Pharos Journal of Theology ISSN 2414-3324 online Volume 107 (4) Regular Issue (2026)
Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

Revisiting “Grace” and “Peace” in the Opening and Closing Section of Paul’s Letters: A Contribution to the Church’s Efforts to Proclaim and Pursue Peace

Chandra Han
Universitas Pelita Harapan, Indonesia
ORCID ID: https://orcid.org/0000-0001-6083-1074
email: chandra.han@uph.edu

https://doi.org/10.46222/pharosjot.107.404

Abstract

The turbulence of life in the world today is very intense, thus it creates many problems in human life, including conflicts and even wars between countries. Peace has therefore become an urgent necessity at both local and global levels. The church is not immune to such upheaval; therefore, it must proclaim and pursue peace with greater urgency. “Grace” and “Peace” (χάρις and εἰρήνη in Greek) in Paul's letters consistently appeared in both opening and closing section. The correlation of these two terms with the entirety of Paul's letters for the Church in proclaiming and pursuing peace is still undermined. Although these two terms seem very familiar to Christians, it has less impact in the Church's efforts to pursue peace. An important research question is how does Paul's understanding of “Grace” and “Peace” contribute to the church in proclaiming and pursuing peace? The aim of this article is to demonstrate that these two terms “Grace” and “Peace” in Paul's letters provide both academic and practical contribution to the Church to proclaim and pursue peace. This research employs literature study. Firstly is to examine the literary structure of “Grace” and “Peace” both at the opening and closing of Paul’s letters. Secondly is to argue the relation of these two terms with the body of the letter. Thirdly, it is to demonstrate the significance of grace and peace for the Church in proclaiming and pursuing peace, both locally and globally. The conclusion will serve as the closing of this article.

Keywords: Church, Peace, Grace, Paul’s Epistle, Opening and Closing Section.

Introduction

This article argues that Paul's recurring greetings of grace and peace function as literary inclusios that frame the theological and ethical content of his letters, thereby providing a theological basis for the church's vocation as a peacemaking community. Life in this world has become very complex and fast. A crucial situation in one country may have an impact on the entire existence of life in this world. For example, climate change cannot be localized to just one country. Political issues in one country have an impact to other countries. The same goes for the economy. Issues in international relations become vulnerable to conflicts and individual interests. Living in peace in the midst of the world’s current conditions must be very difficult. A world full of uncertainty in every aspect could easily become chaos. Wars between countries such as Russian and Ukraine, and especially in the Middle East between Israel and Hezbollah and the United States and Iran, demonstrate how fragile the peace that many countries are pursuing really is.

The situation in Indonesia also shows the vulnerability of peace. The demonstrations that took place in several regions in Indonesia in August 2025 are a clear evidence that Indonesia and also the whole world are still far from true peaceful life. The demonstration in Indonesia was caused by disappointment towards members of the House of Representatives that lack empathy on the difficult situation faced by the society and then escalated into (Bestari, 2025).

Open Rubric

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

The demonstration against the government is indeed a part of democratic rights, but if they turned to violence, division, hate speech, and even chaos they actually reflect that humans have lost true love and peace for one another. However, after the chaos the government did not take enough action to ease the situation. As a result, the focus of the demonstrations broadened and lost direction. The demonstration which was initially meant to convey the public's disappointment and aspirations regarding government policies, instead turned into riots marked by acts of racism, looting, destruction of public facilities, and violent clashes between the crowd and the authorities (Mardianti, 2025). This anarchic demonstration resulted in several casualties, ranging from civilians to state officials. In addition, this demonstration also affected the economy, education, and public safety. The church of all denominations should call for the peace publicly even before the demonstrations began by reminding all christians and even the government to the significance of peace in responding the probelmatic policies. It is necessary for all church denomination to recall peace publicly but it was not so.

The church, as the body of Christ, should be a pioneer in consistent and sustained efforts to pursue peace. The theological argument seems easy to explain the peace which is the reconciliation between man and God, therefore the church as the body of Christ must pursue peace at the local, national, and global level. The church, as a recipient of grace, is called to play an active role in proclaiming and pursuing peace in the world. Consequently, the Church cannot remain silent in the face of social tensions in Indonesia, including the demonstrations that took place last August. Rather, the Church is called to function as a peacemaker amid public demonstrations by encouraging the expression of aspirations in ways marked by love, so that genuine justice and peace can be a reality in life. The reality is different from what is understood. It is evident during the demonstration that turn to chaos in August 2025 in many regions in Indonesia. Public ecclesial engagement appeared limited and often reactive rather than proactive in response to this public demonstration in August 2025. The church's relative silence during these periods of social unrest raises critical questions regarding the depth and application of its theological teachings on peace.

