

The Impact of Climate Change on Biblical Interpretation and Theology



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ABSTRACT

This study investigates how climate change influences biblical interpretation and theology, with the aim of aligning ecological concerns with scriptural and doctrinal perspectives. Key goals include examining reinterpretations of scripture, assessing the ethical and theological dimensions of ecological crises, and evaluating denominational responses. Using a qualitative, interdisciplinary approach, the study incorporates literature review, ecological hermeneutics, and theological reflection to explore how environmental issues reshape core biblical themes and doctrines. Engaging scholars like Jürgen Moltmann, Sallie McFague, Richard Bauckham, and Pope Francis, it analyzes eco-theological insights on creation, stewardship, sin, redemption, and eschatology. The findings suggest that climate change compels a renewed focus on stewardship, reimagines eschatology with ecological justice, and inspires churches to integrate climate action into doctrine and practice. The study recommends educational initiatives in churches, ecological integration in theological training, and advocacy by faith leaders for sustainable policies—contributing a framework that brings ecological awareness into theological discourse.

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INTRODUCTION

As a defining crisis of our time, climate change threatens ecosystems, health, and economies through rising temperatures, melting ice, and extreme weather. Beyond science and policy, it challenges theology and biblical interpretation, pushing faith communities to reconsider their role in the fight against environmental harm. Although its relevance is well documented in scientific contexts, theological implications remain less explored. This research addresses that gap, exploring how climate change shapes biblical understanding and contemporary theology.

The crisis deepens poverty, displaces people, and threatens biodiversity—demanding not just scientific or political responses but also moral and spiritual engagement. Addressing it through a theological lens enables faith communities to act responsibly, reevaluate traditional doctrines, and craft a theology that resonates with today’s ecological challenges. This study aims to explore reinterpretations of scripture in light of climate change, assess the ethical and theological dimensions of environmental degradation, review Christian denominational responses, and offer recommendations for embedding ecological awareness in church teachings. The goal is to deepen the understanding of how faith can support a just and sustainable response to climate change.

METHODOLOGY

Employing a qualitative, interdisciplinary method, the study draws from literature review, ecological hermeneutics, and theological analysis. It applies contextual hermeneutics to key scriptures and examines

how climate change informs Christian doctrines, particularly around human responsibility and creation's destiny. Ethical and missional aspects are also considered, linking theological insight with practical action.

Scholarly Views on Biblical Interpretation and Environmental Theology

Recent decades have seen growing scholarly interest in linking biblical interpretation with environmental theology, especially amid the urgent challenges of climate change.¹ Researchers have explored how scriptural texts, theological doctrines, and ethical principles intersect with ecological concerns, fostering new frameworks for faith-based environmental stewardship.²

Pope Francis' *Laudato Si'* serves as a catalytic text, calling for an "integral ecology" that fuses spiritual, social, and environmental care. His use of biblical language to frame environmental destruction as a moral and theological crisis resonates with much of contemporary eco-theology, setting a tone of pastoral urgency.³ The researcher finds this vision compelling, particularly in its call to reframe ecological care as a core Christian duty. Similarly, Jim Antal's *Climate Church, Climate World* urges faith communities to lead climate action, grounded in theological conviction.⁴ This aligns with the researcher's position: that the pulpit must become a platform for ecological truth-telling and advocacy.

Sallie McFague's "ecological theology" views God as present within creation, inspiring stewardship through interconnection.⁵ She emphasizes interconnectedness and the idea that caring for the earth is akin to caring for the body of God. This perspective encourages a more holistic and responsible approach to ecological issues.⁶ Elizabeth Johnson's eco-feminist theology critiques patriarchal systems that drive both environmental and gender-based exploitation, advocating justice for women and the Earth alike.⁷ The researcher affirms the insistence of both thinkers on interconnectedness but sees Johnson's ethical critique as especially necessary to highlight the intersection of gender, power, and environmental justice.

Thomas Berry and John Cobb, although differing in style, converge in calling for a theological cosmology rooted in Earth's sacredness. Berry, a cultural historian, envisions a new narrative where science and spirituality coalesce while Cobb, through process theology, critiques modern industrial society and presses for ecological ethics grounded in interdependence.⁸ Their shared appeal for a change in worldview resonates strongly with this research, that theology must be reimagined to meet the scale of the crisis.⁹ Catherine Keller introduces a more postmodern and process-oriented voice, advocating for a "negative theology" that embraces uncertainty and the limits of human knowledge.¹⁰

Although her abstract style contrasts with the more practical tone of Antal or Rasmussen, her focus on relational ontology adds depth to ecological discourse.¹¹ The researcher appreciates Keller's contribution but notes the need to translate such insights into actionable ecclesial practices.¹²

Larry Rasmussen's ecological theology emphasizes the moral duty to care for the Earth as a sacred, interconnected community. In *Earth-Honoring Faith*, he integrates biblical narratives, ethical principles, and environmental science to advocate a shift from human-centered to Earth-centered ethics. He calls on faith communities to embrace environmental stewardship rooted in justice, sustainability, and reverence, cultivating a spirituality attuned to the planet's ecological crises.¹³

¹ Solomon Olusola Ademiluka, "An Ecological Interpretation of Leviticus 11-15 in an African (Nigerian) Context," *Old Testament Essays* 22, no. 3 (2009): 525-34.

² Bernhard W. Anderson, *From Creation to New Creation* (Minneapolis: Fortress Press, 1994).

³ Pope Francis, "'Laudato Si': On Care for Our Common Home" [Encyclical], The Vatican, 2015, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

⁴ Jim Antal, *Climate Church, Climate World: How People of Faith Must Work for Change* (Rowman: Littlefield Publishers, 2018).

⁵ Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis: Fortress Press, 1993).

⁶ McFague, *The Body of God: An Ecological Theology*.

⁷ Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*. (New York: Crossroad, 1992).

⁸ Johnson, *She Who Is: The Mystery of God in Feminist Theological Discourse*. ; Thomas Berry, "The Dream of the Earth: Our Way into the Future," *CrossCurrents* 37, no. 2/3 (1987): 200-215.

⁹ John B. Cobb, *Is It Too Late? A Theology of Ecology* (Beverly Hills, CA: Bruce Publishing Company, 1972).

¹⁰ Cobb, *Is It Too Late? A Theology of Ecology*.

¹¹ Catherine Keller, *Cloud of the Impossible: Negative Theology and Planetary Entanglement* (New York: Columbia University Press, 2014).

¹² Keller, *Cloud of the Impossible: Negative Theology and Planetary Entanglement*.

