

Godcentric

The Romans were no different from the Greeks. Their thought also stemmed from naturecentric worldviews. Seneca confessed: “O Nature, how we worship thee even against our wills.” In *Meditations*, Marcus Aurelius said: “O Nature, from thee are all things, in thee are all things, to thee all things return.”

Historically speaking, therefore, the genuine breakthrough from naturecentric worldview was made by the Hebrews. How did they do it?

The answer to this question lies in the realm of faith, not of reason. Through faith, the Jews believed that the cosmos, far from being a self-contained, self-operating organism, was initially created by God. By faith, they accepted the truth that the Providence of God legislates the phenomena of nature and controls the destiny of man. Here we find the rise of *Godcentric* worldview (in order to stress the point of having God at the center of the Biblical worldview, I use the term *Godcentric* instead of theocentric): “In the beginning God created heaven and earth” (Genesis 1:1).

In *The Universe Next Door: A Basic World View Catalog*, James Sire, after pointing out that God is not mere force or energy, specifies the uniqueness of the Creator as follows: a) God is He that is, God has personality with self-reflection and self-determination; b) God is transcendent in that He is not part of nature, but at the same time, He is immanent — He is with us; c) God is omniscient and all-knowing; d) God is sovereign in that nothing is beyond His interest; e) God is good surpassing all goodness; and God is the creator of the universe and man.

(Christian Worldview and Historical Change by Won Sul Lee, Haggai Centre for Advanced Leadership Studies, Tanglin, Singapore: BAC Printers, 1992, 56-57, Text Modified)