The silence of the church is evident in the limited public calls for peace to ease demonstrations that turned to chaos and violence. The data presented afterwards confirmed the silence of the church in a calling for peace particularly during and after the demonstration in August 2025. Among the 105 churches affiliated with The Council of Churches in Indonesia (*Persekutuan Gereja-gereja di Indonesia/PGI*) (Persekutuan Gereja-gereja di Indonesia, 2025), only one synod, the Church of Batak Christian Protestant (HKBP) issued an explicit call for peace. In a pastoral letter released on August 29, 2025, the Ephorus of HKBP, Rev. Dr. Victor Tinambunan, articulated a clear appeal for peace. In the concluding section of the letter, HKBP urges its members to embody Christlikeness by consistently promoting peace, justice, and exemplary conduct in their daily lives (HKBP, 2025). Still the call for peace was for the church of HKBP only and to be a reactive action rather than referring to the consistent teaching of peace by the church. The statement of PGI in September 2025 was also a general issue and tend to focus on the citizen and society rather than reflecting the consistency of peace teaching in the churches (PGI, 2025).

In addition to HKBP, the Catholic Church also issued a response to the situation. Through a short video released by the Archdiocese of Jakarta, Archbishop Ignatius Suharyo urged the faithful to maintain clarity of heart and steadfastness in responding to the demonstrations. Furthermore, during a Mass held on August 31, the Secretary of the Archdiocese of Jakarta, Vincentius Adi Prasojo, called upon the church to remain calm, care for one another, and continue to prioritize kindness toward all people (Prameswari, 2025). Nevertheless, the Catholic response appears largely reactive to the immediate circumstances. Such a response does not fully reflect the Church's long-standing emphasis on grace and peace teaching for social engagement. Taken together, the responses of HKBP and the Catholic Church indicate that only a limited number of church synods explicitly articulate peace as a central theological concept to be taught to churches. Yet this concept is crucial, as it enables believers to live their lives consistently within the framework of grace and peace.

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

Only few churches responded to the demonstrations that took place in Indonesia in August 2025. However, the responses were primarily reactive to the unfolding events. One example is the statement issued by the General Chair of the Communion of Churches in Indonesia (*Persekutuan Gereja-Gereja di Indonesia/PGI*), Rev. Jacklevyn F. Manuputty, which called for an end to violence during the demonstrations (MPH-PGI, 2025). All the church response in term of the demonstration were still very common and lack indication of the comprehensive teaching of grace and peace which is the center of christianity. This pattern of response suggests that the church's engagement tends to focus on addressing immediate situations rather than proactively proclaiming and cultivating the theological gift of peace within the church. Consequently, the church appears to lack a sustained commitment to embodying and teaching the church about the peace that God has entrusted to the church.

With the lack of church voice on the peace in calming the demonstration, the teaching of grace and peace by the church is challenged. The church's role in pursuing grace and peace needs to be revisited not only from the perspective of christology but also from Paul opening and closing greetings which has been undermined so far. The church needs to promote peace to be more widely proclaimed and pursued not only for Christian but for the whole society or even society. Church should continually teach and remind believers of the significance of grace and peace. However, in practice, the church's teaching on grace and peace still seems to be undermined.

Faith in Christ is the strongest foundation for proclaiming and pursuing peace, but it must be admitted that following Christ's example in pursuing peace is very difficult. The way of Christ reconciled sinful humans with God is by giving His life on the cross. Forcing the church to give life for world's peace may sound frightening because the church is not in this world to give its life but rather to live and pursuing peace. Paul's letters can be an important and highly relevant contribution on the basis of faith for at least two reasons. First, Paul's letters are addressed not only to individuals for pastoral purposes but also to specific churches facing complex life challenges. Second, the content of Paul's letters generally tends to follow a certain pattern: teaching principles, usually in the form of indicative sentences, as a foundation for the church to apply, usually in the form of imperative sentences at the end of the letter. Paul's letters can inspire us to response on faith in Christ.

Paul was the author of the most letters to the churches of his time, with 13 letters. There has also been a lot of research on Paul's letters, especially the body of Paul's letters. The methods for understanding Paul's letters are also varied, for example, thematic approach, rhetorical criticism approach, and epistolary analysis approach (Weima, 2016). The thematic approach tends to answer the question "what," while the rhetorical approach is more about applying the three types of rhetorical speeches from the Graeco-Roman period by dividing Paul's letters into four parts: Exordium, Narratio, Probatio, and Peroratio (Weima, 2016). The epistolary analysis approach provides better insight to understand Paul's letters with Paul's uniqueness. This article will adopt an epistolary analysis approach in understanding Paul's letters, especially in the opening and closing sections.