¹³ Larry L. Rasmussen, *Earth-Honoring Faith: Religious Ethics in a New Key* (Oxford: Oxford University Press, 2013).

Rosemary Radford Ruether's ecofeminist theology links gender, ecology, and spirituality, echoing Elizabeth Johnson's critique of patriarchy's role in environmental harm. She advocates for eco-justice grounded in feminist ethics, centering marginalized voices and uniting ecological and social justice.¹⁴

Paul Santmire examines Christianity's historical theology to uncover its mixed influence on ecological thought.¹⁵ He calls for reform rooted in creation and incarnation themes, aligning with Thomas Berry's vision by urging a transformative shift toward ecological awareness.¹⁶

In *The Paradise of God*, Norman Wirzba envisions creation as a garden, urging humans to act as caretakers, not dominators. He calls for renewing religious practice through gratitude, humility, and stewardship—echoing Larry Rasmussen's call for Earth-centered ethics and deeper spiritual engagement with ecological concerns.¹⁷

Jürgen Moltmann views environmental action as a theological duty grounded in eschatological hope and God's promise of renewal.¹⁸ Unlike Berry's natural mysticism, he emphasizes a scriptural vision of reconciled creation—a stance the researcher supports as a hopeful alternative to apocalyptic despair.

Michael Northcott critiques Western consumerism and calls for a Christian ethic of justice and restraint.¹⁹ His focus on systemic injustice aligns with Ruether and Johnson, who trace ecological collapse to patriarchal and colonial power structures—all stressing that environmental theology must address systems, not just ideas.

Clare Palmer and Catherine Keller both integrate theology with science and ecological philosophy, advocating for a holistic approach that unites spiritual and scientific perspectives to deepen ecological awareness.²⁰

Richard Bauckham emphasizes Scripture as a foundation for ecological theology, grounding abstract ideas in biblical exegesis.²¹ His approach complements Santmire's historical analysis and Berry's cosmological vision by rooting ecological ethics in scriptural interpretation. The contributions of scholars on climate change and theology can be grouped into four key areas.

1. **Historical and Scriptural Foundations:** Santmire and Bauckham reinterpret historical and biblical texts to support ecological ethics, aligning with Berry and Cobb's call for a new cosmology and cultural transformation.
2. **Ethical and Moral Imperatives:** Northcott, Rasmussen, and Ruether critique societal structures and highlight justice and sustainability, echoing Cobb and Moltmann's focus on moral responsibility and hope.
3. **Interdisciplinary Approaches:** Palmer and Keller integrate theology with science and philosophy, complementing Berry and Cobb's emphasis on combining spiritual insight with scientific understanding.
4. **Practical and Spiritual Engagement:** Wirzba and Rasmussen promote stewardship and reverence in daily faith, resonating with Berry's eco-spirituality and Bauckham's scriptural grounding.

Together, these scholars offer a comprehensive framework for integrating theology with ecological concerns, calling for a transformative approach to how faith communities engage with the natural world.

¹⁴ Rosemary Radford Ruether, *Gaia and God: An Ecofeminist Theology of Earth Healing* (. HarperOne, 1994., 1994).

¹⁵ H. Paul Santmire, *The Travail of Nature: The Ambiguous Ecological of Christian Theology Promise* (Minneapolis, Minnesota: Fortress Press, 1985).

¹⁶ Santmire, *The Travail of Nature: The Ambiguous Ecological of Christian Theology Promise*.

¹⁷ Norman. Wirzba, *The Paradise of God: Renewing Religion in an Ecological Age* (Oxford : Oxford University Press, 2003).

¹⁸ Jürgen Moltmann, "The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology," 1977.

¹⁹ Michael S. Northcott, *A Moral Climate: The Ethics of Global Warming* (New York: Orbis Books, 2007).

²⁰ Clare Palmer, *Creation, Care and Conservation: Science and Religion in Dialogue* (Edinburgh, Scotland: T&T Clark International, 2006).

²¹ Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Eerdmans Young Readers, 2008).

DISCUSSION

Theological Foundations on Biblical Concepts of Creation, Stewardship and Eschatology

Creation

In Christian theology, creation is central—seen as a purposeful act of a loving God, not a random event. Genesis 1–2 portrays the world as inherently good, reflecting God’s will and character.²² This affirms the natural world’s value and humanity’s responsibility within it.²³ Moltmann stresses creation’s intrinsic goodness and interdependence, calling for ecological harmony as an expression of divine love.²⁴ Wirzba frames creation as a garden, where humans are caretakers within a broader ecological community, guided by gratitude and stewardship.²⁵ Santmire, examining historical theology, urges a reformation that reclaims Christianity’s ecological promise and promotes a more balanced relationship with nature.²⁶

Stewardship

Biblical stewardship, rooted in Genesis 1:28 and the parable of the talents (Matt. 25:14–30), calls humanity to responsibly care for creation—not exploit it.²⁷ Theologically, it means acting as caretakers of the earth, preserving it in ways that honor God and support future generations.²⁸ Rasmussen views stewardship as a spiritual and moral obligation, advocating for Earth-centered ethics grounded in ecological justice.²⁹ Bauckham highlights Scripture’s call to creation care, stressing humanity’s role within the wider ecological community.³⁰ Northcott critiques ethical failures around climate change, urging Christians to embrace stewardship that promotes sustainability and protects the vulnerable.³¹

Eschatology

Eschatology, the biblical study of the end times, explores humanity’s ultimate fate through themes like Christ’s return, final judgment, resurrection, and a renewed creation.³² It offers hope that God will restore the world,³³ encouraging believers to live justly and care for the earth.³⁴ Cobb connects this hope with ecological responsibility, urging the present action for environmental renewal.³⁵ Ruether blends eschatology with ecofeminism, calling for justice that addresses both ecological and gender issues.³⁶ Keller focuses on the uncertainties of global crises, promoting a theology that embraces complexity and drives ethical ecological action.³⁷

Theological Foundations on Traditional Interpretations of Key Biblical Texts Related to the Environment

Genesis

Genesis 1–2 outlines creation and humanity’s role in it. Genesis 1 presents a structured six-day creation, declaring all things “good” and assigning humans, made in God’s image, dominion as responsible

²² James Barr, “Man and Nature—The Ecological Controversy and the Old Testament,” *Bulletin of the John Rylands Library* 55, no. 1 (1972): 9–32.

²³ Steven Bouma-Prediger, *For the Beauty of the Earth: A Christian Vision for Creation Care* (Grand Rapids: Baker Academic, 2010).

²⁴ Moltmann, “The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology.”

²⁵ Wirzba, *The Paradise of God: Renewing Religion in an Ecological Age*.

