

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.

First, I would like to address my congratulations to the authors of this article. Reading it reveals their desire to involve the reader intellectually and emotionally in the research work.

I should remark these positive points:

- 1- The attempt to shed light on the chosen theme in a simple language aimed at every readers type, not only academic.
- 2- The ability to talk about the history of "Sola Scriptura" without forgetting a concrete case to apply the theory studied. In this sense, the reflections on the actual Indonesian society and culture are very interesting and original.
- 3- The reference to secularization, pragmatism, materialism, exasperated subjectivism as the antithesis of the Bible and Christianity legitimacy, lead the scientific community to re-evaluate the importance of spirituality. Stimulating a wider human dignity conception could give the right weight to the soul and not only to the material matters. That is an extraordinary goal to be recognized up to contemporary humanists.

Without doubts, the work that preceded the writing of the article was ample and ambitious. Combining many authors' effort and their knowledge has brought suggestive results that invite the reader to deepen all the shared concepts.

So, the paper can be published, but some corrections are required. In addition to the qualities of the proposed text, it is possible to underline some tips to enrich it and, in some way, to refine it. I carefully read some colleagues' reviews and it appears to me that we completely agree about the following points:

1. Ruth Wills wrote that the paper should be less dogmatic. Indeed, as a Catholic reader and scholar of Christianity I suffered certain lack of perspectives outside the Protestant world that could balance the study. Opening a more articulated dialogue between the Catholic and Protestant world on "Sola Scriptura", its history and its possible application in the present society would be very stimulating and would help the reader of different religious orientations and thought to feel even more involved in the published research.
2. Moreover, as Antonio Sordillo pointed out, I reckon that if the historical apparatus of the text seems more articulated, the philosophical one seems lacking. For example, paragraphs devoted to morality could be consolidated with some medieval, modern, and contemporary philosophers' opinion. Probably the most emblematic case is Kant, but he is not the only one. For instance, among the contemporary philosophers interested in the rediscovery of human dignity in a theological key, it is necessary to mention Giorgio Agamben. He succeeded in carrying out accurate and

interdisciplinary studies. In an article like the one proposed, the interrelationship between several human sciences is essential, to open research towards horizons of meaning and increasingly exhaustive methodology.

3. Speaking about the accuracy of the text, it is to be appreciated the effort made in articulating the argument in a consequential and orderly way, but the feeling that remains to the reader is a certain expository chaos. Words and phrases repeated sometimes does not facilitate reading.

Some formal insights could lead the authors to reach a good academic paper, suitable for an audience of different levels of knowledge and religious interests, as well as atheists, specialist scholars and less “experienced” readers.