The second part of the article The Concept and the Problem of the State presents further critical issues concerning the epistemology and ontology of the state, as well as the relations between the state and its history, the church and religion. The author also refers to fragments of theories developed by Jacob Burckhardt, George Jellinek, and Carl Joachim Friedrich. These problems reveal the complex nature of the state, especially with regards to its modern origins. The state was created in modern times, and has been a specific political system, characteristic of Europe (particularly Western Europe), since the Renaissance. It was part of the then-developing secular Western culture – a culture based on the Reformation, revolutions and the Enlightenment – that was fundamentally different from the cultures of past epochs, which did not promote the separation of church and state (or society and state), and neither did they recognize the autonomy of the individual. If the state was created as a result of the particular constellation of historical events, we can ask whether a similar constellation of events – but now on a larger, global scale, with different challenges – might not lead to its gradual disappearance.