²⁶ Santmire, *The Travail of Nature: The Ambiguous Ecological of Christian Theology Promise*. 1985

²⁷ Veronica Brady, “Preface.” *Reading From the Perspective of Earth Habe*, ed. Norman C. (Sheffield: Sheffield Academic Press, 2000); Ernst M Conradie, “Towards an Ecological Biblical Hermeneutics: A Review Essay on the Earth Bible Project,” *Scriptura: Journal for Contextual Hermeneutics in Southern Africa* 85, no. 1 (2004): 123–35.

²⁸ Conradie, “Towards an Ecological Biblical Hermeneutics: A Review Essay on the Earth Bible Project.” 123-135

²⁹ Rasmussen, *Earth-Honoring Faith: Religious Ethics in a New Key*.

³⁰ Richard Bauckham, *Bible and Ecology: Rediscovering the Community of Creation* (Texas: Baylor University Press, 2010).

³¹ Northcott, *A Moral Clim. Ethics Glob. Warm*.

³² Constance Cumbey, *The Hidden Dangers of the Rainbow: The New Age Movement and Our Coming Age of Barbarism* (Lafayette: Huntington House, 1983).

³³ Eckberg, Douglas L and Blocker, Jean. “Christianity, Environmentalism, and the Theoretical Problem of Fundamentalism.” *JSSR* 35 (1996), 343-355

³⁴ Douglas Lee Eckberg and T Jean Blocker, “Christianity, Environmentalism, and the Theoretical Problem of Fundamentalism,” *Journal for the Scientific Study of Religion*, 1996, 343–55; Robert B. Fowler, *The Greening of Protestant Thought* (London: North Carolina University Press, 1995).

³⁵ Cobb, *Is It Too Late? A Theology of Ecology*.

³⁶ Ruether, *Gaia and God: An Ecofeminist Theology of Earth Healing*.

³⁷ Keller, *Cloud of the Impossible: Negative Theology and Planetary Entanglement*.

stewards.³⁸ Traditionally, this dominion has been interpreted as a form of stewardship, implying responsible management and care rather than exploitation. Genesis 2 offers a more personal account, placing Adam in Eden “to work and take care of” the land. This highlights humanity’s role as caretakers.³⁹ Ellen Davis stresses the agrarian focus of these texts, interpreting them as a call for ecological responsibility and care for the earth.⁴⁰

Psalms

Walter Brueggemann, a leading Old Testament scholar, explores the ecological themes of the Psalms in *Theology of the Old Testament*.⁴¹ He highlights Psalms 8, 19, and 104 as celebrating God's creation and sovereignty, urging reverence for the natural world. Psalm 8 reflects on humanity’s role as caretakers of creation.⁴² Psalm 19 sees nature as proclaiming God's glory. Psalm 104 emphasizes God's care for all life and the interconnectedness of creation.⁴³ Psalm 104 provides a detailed account of God's provision and care for all creatures, highlighting the interconnectedness of all life and the sustaining power of God.⁴⁴ Together, these texts present creation as a reflection of God's wisdom, calling for respect and stewardship.⁴⁵

Romans

Romans 8:18–25 offers an eschatological vision in which creation, now in “bondage to decay,” longs for liberation alongside humanity.⁴⁶ Paul presents nature’s suffering as part of a shared hope for redemption.⁴⁷ This view supports the idea that all creation will be restored, urging present ecological care in line with God’s plan.⁴⁸ H. Paul Santmire, in *The Travail of Nature*, sees Romans 8 as affirming creation’s future renewal and calls for practices that reflect this promise.⁴⁹ Together, Genesis 1–2, the Psalms, and Romans 8 form a theological basis for environmental stewardship rooted in creation, responsibility, and ultimate restoration.

Climate Change and Ethical Implications: Christian Ethics of Stewardship and Care for Creation

Climate change poses a major global threat, seen in rising temperatures, sea levels, and extreme weather. These shifts impact ecosystems, societies, and economies. As science stresses urgent action, faith-based ethics—especially Christian—play a key role.⁵⁰

Christian Ethics of Stewardship

Rooted in Genesis 1–2, Christian stewardship calls humans to care for creation, not exploit it. Dominion is seen as responsible management, promoting sustainability and respect for the earth.⁵¹

1. Biblical Foundations

- Genesis 1:26-28: Humanity is given dominion, implying caretaking, not control.
- Genesis 2:15: Humans are to "till and keep" the garden—an ethic of care.
- Psalms: These celebrate creation as God’s work, affirming our duty to protect it.

³⁸ James Limburg, “The Responsibility of Royalty: Genesis 1–11 and the Care of the Earth,” *Word and World* 11, no. 2 (1991): 124–30.

³⁹ Norman C. Habel, *The Birth, the Curse and the Greening of Earth: An Ecological Reading of Genesis 1-11* (Sheffield: Sheffield Phoenix Press, 2011).

⁴⁰ Ellen F. Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible* (Cambridge : Cambridge University Press, 2009).

⁴¹ Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Fortress Press, 1997).

⁴² Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*.

⁴³ Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*.

⁴⁴ Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*.

⁴⁵ Gerhard Von Rad, “The Theological Problem of the Old Testament Doctrine of Creation,” in *The Problem of The Hexateuch and Other Essays* (London: SCM Press, 1984), 131–43.

⁴⁶ N. T. Wright, *New Heavens, New Earth: The Biblical Picture of Christian Hope* (Cambridge: Grove, 1992).

⁴⁷ Nicola Hoggard Creegan, “Theological Foundations of the Ecological Crisis,” *Stimulus: The New Zealand Journal of Christian Thought & Practice* 12, no. 4 (2004).

⁴⁸ Jürgen Moltmann, *God in Creation: An Ecological Doctrine in Creation* (Minneapolis, Minnesota: Fortress Press, 1993).

⁴⁹ H. Paul. Santmire, *The Travail of Nature: The Ambiguous Ecological of Christian Theology Promise* (Minneapolis, Minnesota: Fortress Press, 1985).

⁵⁰ Norman C. Habel, “Introducing the Earth Bible ,” in *Reading From the Perspective of Earth*, ed. Norman C. Habel (Sheffield: Sheffield Academic Press, 2000), 25–37.

⁵¹ Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*.

2. Ethical Implications:

- **Protection:** Preventing environmental harm like pollution and extinction.
- **Sustainability:** Using resources wisely for future generations.
- **Justice:** Addressing how ecological harm affects the poor most severely.

