**Assignment #3 – Essay**

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PHI 815-22

September 16, 2024

Loretta, excellent work on your essay for PHI 815-22! See my feedback on a few sections....

**Biblical Worldview Perspective:** You did a great job in the Biblical Worldview Perspective section by:

Beginning with a topic sentence.

Sating biblical principles to build your explanation of the biblical theology teaching running through the Scripture on a given topic.

Quoting biblical passages in quotation marks in support of the stated principles.

Quoting scholarly sources to reinforce the case you are making from Scripture.

[Here I zero in on writing techniques that are better than I usually see when students are writing about Scripture.]

Using transitional words to introduce and indicate the progression of your paragraph like,

“In the Old Testament,…” “But Leviticus 19:15 states,…” “This order emphasizes a holistic justice strategy that…” “This commandment emphasizes…” “God restates his morality in Micah 6:8:…” “These prophetic teachings demonstrate that…” “Jesus' words and deeds in the New Testament…” [This is a great transition from OT to NT!] “This scripture encourages Christians to…” “Another example of Christian compassion and justice is…” “The Judeo-Christian history provides a deep and timeless ethical foundation for…” [This is a wonderful summation phrase for your point about “addressing societal inequalities”!]

Loretta, take note of my affirmations about your writing techniques, for you should use them throughout the rest of your papers when you do faith-learning integration discussions where you are using both Scripture and scholarly sources. VERY WELL DONE! Finally, note that since you cited Bible verses, you should include a Bible translation in your Works Cited.

**History of the Issue:** Since you only wrote four pages for a five-page minimum essay, the History of the Issue section is where you could have developed the essay with more explanation and examples from history. You did a good job in what you surveyed in this section. But with a resource like Schmidt (2004) [CHARTS] How Christianity Changed the World in the Course resources, which you did not use, you could have easily strengthened the historical section.

**Conclusion:** You wrote a wonderful conclusion.

You could expand your reflection with personal disclosure about the impact of learning about this neglected history.

Also, a great technique to end an essay is called a "haymaker." That is where you end with a memorable quote, illustration, or startling challenge that summarizes the whole paper making it hard to forget. For example, *“Remember the sobering words of Jesus in his prophecy about the last judgment in Matthew 25:31-26. In dividing the sheep from the goats Jesus warned about the danger of neglecting social justice, “Truly I say to you, to the extent that you did not [provide just help] for the least of these, you did not do it for Me either. These will go away into eternal punishment, but the righteous to eternal life.”* [Sure, the final line may be too unpleasant a truth to end with, but you get the idea.]

Keep up the excellent work, Loretta! -- Prof. David Ward

**The Christian Response to Social Injustice: Historical and Contemporary Perspectives**

**Introduction**

Economic inequality and racism are instances of social injustice that persist today. Modern remedies frequently emphasize nonreligious methods, yet the Judeo-Christian past has long and sometimes unacknowledged contributed to these issues (Rohimah et al., 2022). This essay presents a biblical understanding of social justice by examining its roots and Christian influences. This essay shows that Christian faith has always driven social reform by examining historical figures like William Wilberforce, biblical principles like impartiality and compassion in Micah 6:8 and Leviticus 19:15, and contemporary figures like Martin Luther King Jr. and the abolitionist movement. These historical and theological insights show how the Judeo-Christian heritage has shaped the fight for justice by passing on timeless values like compassion, tenacity, and morality. The author concludes by emphasizing the relevance of faith-driven action in social transformation and how these ideals may motivate continued opposition to social injustice (Perry et al., 2022).

