond, and the state at customs is annoying and often means a waste of time, people want to communicate, to talk, without fear of being listened to, censored, etc. could go and manifest in any area, without being afraid to bear certain consequences due to the state, religion, or lack thereof, elements that will lead the world

to negotiations and the formation of a leadership, a world government, which will give international laws, and some will be implemented with the force at their disposal, and that actually means true globalization. Society has always needed an ideology, that is, a philosophy of life, principles that can be guided, and the final society will have as its ideology a religious 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 also teach you my personal, specific elements.

#### **4. Conclusion**

Speaking of globalization as a solution for the future of mankind, we note 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 a church, another to another church, 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, products are oversized, there is a supersaturated market and the only thing humanity would need would be prosperity, peace, tranquility, removal of restrictions, so that everyone can move around to sell their goods and let them all live well, coming to 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 be implemented and which will begin to operate in its new global formula.

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