Care for Creation

Care for Creation is humanity's responsibility to protect the environment as stewards of God's creation. Biblically, humans are given dominion over the earth in Genesis 1-2, not to exploit, but to govern responsibly. Psalm 24:1 reminds us that the earth belongs to God, and we are His caretakers.⁵² Ethically, care for creation is linked to justice, as environmental harm disproportionately affects the poor. Practical actions include adopting sustainable practices and combating climate change.⁵³ Religiously, it is an act of spiritual obedience, with faith-based groups engaging in eco-theology and community initiatives.⁵⁴

The challenges of global warming, deforestation, and pollution require collaboration for sustainability.⁵⁵ The care of creation emphasizes humanity's interconnectedness with nature and the moral duty to preserve it.⁵⁶

Theological Perspectives

- Creation as God's Handiwork: Genesis 1-2 shows creation as intentionally made by God, reflecting His glory. Harming it dishonors God's work.⁵⁷
- Human Stewardship (Imago Dei): Humans, created in God's image (Genesis 1:26-27), are stewards, not owners, of the earth.⁵⁸
- The Earth Belongs to God: Psalm 24:1 reminds us that the earth is God's, requiring responsible care.⁵⁹
- Covenant Theology: God's covenants (e.g., Genesis 9) include all creation, making its care part of honoring God's promises.⁶⁰
- Sabbath and Jubilee Principles: Leviticus 25 teaches rest for the land and renewal, promoting ecological balance.⁶¹
- Christ and Creation: Colossians 1:16-17 affirms Christ's role in creation and its redemption⁶²
- Eschatological Hope: Romans 8:19-21 and Revelation 21:1 promise the renewal of creation, inspiring care for the earth.⁶³
- Eco-Theology: This modern theology links environmental concerns with Christian duty, emphasizing moral responsibility.⁶⁴

Addressing Climate Change

Climate change is one of the most critical issues of the 21st century, affecting the environment, economies, health, and politics worldwide. Addressing it requires global cooperation across all sectors.⁶⁵

⁵² **The Holy Bible, New International Version.** (2011). **Genesis 1:26-28; Genesis 2:15; Psalm 24:1; Leviticus 25.**

⁵³ D. T. Hessel and R. Ruether, *Christianity and Ecology: Seeking the Well-Being of Earth and Humans* (Cambridge, Massachusetts: Harvard University Press, 2000).

⁵⁴ R. Bauckham, *Bible and Ecology: Rediscovering the Community of Creation* (Baylor University Press, 2010).

⁵⁵ Pope Francis. **Laudato Si': On Care for Our Common Home.** Vatican City: Libreria Editrice Vaticana. 2015

⁵⁶ Ronald J. Sider, "Biblical Foundation for Creation Care," in *The Care of Creation: Focusing Concern and Action*, ed. R. J. Berry (Leicester: Inter-Varsity Press, 2000), 43–49.

⁵⁷ Pope Francis, *Laudato Si: On Care for Our Common Home* (Our Sunday Visitor, 2015).

⁵⁸ Hessel and Ruether, *Christianity and Ecology: Seeking the Well-Being of Earth and Humans.*

⁵⁹ DeWitt, C. B. **Earthwise: A Guide to Hopeful Creation Care.** Faith Alive Christian Resources, (2008.)

⁶⁰ Hessel and Ruether, *Christianity and Ecology: Seeking the Well-Being of Earth and Humans.*

⁶¹ H. Paul Santmire, *Nature Reborn: The Ecological and Cosmic Promise of Christian Theology* (Fortress Press, 2000).

⁶² James A Loader, "Image and Order: Old Testament Perspectives on the Ecological Crisis," *Are We Killing God's Earth*, 1987, 6–28.

⁶³ Anne Primavesi, *From Apocalypse to Genesis: Ecology, Feminism and Christianity* (Minneapolis: Fortress Press, 1991).

⁶⁴ Bauckham, *Bible and Ecology: Rediscovering the Community of Creation*, 2010.

⁶⁵ Odil H. Steck, *World and Environment* (Nashville: Abingdon, 1980).

Understanding the Causes

The main cause is the rise in greenhouse gases (GHGs) like CO₂, CH₄, and N₂O, largely due to human activities such as burning fossil fuels, deforestation, and industry.⁶⁶ Scholars like Oreskes and Conway have shown how misinformation has delayed action, despite strong evidence of human responsibility.⁶⁷

- **The Growing Impact**

Climate change leads to rising temperatures, melting ice, sea-level rise, and extreme weather, disproportionately affecting vulnerable populations. Economists like William Nordhaus warn of major economic losses while James Hansen cautions that inaction could cause irreversible damage to Earth's systems.⁶⁸

- **Mitigation and Adaptation: The Two-Pronged Strategy**

Mitigation involves reducing greenhouse gas emissions to curb the rate of climate change. Scholars like Michael Mann advocate for an immediate transition to renewable energy sources such as solar, wind, and geothermal energy.⁶⁹ Research by Stern in *The Stern Review on the Economics of Climate Change* argues that the economic costs of inaction far outweigh the costs of mitigation.⁷⁰

Key mitigation strategies include:

- **Renewable Energy Transition:** Supported by research from Mark Z. Jacobson et al., who present feasible pathways for transitioning to 100 percent renewable energy.⁷¹
- **Energy Efficiency Measures:** Studies by Amory Lovins emphasize the importance of improving energy efficiency across industries.⁷²
- **Carbon Pricing Mechanisms:** Nordhaus and Joseph Stiglitz et al. stress the significance of implementing carbon taxes or cap-and-trade systems to internalize the external costs of emissions.⁷³

Adaptation Measures

Adaptation strategies help communities adjust to the impacts of climate change. Scholars like Neil Adger highlight the role of social resilience and adaptive capacity in responding to climate threats. Adaptation measures include:⁷⁴

- **Strengthening infrastructure** to withstand extreme weather.
- **Developing drought-resistant crops**, as studied by Cynthia Rosenzweig et al. in the context of global food security.⁷⁵
- **Improving water management and disaster preparedness**, especially in developing nations.

⁶⁶ Intergovernmental Panel on Climate Change (IPCC), *Climate Change 2021: The Physical Science Basis* (Cambridge: Cambridge University Press, 2021).

⁶⁷ N. Oreskes and E. M. Conway, *Merchants of Doubt: How a Handful of Scientists Obscured the Truth on Issues from Tobacco Smoke to Global Warming* (Bloomsbury Publishing, 2010).

⁶⁸ W. D. Nordhaus, *The Climate Casino: Risk, Uncertainty, and Economics for a Warming World* (Yale University Press, 2018); J. Hansen, *Storms of My Grandchildren: The Truth about the Coming Climate Catastrophe and Our Last Chance to Save Humanity* (Bloomsbury, USA, 2009).