Paul's letters is rich in important teachings, often expressed in doctrinal instruction that constructs the foundation of Christian faith. The opening and closing greetings are also as important as the body of the letter to support the church's crucial role in all aspects of life, especially in proclaiming and pursuing peace. Although important, the opening and closing sections of Paul's letters have received considerably less scholarly attention than the letter bodies. The theme in 2025 Indonesian Biblical Scholars Association National Symposium "*Gereja dan Perdamaian – Posisi dan Teologi Gereja menghadapi Isu-isu Konflik dalam Konteks Lokal, Nasional dan Global dalam Perspektif Biblis*" ("Church and Peace – The Church's Position and Theology in Facing Conflict Issues in Local, National, and Global Contexts from a Biblical Perspective") is crucial to question the role of church in proclaiming and pursuing peace. An important question that also needs to be answered is how the greetings "Grace" and "Peace" in the opening and closing of Paul's letters encourage the

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

church to be more consistent in proclaiming and pursuing peace, which is increasingly urgent in this day?

The aim of this research article is to demonstrate the significance of Paul's greeting "Grace and Peace" in the opening and closing section of his letters to support the role of churches in Indonesia in proclaiming and pursuing peace consistently in her teaching. This article will employ the literature study combined with the exegetical analysis of "Grace and Peace" in the opening and closing section of all Paul's epistles. The first step is to demonstrate the general structure of Paul's letters using an epistolary analysis approach. The second step is to analyze the structure of Paul's greetings in the openings and closings, and the significance of Paul's greetings in his letters. The third step is to examine the meaning of "Grace" and "Peace" in Paul's thought. The fourth step is to argue the significance of Paul's "Grace and Peace" for the churches in proclaiming and pursuing peace locally and globally. The conclusion is provided as the final part of this article.

The Structure of Paul's Letters

The epistolary analysis approach places Paul's letters as letters with more attention to how Paul wrote his letters, although the content of the letters that attempts to understand Paul's intentions with his writing is also very important. In general, all of Paul's letters consist of four parts: Letter Opening, thanksgiving, letter body, and letter closing (Weima, 2016).

Although the thanksgiving and the body of the letter are important, the analysis of this article is limited to the opening and closing section of Paul's letters, to relate these two sections to the role of the church in proclaiming and pursuing peace. From the literary observation, the occurrence of the phrase "Grace and Peace" in both opening and closing section of Paul's letter may indicates the chiastic structure with the thanksgiving and the body of the letter is the center. If this proposal is accepted, thus, the general structure of Paul's letter can be structured as the chiastic of ABA'. The A is the opening section and A' is the closing section.

The Greetings in the Opening of Paul's Letters

For the purposes of this study, the article adopts the traditional attribution of all thirteen letters to Paul. The opening of Paul's letters generally consists of three parts: the sender, the recipient, and the greeting (Table 1). Each part contains different elements depending on the context of the recipient church. The greeting component in the opening of the letter consists of two terms: Grace and Peace. To understand the nature of grace and peace in the opening of Paul's letters, the form and function of the opening section must first be understood. There are some different opinions in understanding the opening of Paul's letters, in terms of letters during the Graeco-Roman period and those that are different by the influence of Paul's identity as a Pharisee.

Table 1. Greetings in the Opening of Paul's Letters (Weima, 2016)

Letter	Greeting	Recipient	Divine source
Rom.1:7b	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God our Father and the Lord Jesus Christ
1 Cor.1:3	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God our Father and the Lord Jesus Christ
2 Cor.1:2	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God our Father and the Lord Jesus Christ
Gal.1:3-5	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God the Father and our Lord Jesus Christ
Eph. 1:2	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God our Father and the Lord Jesus Christ
Phil. 1:2	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God our Father and the Lord Jesus Christ
Col. 1:2b	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God our Father

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

1 Thess. 1:1b	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	
2 Thess. 1:2	Grace and Peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God our Father and the Lord Jesus Christ
1 Tim. 1:2b	Grace,mercy, and peace (χάρις ἔλεος εἰρήνη)		from God the Father and Christ Jesus our Lord
2 Tim. 1:2	Grace, mercy, and peace (χάρις ἔλεος εἰρήνη)		from God the Father and Christ Jesus our Lord
Tit.1:4b	Grace and peace (χάρις ἔλεος εἰρήνη)		from God the Father and Christ Jesus our Savior
Phlm.1:3	Grace and peace (χάρις καὶ εἰρήνη)	To you (ὑμῖν)	from God our Father and the Lord Jesus Christ

The function of the opening section in Paul's letter is understood differently. Heikki Koskenniemi interpreted this opening section like general Graeco-Roman letters with the function of "philophronesis", to express a friendship as the most essential aspect of a desire to build, strengthen, or restore his personal relationships with the recipient (Cornelius, 1994). Similarly, Thomas Lang understand it as communication with a friend who is absent, but seems to be present at that moment (Lang, 1988). Robert Wall believes that the opening section of Paul's letter is more than just a general greeting, but it reveals the nature of Paul's relationship with the church and draws a clear connection to the body of the letter (Wall, 1993).

