

# Review of: "Risky Hope: A Proflection Through Abraham's Spiritual Journey"

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Interesting article, especially starting with this narrative:

"Abraham and his wife, Sarah, traversed a journey fraught with numerous challenges and hardships as they obediently followed God's call. Their path was marked by trials that tested their faith and resilience. From leaving their homeland to facing uncertainties in unfamiliar territories, Abraham and Sarah encountered various obstacles, difficulties such as barrenness, the complexities of building a family, and the uncertainties of a nomadic life. The narrative of Abraham and Sarah exemplifies the profound resilience and steadfastness required in answering the divine call."

The initial narrative is compared with the later narrative and is also the main issue in this article:

"However, how to understand Abram's risky hope in the context of what people understand about hope, whilst in the contemporary context hope seems described as optimism or positivism. As a result, positivism or optimism which appears to bring encouragement but also shallows Christian understanding and has the capacity to deceive someone into believing in something utopian, is the hope that many comprehend and live by in this postmodern period."

Furthermore, the debate was led to the next statement by referring to previous research:

"According to Amir Syarifuddin, in the current situation, it appears that the idea of hope is degrading and changing. The evolution of the human intellect has progressed in a favorable direction, and this is what has led to the advancement of contemporary society, philosophy, and science. As expectations are made certain, real, correct, and useful, modern individuals are more prone to generate hope based on positivism."

This article, as emphasized by the author, is focused "on the value of optimism in terms of physical health, well-being, and overall quality of life. More specifically, the aim of this article is to complement the shortcomings of existing (previous) studies, at least firstly, which do not analyze carefully how Abraham's risky hope is related to the spiritual journey, secondly, the author's intention to prioritize Abraham's hopes effectively through spiritual journey to help the church continue to live as a spiritual pilgrim in contemporary reality."

In order to discuss this, the author moves from Joas Adiprasetya's view of "protection" in order to fully examine Abraham's risky hope. This concept of protection highlights two points. First, it supplies an idea for visualizing the past reality by focusing on the future; second, it validates actions of kindness and support for others.

The discussion focused on three main points: (1) The Journey: From City Dweller to Desert Wanderer, (2) Intersectionality of Abraham's Spirituality in Personal Hope and Impersonal Hope, and (3) Exploring Abraham's Spiritual Desert: Proflecting through the Journey, with three main conclusions: (1) Abraham's spiritual journey stands as an inspiring testament to the transformative power of faith and the significance of surrendering to God's will, (2) the contrast between personal and impersonal hope underscores the importance of anchoring hope in God's promises rather than relying solely on human expectations, and (3) Abraham's desert experience, both literal and metaphorical, is characterized by uncertainty and divine encounters. Through the practice of proflection, Abraham gains profound insight into his vulnerability and relational dynamics, nurturing the qualities of humility, compassion, and openness to divine encounters. Furthermore, Abraham's journey not only showcases courage in facing the challenges of risky hope but also equips him to care for others with a deeper understanding and empathy.

### **Some notes and comments:**

The background and problem in this article concern the specificity of the scriptures regarding the current decline in human hope, which is connected with several previous opinions. Then, the debate also discussed issues with scripture, especially Abraham's obedience to God's advice and commands. The focus of the problem is discussed by taking notes from the Scriptures that show the fulfillment of Abraham's risky hopes. Of course, these things are debates that always arise nowadays, especially when compared to the decline in morals, loyalty, and commitment, which continue to fade. Even if this article is considered final, of course there is still room for discussion at a later date and forever like that. The problem currently is, even though there are still many people who adhere to the religion they believe in, why are there still many people who are desperate, pragmatic, or not ready for the risks they will face? Many people, despite their religion, lack hope, commitment, trust, or even loyalty to their beliefs. Is this the non-linear impact between expectations and what is obtained? Even though this article is a study of theology (religion), it is connected to religiosity, the religious behavior of its adherents. Even though it is not appropriate to suggest a study through the anthropology of religion, studying moral weakness and loyalty today can be approached from the anthropology of religion. Currently, the figure of Abraham is not often found in our society, and perhaps only a handful of people can be considered to emulate Abraham's attitude to life.

Overall, this article has academic rigor starting from the background, problem focus, previous literature review, methodology, discussion, and conclusions.