⁶⁹ Michael E. Mann, *The Hockey Stick and the Climate Wars: Dispatches from the Front Lines* (New York: Columbia University Press, 2012).

⁷⁰ Nicholas Stern, *The Stern Review on the Economics of Climate Change* (London: HM Treasury, 2006).

⁷¹ Mark Z Jacobson et al., "Low-Cost Solution to the Grid Reliability Problem with 100% Penetration of Intermittent Wind, Water, and Solar for All Purposes," *Proceedings of the National Academy of Sciences* 112, no. 49 (2015): 15060–65.

⁷² Amory B. Lovins, *Reinventing Fire: Bold Business Solutions for the New Energy Era* (White River Junction, VT: Chelsea Green Publishing, 2018).

⁷³ William D. Nordhaus, *The Climate Casino: Risk, Uncertainty, and Economics for a Warming World* (New Haven: Yale University Press, 2018); Joseph E. Stiglitz and Andrew Charlton, *Fair Trade for All: How Trade Can Promote Development* (Oxford: Oxford University Press, 2005).

⁷⁴ W. Neil Adger, "Vulnerability," *Global Environmental Change* 16, no. 3 (2006): 268–81.

⁷⁵ Cynthia Rosenzweig et al., "Assessing Agricultural Risks of Climate Change in the 21st Century in a Global Gridded Crop Model Intercomparison," *Proceedings of the National Academy of Sciences* 111, no. 9 (2014): 3268–73.

Stakeholder Involvement

- **Governments:** Political will is essential. The Paris Agreement (2015), informed by years of IPCC research and championed by scholars like Christiana Figueres, sets ambitious targets to limit global temperature rise.⁷⁶
- **Businesses:** Scholars such as Andrew Hoffman argue that corporate sustainability and responsible business practices are integral to addressing climate change. Many businesses are now aligning their strategies with Environmental, Social, and Governance (ESG) principles.⁷⁷
- **Communities and Individuals:** Education and advocacy are crucial. According to Thomas Dietz et al., individual behavioral changes, when aggregated, can have a significant impact on reducing emissions.⁷⁸
- **Civil Society and NGOs:** Environmental ethicists like Bill McKibben stress the importance of grassroots movements and the moral obligation to protect the planet.⁷⁹
- **International Cooperation:** Climate change is a global issue that requires multilateral cooperation. Scholars such as Peter Newell and Matthew Paterson argue for the need to reform global governance structures to more effectively address climate change.⁸⁰
- **The UN Framework Convention on Climate Change (UNFCCC) and mechanisms such as the Green Climate Fund (GCF) provide platforms for financial and technical support to developing nations, as emphasized in the works of Saleemul Huq and others.**
- **The Role of Innovation and Education:** Education is key to fostering climate literacy. Paulo Freire's concept of critical consciousness can be applied to empower individuals to understand and act upon environmental issues. Meanwhile, innovation in sustainable technologies is supported by scholars like Johan Rockström, who highlights the importance of remaining within planetary boundaries.⁸¹

The Role of the Church in Advocating Environmental Justice

Today's environmental crisis—climate change, pollution, and resource depletion—affects both nature and human societies, especially the poor. The Church, with its moral and spiritual influence, has a vital role in promoting environmental justice rooted in theology and ethical responsibility.

- **Theological Foundations for Environmental Advocacy**

Creation Theology: Genesis presents creation as "very good" (Gen. 1:31) and calls humanity to "till and keep" the earth (Gen. 2:15). Jürgen Moltmann views creation as God's "body," requiring care and respect.⁸²

Imago Dei and Human Responsibility: Imago Dei—Being made in God's image means caring for both people and the environment. Leonardo Boff's "integral ecology" links ecological care with social justice.⁸³

Justice and Righteousness: The call to justice (Micah 6:8) applies to environmental harm, which often affects the vulnerable. Pope Francis' *Laudato Si'* urges care for our "common home" and critiques consumerism.⁸⁴

⁷⁶ Intergovernmental Panel on Climate Change (IPCC), *Climate Change 2021: The Physical Science Basis*.

⁷⁷ Andrew J. Hoffman, *How Culture Shapes the Climate Change Debate* (Stanford: Stanford University Press, 2015).

⁷⁸ Thomas Dietz et al., "Household Actions Can Provide a Behavioral Wedge to Rapidly Reduce US Carbon Emissions," *Proceedings of the National Academy of Sciences* 106, no. 44 (2009): 18452–56.

⁷⁹ McKibben, Bill. **Eaarth: Making a Life on a Tough New Planet**. (New York: Henry Holt and Company, 2010)

⁸⁰ Peter Newell and Matthew Paterson, *Climate Capitalism: Global Warming and the Transformation of the Global Economy* (Cambridge: Cambridge University Press, 2010).

⁸¹ Johan Rockström et al., "Planetary Boundaries: Exploring the Safe Operating Space for Humanity," *Ecology and Society* 14, no. 2 (2009).

⁸² Moltmann, *God in Creation: An Ecological Doctrine in Creation*.

⁸³ Leonardo Boff, *Cry of the Earth, Cry of the Poor* (New York: Orbis Books, 1997).

⁸⁴ Peter John McGregor, "Leitourgia: The Missing Link in *Evangelii Gaudium*," *Irish Theological Quarterly* 84, no. 1 (February 5, 2019): 57–76, <https://doi.org/10.1177/0021140018815855>.

- **The Church's Role: The Church as Advocate and Educator**

Teaching and Preaching: The Church should raise ecological awareness through sermons, education, and liturgy. Sallie McFague urges a renewed theology of creation.⁸⁵

Public Advocacy and Policy Engagement: Churches can influence policy and raise awareness. Groups like the World Council of Churches and events like the *Season of Creation* highlight the Church's public witness.

- **Practical Actions**

Sustainable Church Practices: Churches can reduce energy use, recycle, and green their spaces. Initiatives like Green Faith support this.

Community Outreach and Environmental Programs: Churches lead clean-up campaigns, tree planting, and eco-education. In the Global South, many churches are active in grassroots environmental work (Nogueira-Godsey).⁸⁶

- **The Prophetic and Ethical Voice of the Church**

Historically, the Church has spoken out against injustice. Today, it must challenge systems that harm the environment. Walter Brueggemann's "prophetic imagination" calls the Church to envision and promote just, sustainable living.⁸⁷

Christian Responses to Climate Change: Case Studies

Climate change is not only an environmental problem but also a moral, theological, and pastoral concern. Many Christian denominations now integrate climate action into their teachings and practices. Scholars like Horrell and Northcott argue that Christian traditions offer strong foundations for ecological responsibility.⁸⁸ This article examines how major Christian denominations incorporate climate change into their theological frameworks, ethical teachings, and concrete practices, drawing upon both official statements and scholarly reflections.