Paul's letters also have two sides, namely form and function. The form or pattern of the opening, Paul certainly used the Graeco-Roman letter-writing pattern, so his church could recognize and understand his letters well. If Paul had used a completely different form of letter, it would have caused more confusion for the church at that time. Paul, who was educated and fluent in Koine Greek, certainly understood the form and content of letters of his time. If Paul indeed wrote at least 15 letters (with the first and third letters to the Corinthians having been lost), then it is difficult to imagine Paul ignoring the letter form as it existed in the Graeco-Roman period. The churches that Paul established were predominantly Greek-speaking, so it can be assumed that the form of Paul's letters also followed the general letter format. It is also important to note another aspect, that is Paul's faith in Christ, especially to understanding the function of the opening section.

Christ, who was the center of Paul's faith and the main foundation in writing letters to the church. Although the form follows the pattern of letters of his time, but the function is different, even far surpasses letters of his time, that tended to be merely ordinary friendship. Beside faith in Christ, it should always be remembered that Paul's relationship with the church was more than just friendship. In the opening of his letters, Paul always clearly reveals his identity, as an Apostle of Christ Jesus. Paul's letters are an authoritative relationship from an apostle to the churches he founded (with some exceptions, such as Rome and Colossae). Paul does not hesitate to say that he is their spiritual father. The function of this authoritative and pastoral relationship more represent the understanding of Paul's opening letters.

The conclusion of the opening section of this letter becomes clear when viewed from two sides, form and function. Although the form of Paul's letters follows the general letters of that time, the function of the opening of Paul's letters is different and far deeper than merely a communication of friendship. There are authoritative functions in the form of teachings that are important to understand and pastoral in advising the church to seriously pursue practice teaching or principles of faith in life as Christians. The authoritative and pastoral functions in Paul's letters can contribute to the role of church today, especially in proclaiming and pursuing peace.

The Closing of Paul's Letters

Similar to the opening letters, the closing of Paul's letters is also significant, although in practice it has received little attention from experts. The experts often discuss the closing of this letter briefly, so it is not surprising that they cannot explain how a particular closing section

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

relates to Paul's letter as a whole (Weima, 2016). When examined more closely, the closing section is not only related to the major themes that Paul discussed in the body of the letter, but specifically to the thanksgiving section in reverse (Weima, 2016). In terms of content, the closing section is similar to the opening section, so if the opening of the letter is important to Paul, then so is the closing section, as shown in a more detailed biblical analysis. The closing section of Paul's letters usually consists of five components: Benediction of Peace, Exhortatory Section, Greetings, Autograph, Benediction of Grace (see Tables 2 and 3):

Table 2: Benediction of Peace in the Closing of Paul's Letters (Weima, 2016)

Letter	Initial Elements	Divine Source	Hope	Recipient
Rom.15:33	But/ and/ now (δὲ)	the **God** of **peace** (ὁ θεὸς τῆς εἰρήνης)	*be* with	you all
Rom.16:20a	But/ and (δὲ)	The **God** of **peace** (ὁ θεὸς τῆς εἰρήνης)	will soon crush Satan under your feet	you (ὑμῶν)
2Cor.13:11b	and/ even/ also (καὶ)	the **God** of **love** and **peace** (ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης)	will be with (ἔσται μεθ')	you (ὑμῶν)
Gal.6:16	And (καὶ)		Peace and mercy be upon (εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος)	all who will follow this rule, and upon the Israel of God.
Eph.6:23		**Peace** and **love** from God the Father and the Lord Jesus Christ (Εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ)	be to	the brethren (τοῖς ἀδελφοῖς)
Phil.4:9b	and/even/ also (καὶ)	the **God** of **peace** (ὁ θεὸς τῆς εἰρήνης)	will be with (ἔσται μεθ')	you (ὑμῶν)
1 Thess.5:23	but/ and/ now (δὲ)	the **God of peace** (ὁ θεὸς τῆς εἰρήνης)	sanctify you entirely; and may your spirit and soul and body be preserved complete,	you (ὑμᾶς)
2 Thess.3:16	dan / δὲ	the **Lord of peace** Himself (Αὐτὸς ὁ κύριος τῆς εἰρήνης)	continually grant you peace in every circumstance	with you all

Table 3: Benediction of Grace in the Closing of Paul's Letters (Weima, 2016)

Letter	Hope	Divine Source	Recipient
Romans 16:20b	the grace (χάρις)	(of) our Lord Jesus	be with you
1st Corinthians 16:23	the grace (χάρις)	(of) the Lord Jesus	be with you
2nd Corinthians 13:13	- Grace / χάρις - love, /ἀγάπη - fellowship/κοινωνία	of the Lord Jesus Christ and God and the Holy Spirit	be with you all
Galatians 6:18	Grace (χάρις)	of our Lord Jesus Christ	be with your spirit, brethren
Ephesians 6:24	grace (χάρις)		be with all those who love our Lord Jesus Christ with incorruptible *love*

