

# Review of: "Sola Scriptura to Improve the Quality of Christian Students in Thinking Characteristics"

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**Potential competing interests:** No potential competing interests to declare.

"Sola Scriptura: Improving the Quality of Christian Students in Thinking Characteristics" is more of a passionate act of faith than an academic essay. It involves a definition of God, moral rectitude, and modernity (from online travel agents to shopping appetite) that may not generate academic interest.

However, I would like to address three specific issues within the text:

1. The main theoretical point, which involves using the Bible as a moral criterion, raises questions similar to the Hobbesian problem of "what is the truth?" and "who is the interpreter?". Using the Bible as a criterion requires reducing its meaning to a focal point, but this approach involves a subtle assumption. Interpreting the Bible "properly" and "correctly" implies assuming that the Bible is a cohesive whole, whereas it is actually a "complexio oppositorum". As authors have noted, understanding the Bible requires considering "the intent of the first author", its heterogeneity, and its inconsistency. For instance, how do we reconcile the bellicose world of the Old Testament with the message of Christ's Order of Love in the New Testament?
2. It is important to note the problematic reduction of the world's complexity to "the danger of relativism/pluralism." The authors, adopting a dogmatic and assertive standpoint, have not made an effort to engage with other faiths or confront reality. Their argument is built upon a postulate presented in their introductory remark and conclusion: "through the Bible, God teaches His people to become whole human beings before Him." This statement relies on faith (in God, His peculiar people, and a specific understanding of human beings) and cannot be considered scientific.
3. Furthermore, the moral approach of the authors appears to be excessively Manichean, as evident when they categorize characters into two types or state that humans have only two ways of thinking. This binary classification oversimplifies the complexity of human nature and the intricacies of moral dilemmas.

I would suggest that the authors reconsider their scientific objectives and focus on the role of Christian Character in promoting critical thinking and addressing moral dilemmas through Biblical exegesis. By approaching the topic from this perspective, they may provide a more productive explanation of how Biblical interpretation can help navigate complex moral challenges.