- i. **The Roman Catholic Church: *Laudato Si'* and Ecological Conversion**

Pope Francis' *Laudato Si'* presents an ecological ethic that links care for creation with social justice.⁸⁹ He critiques consumerism and economic systems that harm the poor and the planet.⁹⁰ The Vatican aims for carbon neutrality by 2050, with global Catholic initiatives supporting renewable energy, education, and advocacy.⁹¹

- ii. **The Anglican Communion: Stewardship and Eco-Church Initiatives**

The Anglican Church emphasizes creation care as part of Christian stewardship.⁹² The Lambeth Conferences and scholars like James Jones call for a shift from dominion to responsibility.⁹³ Programs like Eco-Church encourage churches to cut emissions, protect biodiversity, and educate members.⁹⁴ The Communion's leadership in the **Green Pilgrimage Network** reflects a practical commitment to aligning pilgrimage and worship practices with environmental sustainability.

⁸⁵ Sallie McFague, *A New Climate for Theology: God, the World, and Global Warming* (Minnesota: Fortress Press, 2008).

⁸⁶ Elaine Nogueira-Godsey, "African Eco-Theologies and Environmental Justice," *Journal of Theology for Southern Africa*, 2016.

⁸⁷ Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*.

⁸⁸ D. G. Horrell, C. Hunt, and C. Southgate, *Greening the Church: Theological and Ethical Responses to Climate Change* (London: SCM Press, 2019).

⁸⁹ Pope Francis, "'Laudato Si': On Care for Our Common Home" [Encyclical].

⁹⁰ Horrell, Hunt, and Southgate, *Greening the Church: Theological and Ethical Responses to Climate Change*.

⁹¹ D. G. Groody, *Globalization, Spirituality, and Justice: Navigating the Path to Peace* (Orbis Books, 2017).

⁹² R. Holmes, "Anglicanism and Ecological Ethics," in *A Moral Climate: The Ethics of Global Warming*, ed. M. Northcott (New York: Orbis Books, 2012).

⁹³ James Jones, *Jesus and the Earth* (SPCK, 2010).

⁹⁴ R. Nixon, *Slow Violence and the Environmentalism of the Poor* (Cambridge, Massachusetts: Harvard University Press, 2019).

iii. The World Council of Churches: Climate Justice and Ecumenical Collaboration

Scholars such as Deane-Drummond highlight the WCC's role in promoting an ecological theology rooted in the interconnectedness of all life.⁹⁵ The Pilgrimage of Justice and Peace, one of its flagship programs, integrates environmental concerns with broader social justice campaigns. Through its resources, the WCC equips member churches with liturgical materials, policy guides, and educational tools to foster climate action at the grassroots level.

iv. The Evangelical Community: The Evangelical Climate Initiative

Evangelical engagement has grown since the *Evangelical Climate Initiative*, which frames climate care as a moral and pro-life issue.⁹⁶ Leaders like Richard Cizik and Katharine Hayhoe promote a biblical basis for environmental action. Evangelicals now support conservation, renewable energy, and eco-discipleship.⁹⁷

v. The Lutheran World Federation: Climate Justice and Grassroots Action

The LWF's *Climate Justice Statement* connects Lutheran theology with ecological responsibility. It backs grassroots efforts like reforestation and sustainable farming, especially in the Global South. Scholar Ernst Conradie sees this as part of a broader eco-theology.⁹⁸

vi. The Methodist Church: Social Principles and Creation Justice

The United Methodist Church (UMC). The UMC's *Social Principles* frame climate care as a moral duty.⁹⁹ Through the *Creation Justice Movement*, churches take part in energy audits, waste reduction, and advocacy. Jay McDaniel highlights the Methodist link between holiness and ecological action.¹⁰⁰

vii. The Orthodox Church: The Green Patriarch and Environmental Sin

The Ecumenical Patriarch Bartholomew I sees environmental harm as sin.¹⁰¹ He calls for repentance and spiritual renewal. The Orthodox tradition, with its reverence for creation, hosts symposia uniting faith, science, and policy to tackle environmental issues.¹⁰²

Ethical Responses to Climate Change Informed by Biblical Principles

Climate change is a major ethical issue of our time. For Christians, the Bible offers key principles—stewardship, justice, love, and reverence for creation—that guide faithful responses to the crisis.

- **Stewardship and the Care of Creation:** Genesis teaches that humans are caretakers of the earth (Gen. 1:26–28; 2:15), called to serve and protect it, not exploit it. Stewardship means using resources responsibly, recognizing that the earth belongs to God (Ps. 24:1). Actions that harm the environment violate this trust.¹⁰³
- **Justice and the Poor:** The Bible emphasizes justice for the poor (Isa. 1:17; Amos 5:24).¹⁰⁴ Climate change hits the poorest hardest, though they contribute least to the problem. Jesus' call to care for "the least of these" (Matt. 25:40) compels Christians to advocate for climate justice and protect those most at risk.¹⁰⁵

⁹⁵ C. Deane-Drummond, *Eco-Theology* (Darton: Longman & Todd, 2008).

⁹⁶ K. Hayhoe and A. Farley, *A Climate for Change: Global Warming Facts for Faith-Based Decisions* (Brentwood, TN: FaithWords Publishing, 2009).

⁹⁷ Horrell, Hunt, and Southgate, *Greening the Church: Theological and Ethical Responses to Climate Change*.

⁹⁸ E. M. Conradie, *The Earth in God's Economy: Creation, Salvation and Consummation in Ecological Perspective* (LIT Verlag, 2012).

⁹⁹ H. A. Snyder, *Salvation Means Creation Healed: The Ecology of Sin and Grace* (Cascade Books, 2010).

¹⁰⁰ J. McDaniel, *Living from the Center: Spirituality in an Age of Consumerism* (Chalice Press, 2008).

¹⁰¹ J. Chryssavgis, *On Earth as in Heaven: Ecological Vision and Initiatives of Ecumenical Patriarch Bartholomew* (New York: Fordham University Press, 2012).

¹⁰² J. Hart, *Sacramental Commons: Christian Ecological Ethics* (Lanham, Maryland: Rowman & Littlefield, 2006).

¹⁰³ C. J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids: Zondervan, 2010).

¹⁰⁴ Intergovernmental Panel on Climate Change (IPCC), *Climate Change 2021: The Physical Science Basis*.

¹⁰⁵ Holmes, "Anglicanism and Ecological Ethics."