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

Colossians 4:18b	Grace (χάρις)		be with you
Philippians 4:23	Grace (χάρις)	of Lord Jesus Christ	be with your spirit
1st Thessalonians 5:28	Grace (χάρις)	of our Lord Jesus Christ	be with you
2nd Thessalonians 3:18	grace (χάρις)	of our Lord Jesus Christ	be with you all
1st Timothy 6:21b	Grace (χάρις)		be with you
2nd Timothy 4:22b	Grace (χάρις)		be with you
Titus 3:15b	Grace (χάρις)		be with you all
Philemon 1:25	Grace (χάρις)	of the Lord Jesus Christ	be with your spirit

Although the greeting of "Grace" and "Peace" do not appear in all opening and closing section of Paul's letters, their parallelism is clearly visible. In the opening section, the two elements of greeting, grace and peace, are present together in directly connection with God and the Lord Jesus Christ, while in the closing section there are slight differences from the opening section. In the closing, the term "grace"is attributed solely to the Lord Jesus Christ, while "peace" is specifically associated with God. The differentiation of references in the closing section, specifically to God and to the Lord Jesus Christ, shows that Paul intentionally employs this variation to reaffirm the meaning of grace and peace as the foundation for the church's practical Christian life. Table 4 provides the parallel of grace and peace, in the opening and closing.

Table 4 "Grace" and "Peace" Greeting in the Opening and Closing of Paul's Letters (BibleWorks, 2009)

Opening letter	Letter closing
Romans 1:7b Grace and peace from God our Father and the Lord Jesus Christ (**χάρις** καὶ **εἰρήνη** ἀπὸ θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ)	**Romans 16:20** God of peace ... and grace of the Lord (ὁ θεὸς τῆς **εἰρήνης** … **χάρις** τοῦ κυρίου)
1st Corinthians 1:3 Grace and peace (**χάρις** καὶ **εἰρήνη**)	**1st Corinthians 16:23** grace of the Lord Jesus (**χάρις** τοῦ κυρίου Ἰησου)
2nd Corinthians 1:2 Grace and peace (**χάρις** καὶ **εἰρήνη**)	**2nd Corinthians 13:11** God of love and peace (ὁ θεὸς τῆς ἀγάπης καὶ **εἰρήνης**) **2Cor.13:13** grace of the Lord Jesus Christ (**χάρις** τοῦ κυρίου Ἰησοῦ Χριστοῦ)
Galatian 1:3-5 Grace and peace (**χάρις** καὶ **εἰρήνη**)	**Galatian 6:18** grace of our Lord Jesus Christ (**carij** κυρίου ἡμῶν Ἰησοῦ Χριστου)
Ephesians 1:2 Grace and peace (**χάρις** καὶ **εἰρήνη**)	**Ephesians 6:23** Peace from God (**Εἰρήνη** ἀπὸ θεοῦ) **Ef.6:24** Grace (**χάρις**)
Philippians 1:2 Grace and peace (**χάρις** καὶ **εἰρήνη**)	**Philippians 4:9** God of peace (ὁ θεὸς τῆς **εἰρήνης**) **Philippians 4:23** grace of the Lord Jesus Christ (**χάρις** τοῦ κυρίου Ἰησοῦ Χριστου)
Colossians 1:2b Grace and peace (**χάρις** καὶ **εἰρήνη**)	**Colossians 4:18** Grace (**χάρις**)
1st Thessalonians 1:1b Grace and peace (**χάρις** καὶ **εἰρήνη**)	**1Thessalonians 5:23** God of peace Himself (Αὐτὸς ὁ θεὸς τῆς **εἰρήνης**) **1Thessalonians 5:28** grace of our Lord Jesus Christ (**χάρις** τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

2nd Thessalonians 1:2 Grace and peace (**χάρις** καὶ **εἰρήνη**)	**2nd Thessalonians 3:16** Lord of peace Himself (Αὐτὸς ὁ κύριος τῆς **εἰρήνης**) **2Thess.3:18 grace** of our Lord Jesus Christ (**χάρις** τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ)
1st Timothy 1:2b Grace, mercy, peace from God the Father and Christ Jesus our Lord. (**χάρις** ἔλεος **εἰρήνη** ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου)	**1st Timothy 6:21** **Grace** (χάρις)
2nd Timothy 1:2 grace, mercy *and* peace (**χάρις** ἔλεος **εἰρήνη**)	**2nd Timothy 4:22** Grace (χάρις)
Titus 1:4b grace and peace (**χάρις** καὶ **εἰρήνη**)	**Titus 3:15** Grace (χάρις)
Philemon 3 Grace and peace (**χάρις** καὶ **εἰρήνη**)	**Philemon 25** grace of the Lord Jesus Christ (**χάρις** τοῦ κυρίου Ἰησοῦ Χριστου)