**Biblical Worldview Perspective**

Judeo-Christian social justice is anchored in the Bible, which supports compassion and justice. In the Old Testament, impartiality and sympathy for the disadvantaged underpinned justice. Leviticus 19:15 states, "Do not pervert justice; do not show partiality to the poor or favoritism to the great, but judge your neighbor fairly." This commandment emphasizes spiritual justice and fair treatment of everybody, regardless of income (Siddiqi et al., 2021). Micah, Isaiah, and others emphasize biblical justice. "Learn to do right; seek justice" (Isaiah 1:17). Support the downtrodden. Support the widow and orphan. This order emphasizes a holistic justice strategy that protects the vulnerable and downtrodden. God restates his morality in Micah 6:8: "To act justly, to love mercy, and to walk humbly with your God." These prophetic teachings demonstrate that social injustice is a divine concern and give theological justification for active justice promotion. Jesus' words and deeds in the New Testament underscore these principles. Jesus' teachings and activities focus on the underprivileged. Jesus defends the disadvantaged in Matthew 25:35–36, saying, "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink... I needed clothes and you clothed me." This scripture encourages Christians to help the underprivileged and shows that compassion brings spiritual joy. Another example of Christian compassion and justice is the Good Samaritan tale (Luke 10:25–37). An ethnically and socially outcast Samaritan comforts a wounded Jew, showing that neighborly love knows no bounds. The Bible demands social justice unwaveringly. The New Testament emphasizes unconditional love, whereas the Old Testament requires objectivity and supports the downtrodden. The Judeo-Christian history provides a deep and timeless ethical foundation for addressing societal inequalities (Luckmann et al., 2022).

**History of the Issue**

Christianity has revolutionized social justice. Early Christian church leaders sometimes risked injury to defend slave and pauper rights. Augustine and Gregory the Great, two of the greatest early Christians, wrote extensively on social transformation and morality (Rohimah et al., 2022).   
The Dominicans and Franciscans were founded in the Middle Ages to help the underprivileged and eradicate social injustice. Christian social justice was shown by their charity activities building schools, hospitals, and nonprofits. This dedication grew when Martin Luther and John Calvin fought for social changes throughout the Reformation. Luther highlighted Christians' universal priesthood, whereas Calvin founded a theocratic state in Geneva as he addressed social duty and justice (Hiebert, 2022).

The modern Christian reaction to social injustice has evolved. Christians like William Wilberforce and the Quakers led one of the most successful anti-slavery initiatives of the nineteenth century. Martin Luther King Jr. and other civil rights leaders of the 20th century routinely emphasized biblical calls for justice and equality in their speeches and writings, underscoring the movement's strong Christian origins (Klanderman et al., 2023).

**Exemplars of Religion and Society Integration**

The English politician and anti-slavery activist William Wilberforce shows how religious and social forces work together. As a fervent Christian, Wilberforce considered fighting injustice as a holy calling. He helped pass two anti-slavery laws in 1833 and 1807 due to his hard work and steadfast Christian ideals. Wilberforce's life shows that Christian principles can change society (Ammerman, 2020). Martin Luther King Jr.'s Christian faith guided his Civil Rights leadership. King used biblical principles in his writings and sermons to make racial equality a spiritual and moral concern. His civil rights leadership showed the power of religious commitment and political participation.

**Applicable Principles**

From the historical examples of Wilberforce and King, several timeless principles emerge:

*Moral Responsibility:* A strong ethical foundation may drive societal transformation, as both leaders illustrated with a profound sense of moral obligation anchored in their Christian religion (Perry et al., 2022).

*Compassion and Justice:* Their work shows that social injustice demands empathy and action, emphasizing the Christian vocation to compassion and justice (Audi, 2020).

*Perseverance in Adversity:* Their perseverance in the face of massive opposition showed the value of resilience in justice (Hiebert, 2022). Modern businesses use social entrepreneurship, public policy, and community participation. Following these heroes' lead may help Christians fight for underprivileged people, influence legislation, and promote more inclusive cultural norms in our day.

**Conclusion**

In conclusion, Judeo-Christian leaders have shown that the fight against social injustice has a long and biblical history (Ezzani et al., 2023). Christians have always responded to societal injustices with objectivity, compassion, and sympathy for the disadvantaged. The abolitionist campaigns of William Wilberforce and Martin Luther King, Jr. demonstrate the power of faith-based action for social transformation (Ammerman, 2020). This historical evidence shows that Christianity has influenced social justice movements. Morality, compassion, and endurance are among the Bible's numerous teachings for social justice campaigns. Reflecting on this history has increased my desire to promote social justice and showed me how crucial it is to blend religious practice with civic involvement (Gould & Wilson, 2020). People today may continue this drive for change that will benefit the world and create a more equitable and compassionate society by relying on biblical ideals and examining historical precedents.

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