- **Love for Neighbor and Future Generations:** Loving one's neighbor (Mark 12:31) includes caring for future generations. Proverbs 13:22 urges us to leave a lasting good legacy. Sustainable practices like clean energy and reduced emissions show love for both present and future communities.
- **Sabbath Principles and Consumption:** Sabbath laws (Ex. 20:8–11; Lev. 25) promote rest for people and the land. They challenge overconsumption and endless growth—key drivers of climate change. As Ellen Davis notes, Sabbath principles encourage moderation and respect for creation's limits.¹⁰⁶
- **Reverence for Creation and Worship:** Creation reveals God's glory (Ps. 19:1; Rom. 1:20). Damaging the environment dishonors God's handiwork. An ethical Christian response involves reverence for nature as a part of worship and resistance to actions that harm the earth.

The Impact of Climate Change on Biblical Interpretation

As climate change intensifies, theologians and biblical scholars are reexamining Scripture to better understand humanity's role in creation. This study explores how ecological concerns have shaped biblical interpretation in three key areas: creation narratives, environmental sin, and eschatology.

A. Reinterpreting Creation Narratives in the Context of Ecological Crisis

- **Creation as Stewardship and Interconnectedness:** Genesis 1:28's "dominion" has often justified exploitation, but scholars like Ellen Davis argue it means stewardship, not domination.¹⁰⁷ Walter Brueggemann emphasizes the link between *adam* (human) and *adamah* (soil), highlighting humanity's deep connection to the earth. These views call for care and responsibility in how we relate to creation.¹⁰⁸
- **Creation as God's Temple :** Richard Bauckham and others view creation as God's sanctuary (Ps. 104; Isa. 66:1–2). Environmental destruction, then, is sacrilegious—violating the sacred space where God dwells.¹⁰⁹

B. Environmental Sin and Theological Response

- **Environmental Sin and Structural Injustice:** Pope Francis' *Laudato Si'* identifies greed and consumerism as sins harming the planet. Larry Rasmussen adds that economic systems often perpetuate ecological injustice. Biblical prophets like Amos offer ethical models for confronting such injustice.¹¹⁰
- **Covenant Theology and Creation:** The Noahic covenant (Gen. 9:8–17) includes all living things. Douglas Moo stresses that environmental harm breaks this covenant and calls for renewed ecological faithfulness.¹¹¹
- **Lament and Repentance:** Theological responses include lamenting environmental loss. Clare Amos urges churches to confess their role in the crisis and embrace repentance and transformation.¹¹² This shift broadens traditional understandings of sin and repentance to include environmental responsibility.

C. Eschatology and Ecological Hope

- **Judgment and Accountability:** Texts like Revelation 11:18 highlight divine judgment on those who destroy the earth. Climate change is increasingly seen as both a moral and eschatological

¹⁰⁶ Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*.

¹⁰⁷ Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible*.

¹⁰⁸ Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy*.

¹⁰⁹ Bauckham, *Bible and Ecology: Rediscovering the Community of Creation*, 2010.

¹¹⁰ Rasmussen, *Earth-Honoring Faith: Religious Ethics in a New Key*.

¹¹¹ Douglas J. Moo, *Creation Care: A Biblical Theology of the Natural World* (Grand Rapids: Zondervan, 2019).

¹¹² Clare Amos, "Ecological Lament: Learning to Cry Out in a Time of Crisis," *Anglican Theological Review*, 2020.

issue.¹¹³ Environmental degradation is viewed not only as a moral failure but also as an eschatological concern in which humanity faces consequences for its exploitation of the earth.

- **Hope, Renewal, and Participation in God's Work:** Despite the crisis, eschatology offers hope. N. T. Wright points to passages like Romans 8:19–22 and Revelation 21:1, envisioning the renewal of all creation.¹¹⁴ Scholars like Bouma-Prediger reject fatalism and encourage active participation in God's work to restore the earth.¹¹⁵

Indigenous Perspectives: Creation, Stewardship, and Theological Dialogue

Indigenous spiritualities offer deep ecological wisdom rooted in relationality and reverence for creation. This article explores Indigenous views of creation and stewardship, engages them in dialogue with Christian environmental ethics, and suggests ways both traditions can collaborate to address today's ecological crisis.

A. Indigenous Spiritualities: Understanding of Creation and Stewardship

Indigenous worldviews are deeply relational, seeing land, animals, and people as interconnected. Vine Deloria Jr. describes land as sacred and kin or ancestor, not property.¹¹⁶ Leanne Simpson highlights stewardship as reciprocal care, not control. Sustainable practices reflect this ethic of balance and harmony.¹¹⁷ Indigenous cosmologies also reject Western dualism, integrating the spiritual and material. Gregory Cajete emphasizes holistic knowledge systems that unite ecology with culture, spirituality, and community.¹¹⁸

B. Christian-Indigenous Theological Dialogue

- **Areas of Convergence**
 - i. **Sacredness and Respect for Creation:** According to Douglas John Hall (1986), both traditions honor creation.¹¹⁹ Genesis 2:15 affirms human stewardship, while *Laudato Si'* calls creation "our common home."¹²⁰
 - ii. **Interconnectedness of Life:** Sallie McFague's metaphor of the world as God's body echoes Indigenous views of interdependence and the intrinsic value of all life.¹²¹
 - iii. **Communal Responsibility:** Indigenous ethics emphasize communal decision-making. Acts 2:44–47 shows early Christians living in shared responsibility, providing a model for ecological justice.
- **Points of Tension**
 - i. **Anthropocentrism vs. Biocentrism:** Christianity has often prioritized humans over nature (Gen. 1:28), while Indigenous ethics value all life equally. Lynn White Jr. critiques Christianity's role in ecological harm.¹²²
 - ii. **Dualism vs. Holism:** Christian separations between sacred/secular contrast with Indigenous views where the spiritual infuses daily life. Robin Kimmerer illustrates this in *Braiding Sweetgrass*.¹²³

¹¹³ Barbara R Rossing, *The Rapture Exposed: The Message of Hope in the Book of Revelation* (Basic Books, 2005).

¹¹⁴ N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (HarperOne, 2008).

¹¹⁵ Bouma-Prediger, *For the Beauty of the Earth: A Christian Vision for Creation Care*.

¹¹⁶ Vine Deloria Jr., *God Is Red: A Native View of Religion* (Fulcrum Publishing, 2003).

¹¹⁷ Leanne Betasamosake Simpson, *As We Have Always Done: Indigenous Freedom through Radical Resistance* (Minnesota: University of Minnesota Press, 2017).

¹¹⁸ Gregory Cajete, *Native Science: Natural Laws of Interdependence* (Clear Light Publishers, 2000).