The parallel of “Grace” and “Peace” from table 4 indicates that the different structure between these two terms in the opening and closing of the letter is significant for understanding the letter as a whole. These two terms also reveal the presence two Hebrew literary techniques in the openings and closings of Paul's letters, *inclusio* and *Chiasmus*. *Inclusio* is a literary technique when the writer end the writing by returning to the point at the beginning of the writing (Osborne, 2006). This technique show that the writer repeat the fundamental topic that have developed and connects it into a coherent description of the whole. With the *inclusio*, it can be said that grace and peace function as framing theological motifs that summarize and orientate the message of Paul's letters. Another Hebrew literary technique that can be seen in the use of these two terms is *Chiasmus*. *Chiastic* basically highlights the main themes by reversing words or elements in sequential parallel clauses or sections (Osborne, 2006). The apparent *chiastic* structure is ABB'A' (Weima, 2016).

Another possible structure is ABCB'A', with part C consists of the thanksgiving and the body of the letter. From these two techniques, it can be concluded that the two terms “grace” and “peace” are not only important but indeed are the main themes that unite the whole Paul's letter to the church. Moreover, these two terms also serve as the boundaries or a structural framework for the entire letter. In addition, Christology, justification, union with Christ, participation, the Gospel, Eschatology, are also some important central organizing themes. *Chiasmus* technique not only highlights important topics, but more importantly, the repetition of these *chiasmus* elements has a rhetorical effect to emphasize the words of the apostles (Weima, 2016). Both the ABB'A' and ABCB'A' structures show that Paul's letters should be understood within the framework of grace and peace, and the content of Paul's letters can be categorized as a development of the themes of grace and peace from the beginning to the end.

There are at least three significant arguments supporting such a structure, first, the entire content of the letter must be understood within the framework of Grace and Peace. There are many challenges and issues that Paul reveals in his letters. Challenges and issues can be problems within the church or Paul’s pastoral messages. Paul’s letter contains his rebukes and advices to the church to live righteously before God. Paul also explains many essential and very important theological understanding in his letter.

All the contents of the letter, whether they are challenges, problems, advice, or important doctrines in Christianity, must be placed in the framework of grace and peace. Second, grace and peace in Paul’s letters can be more than just a framework to understand his letters. These greetings can be an anticipation and as the ultimate outcome of the resolution of the issues discussed in the letter body. In the opening letter, the greeting of grace and peace may serve

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

as a reminder for the church that Paul does not want to start an opposition between himself as an apostle with the church. Therefore, the body of Paul letters should not be understood as an offense from Paul to the church because of the grace and peace greeting in the opening of the letter. In Romans 5:1 Paul informs us “Therefore, since we have been justified by faith, we have peace with God.” For Paul, peace is a result of justification. Peace in Paul’s understanding is related to sin, reconciliation and joy. Sin is described as the enmity between humanity and God (Colossians 1:21-22), therefore, reconciliation is to remove sin through the cross of Christ that result in peace not only between God and sinful man, but also between man and man (Ephesians 2) and even between humanity and nature (Colossians 1:20). Peace is also understood as the harmony among the body of Christ (Romans 14:19; 1Corinthians 14:33). Peace is also inseparable from joy in Paul’s understanding of the kingdom of God (Romans 14:17).

The grace and peace benediction in the closing section must then be understood as the result of the issue Paul addressed in the body of the letter. Third, the life of the church must reflect and carry out the mission of Grace and Peace, both internally and toward all nations to the ends of the earth. Paul's ministry as an apostle to those who are not Jews (Gentiles), while still being grateful for the gospel for all people, emphasizes the connection between Grace and Peace in Paul's letters and the gospel he proclaimed. The Gospel is essentially good news that brings peace between humans and God, humans with each other, and humans with nature (Colossians 1:15; Romans 14:17; Ephesians 2:14-16). Thus, it can be concluded that Grace and Peace form the framework and meaning of Paul's theological thought (Han, 2019). This also means that for Paul, grace and peace in his teaching must be lived out by the church. The implication is that the church must pursue grace and peace as the focus of their lives as a witnesses to those who receive grace and peace from God.

Moreover, there are another several theological significants when putting the grace and peace in the opening of the letter. First, to anticipate the potentially destructive impacts of conflict, including conflicts within the church and conflict between Paul and the church. Second, reminding the church of the core of the Christian faith, the grace of salvation that brings peace must be consistently pursued. Third, encouraging the church to live peacefully in God’s grace to face persecution because of the faith in Christ.

There are also important theological significances in the closing of the letter. First, the purpose and results of Paul’s efforts to resolving issues within the church. The greeting of grace and peace at the letter closing shows that the conclusion and the outcome of the body of the letter should bring the peace not only between Paul and the church but also among the members of the church. Although the body of the letter may seem to be very emotional, the result of Paul’s instructions should be peace that comes from God’s grace to the church. Therefore, with this reverse inclusio structure of grace and peace, the church will understand that as Christian, they must begin with grace and peace, and as the result, this grace and peace will then be manifested among church and in the society.

Second, the result of living out salvation by the church that later manifested in the life full of grace and peace. Such a life of grace and peace is then a true life to witness the gracious God that brings peace among human, nature, and God. Third, the grace and peace in the closing section demonstrates that the body of the letter must be understood as an act of pastoral care, initiated by the based on principles of faith and culminating in peace to lead to a deeper understanding of grace revealed in peaceful life between the church and the whole society.

Grace in Paul's Letter

As has been shown, the presence of grace and peace in the opening and closing of Paul's letters is essential to understanding Paul’s letters. Therefore, analyzing these two terms is not only significant for individual Christians, but even more so for the Church as the body of Christ, both in personal and communal life, including its involvement in effort to bring about peace at the local and global levels.

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

The term “grace”, or “χάρις” in Greek (in all its forms), is used by Paul 78 times in his 13 letters. The understanding of grace in Paul’s thinking is also very diverse. Néstor Míguez associates grace with justice, arguing that grace is a manifestation of God's performative justice, God's just activity as a way of showing His care, desire, and love for humanity (Míguez, 2012). Another perspective understands grace in Paul’s thinking is more like a magnetic radiance emanating from God, which can be seen in the faces or extraordinary actions of human beings (Ferguson, 2017). According to Ferguson, the phrase “the grace of the Lord Jesus be with you all” for Paul means “that the focus in his letters is almost always directed toward the movement of “χάρις”, that ‘flows downward’, so it can be said, from ‘God, our Father,’ ‘through’ ‘the Lord Jesus Christ,’ it flows to and among those who “believe” in Him” (Ferguson, 2017). The understanding of grace as a shining radiant was influenced by Hellenistic Jewish concepts, with reference to the writings of Josephus and Philo (Ferguson, 2017).

João Paulo Thomaz de Aquino argues that the opening of Paul's letters functions anticipatorily on two levels: anticipating the theological basis underlying the letter writing and addressing specific issues in his letter (Aquino, 2009). The greeting of grace and peace in the opening of Paul's letters specifically affirms his authority (Aquino, 2009). Aquino identifies Paul's understanding of grace in three areas: Paul's identity as an apostle by grace, salvation by grace, and the Christian life by grace (Aquino, 2009). Furthermore, Aquino believes that “For Paul, grace is not merely a theological concept, but God’s concrete action, the giving of salvation, ministry, spiritual gifts, and holiness to human beings.” (Aquino, 2009). In an effort to understand the meaning of grace, Gordon Fee offers a broad theological perspective, stating that "All of God's work for His human creation is contained in the term ‘grace’; God has given Himself to His people abundantly and mercifully in Christ.” No one is worthy, no one can achieve it (Fee, 1995).

Rather than a concept, James Dunn proposes understanding grace as an event. He argues that the term “grace” is the clearest expression of Paul's theology because “it encompasses not only the important event of Christ himself, but also the grace that brings crucial breakthroughs in individual human experience (“grace” that is ”received,“ ”given,“ ”accepted”). Grace not only defines God's actions in the past, but also the ongoing experience of divine power, as well as special power and commission (Dunn, 1998). For Dunn, grace is integrally related to love. He also indentifies five characteristics of Paul's understanding of grace: first, God’s spontaneous goodness and generous giving of God; second, God's powerful and effective action; third, the diversity of grace that comes from one source, that is God; fourth, unilateral nature of grace from beginning to end; and fifth, grace produces grace in the formation and development of the community, the body of Christ (Dunn, 1998).

The concept of grace is indeed broad, so it is not surprising that the spectrum of its interpretations is equally broad. At least five different meanings of the Greek term “χάρις” can be indentified. These meanings include elegance of expression or rhetorical appeal, kind concern or generous help, practical implementation of goodness, signs of affection, good deeds or gifts, acts of charity or piety performed by human beings or God and Christ as divine grace, the extraordinary effects produced by divine grace often experienced by Christians, and finally expressions of thanksgiving and gratitude, especially those addressed God or Christ (Bauer et al., 1979). Despite the broad spectrum of meanings and the inherent difficulty in understanding the essence of grace, a more specific and focused understanding of grace is still necessary, especially in the context of Paul's letters.