¹¹⁹ Douglas John Hall, *The Steward: A Biblical Symbol Come of Age* (Wipf and Stock Publishers, 1986).

¹²⁰ Pope Francis, "'Laudato Si': On Care for Our Common Home" [Encyclical].

¹²¹ McFague, *A New Climate for Theology: God, the World, and Global Warming*.

¹²² Lynn White Jr, "The Historical Roots of Our Ecologic Crisis," *Science* 155, no. 3767 (1967): 1203–7.

¹²³ Robin Wall Kimmerer, *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge and the Teachings of Plants* (Milkweed editions, 2013).

- iii. Historical Injustices: Missionary efforts often suppressed Indigenous beliefs and knowledge. Willie Jennings shows how colonialism shaped Christian theology and damaged both culture and land.¹²⁴

C. Towards Mutual Enrichment

Decolonizing Christian Theology: Christianity must confront its colonial past. Enns and Myers call for recognizing historical wrongs and supporting Indigenous land and wisdom.¹²⁵

Relational Ethics: Indigenous teachings on kinship with nature can enrich Christian practice. Randy Woodley urges Christians to learn about the ethics based on indigenous harmony.¹²⁶

Collaborative Environmental Action: Partnerships in conservation, worship, and advocacy reflect shared commitment. Laurel Dykstra highlights how indigenous knowledge of the land can strengthen Christian ecological engagement.¹²⁷

D. Practical Responses

Policy Advocacy: Support laws that cut emissions, protect ecosystems, and promote renewables. Join global efforts for climate justice.¹²⁸

Community Engagement: Encourage sustainable living—reduce waste, conserve water, and support local projects like reforestation, clean-ups, and community gardens

Discussion Summary

This study has demonstrated that climate change is not only an environmental and socio-political issue but also a profound theological and hermeneutical challenge. As the global ecological crisis intensifies, it invites a critical re-evaluation of how Christians interpret the Bible and formulate theological doctrines. The analysis of key biblical texts, such as Genesis 1-2, Psalm 104, Romans 8:19-23, and Revelation 21-22, through an ecological hermeneutic reveals a consistent biblical witness that affirms the intrinsic value of creation, underscores human responsibility as stewards rather than exploiters and anticipates the redemption of all creation.

Theologically, the study underscores that doctrines of creation, sin, redemption, and eschatology must be revisited in light of the environmental crisis. Climate change exposes the limitations of anthropocentric readings of Scripture and calls for a shift towards an ecocentric and holistic theology that integrates the well-being of the Earth with God's salvific purposes. Engaging the works of scholars such as Jürgen Moltmann, Sallie McFague, Richard Bauckham, and Pope Francis has highlighted the importance of eco-theology in contemporary Christian thought.

RECOMMENDATIONS

Drawing from the insights presented in this study and supported by the works of leading scholars in ecological theology, the following recommendations are offered for theological institutions, church leaders, and Christian communities seeking to respond faithfully to climate change:

Integrate Ecological Hermeneutics in Theological Education

Building on the work of Norman Habel and the Earth Bible Project, seminaries and universities should incorporate ecological hermeneutics as a core component of biblical studies curricula. This includes offering dedicated courses on “Creation and Scripture” or “Ecotheology and the Bible,” as well as encouraging students to engage in exegetical projects that interpret texts through an ecological lens.

¹²⁴ Willie James Jennings, *The Christian Imagination: Theology and the Origins of Race* (Yale University Press, 2010).

¹²⁵ Elaine Enns and Ched Myers, *Healing Haunted Histories: A Settler Discipleship of Decolonization* (Wipf and Stock Publishers, 2021).

¹²⁶ Randy Woodley, *Shalom and the Community of Creation: An Indigenous Vision* (Wm. B. Eerdmans Publishing, 2012).

¹²⁷ Laurel Dykstra, *Roots and Branches: Relational Discipleship in a Forgotten Wilderness* (Church Publishing, 2011).

¹²⁸ William Schabas, *Genocide in International Law: The Crime of Crimes* (New York: Cambridge University Press, 2009).

Develop Eco-Theological Literacy in Congregations

Inspired by the pedagogical models of Sallie McFague and Leonardo Boff, churches should create accessible learning resources—such as small group studies, workshops, or sermon series—that explore theological themes like stewardship, incarnation, and eschatology in light of environmental ethics. This may include partnerships with environmental educators or faith-based sustainability organizations.

Reform Worship and Liturgy with Ecological Themes

In line with the insights of liturgical scholars like Ruth Duck and the *Season of Creation* initiative, church communities should adapt liturgical calendars and worship materials to reflect creation care. Practical steps include celebrating Creation Sunday, integrating ecological prayers into weekly services, and using environmentally conscious liturgical symbols and art.

Foster Interdisciplinary Collaboration

Echoing the interdisciplinary vision promoted by theologians such as Larry Rasmussen and Michael Northcott, theological institutions and church-based organizations should form alliances with environmental scientists, activists, and policy advocates. This can be implemented through joint public lectures, roundtables, or climate justice advocacy campaigns that merge theological insights with empirical research.

Mobilize Faith-Based Climate Advocacy

Following the prophetic stance modeled by Pope Francis in *Laudato Si'*, religious leaders should be equipped to speak into public discourse on environmental justice. Denominational bodies and ecumenical councils can issue climate action statements, participate in policy lobbying, and support divestment from environmentally harmful industries. Clergy training should also include modules on public theology and advocacy strategy.

Reexamine and Reform Doctrinal Assumptions

Scholars like Ellen Davis and Richard Bauckham have urged a reevaluation of the doctrine of dominion, proposing a biblical vision of kinship with creation. Faith leaders and theologians should engage in doctrinal review processes that prioritize ecological justice, perhaps through denominational study commissions or doctrinal forums. This could lead to the development of new catechetical resources that reflect a more theocentric and biocentric theology.

CONCLUSION

This study has examined the nuanced and evolving relationship between climate change and biblical interpretation, revealing how ecological realities are reshaping theological understandings. By investigating both the scriptural tradition and contemporary ecological crises, it becomes clear that theology can no longer afford to remain silent or static in the face of environmental degradation. The purpose of this inquiry was to demonstrate that climate change is not merely a scientific or political issue—it is a deeply theological one. It compels a re-engagement with Scripture, one that acknowledges the interconnectedness of creation and humanity's responsibility within it. As Pope Francis aptly stated in *Laudato Si'*, "Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience." The conclusion affirms that a theologically grounded, ecologically informed response is not only possible but essential for the integrity of biblical witness and the future of our shared planet.

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