Understanding grace in Paul's letters must include four elements: God, Christ, Paul (as the sender of the letters), and the Church (as the recipient of the letters). Among these elements, God must be the starting point for any interpretation of grace in Paul's letters. God is consistently presented as the source of grace, a claim that becomes clear through in depth analysis of Paul’s greeting formulas. For example, in Romans 1:7, it is written: “χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.” The preposition “ἀπὸ”, when used with the genitive case, generally conveys the concept of separation from someone or

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

something, but allows for various interpretation. Among its main semantic possibilities, three are particularly significant (Bauer et al., 1979). First, it can indicate the starting point of something, either literally or metaphorically. Second, it can denote origin or source. Third, it can indicate the initiator or agent of an action. The construction of the preposition "ἀπὸ" with the genitive case, when applied to God, should be understood in the following manner. First, grace, both in its literal sense and its theological conception, possesses a define point of origin. Second, grace has clearly identifiable source, namely God. Third, grace constitutes an initiated action, with God as its primary agent. This grammatical analysis establishes a foundational premise for affirming that the entirety of Paul's letters must be interpreted as beginning with grace. Therefore, it is not surprising, that grace is fundamentally understood as God's action to saving sinful humans.

The second element "of Christ" that is equal with God is also related to salvation. The particle "καὶ" expresses a connection that may function as a hendiadys. A hendiadys is a rhetorical expression in which a single idea is conveyed through two words joined by "and" (literally, "one through two"). Thus, Paul appears to emphasize the unity of God and Christ as both the point of origin and the initiator and agent of human salvation. Everything that God accomplishes is carried out in and through Christ who died and was raised. This unity between God and Christ is evident throughout Paul's letters, particularly in relation to salvation. The Letter to the Romans, for example, records the term "grace" eighteen times, demonstrating the unity of God and Christ in the salvation of humanity from the opening of the letter, through its central argument, to the end of the letter (Romans1:5,7; 3:24; 5:15; 6:14; 11:6; 12:3,6; 15:15; 16:20,24). The preposition "ἐν" (e.g., in Romans 3:24) carries two grammatically and theologically significant functions. First, it denotes an exceptionally close personal relationship between God and Christ. Second, it indicates the object or locus in which something takes place, manifests itself, or becomes recognizable (Bauer et al., 1979). Paul thus appears to explain that the invisible God not only stands in relationship with Christ Jesus, but that the invisible God is also revealed, encountered, and known precisely in Christ Jesus.

It is true that the grace of God is always God's work in and through Christ. Although grace may be construed as an abstract theological concept, given the complexity of human attempts to comprehend the gracious God, the grace articulated in Paul's letters demonstrates that even the invisible God reveals Himself in Christ Jesus. For Paul, grace indeed begins with God's action of salvation toward a sinful humanity (Titus 2:11). What needs particular attention, however, is the understanding of grace as divine action. As an act or work, God's grace does not remain confined to the level of human salvation alone, rather, it extends further and operates in a more specific manner in relation to the third element, namely, the person of Paul himself. It was the grace of God that brought about Saul's conversion and not only transformed him but also led to his being known as Paul. This grace further extended to the bestowal of a specific ministerial commission, namely, his calling as an apostle (Galatians 1:15; Ephesians 3:2). Paul's apostleship derived from God and not from human authority consistently appears in the openings of his letters prior to the greeting of grace and peace (with a few exceptions). As an apostle, Paul functions as a proclaimer of God's grace to the fourth element, those who are not Jews, that is, the Gentiles.

Grace does not stop merely with the recipients of the message, but it also becomes the foundation for Paul to ensure the continuity of God's work. Romans 12:3, for example, clearly shows that God's grace for Paul is not passive or something that resulted in receiving only good. Rather, grace functions as the basis upon which Paul presents grace as both the foundation and the empowering source for living as the one body of Christ composed of diverse members, each bearing witness to grace so that others may likewise receive grace. This principle is consistently used by Paul in addressing the issues of the church in Corinth (See, for example, 1 Corinthians 3:10; 1 Corinthians 12-14; 2 Corinthians 1:12; 4:15; 6:1; 8:1), Galatia (Galatians 5:4), Ephesus (Ephesians 4:7; 4:29), Philippi (Philippians 1:7), Colossae (Colossians 4:6), Thessalonica (2 Thessalonians. 1:12), and even in his pastoral letters.

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

The understanding of grace in the opening and closing of Paul's letter can be summarized as follows in Paul's theology, grace consistently encompasses four elements: God, Christ, Paul, and the community. Furthermore, grace is understood as God's continuous work, extending from the beginning to the end of human life. As Aquino argues, "grace is the source of spiritual gifts (χάρισμα; Romans 12:6; 1 Corinthians 12-14); thanksgiving (εὐχαριστία; 2 Corinthians 4:15); offering (χάριτι; 2 Corinthians 8) and good works (Romans 11:6; 2 Corinthians 9:8)" (Aquino, 2009). God's work thus spans from the creation to salvation of sinful humanity to the bestowal of eternal life. As a recipient of grace, Paul offers exhortation or more precisely, instruction to the community: to live in grace, to live grounded in grace, to live empowered by grace, and to bear witness to grace for those who are outside of Christ. The grace in Paul's letter is not limited merely to God and Christ, nor is it limited to Paul himself or confined to the internal life of the community. Rather, grace is the work of God directed toward those who are outside of Christ. Both Paul's theological instruction to the churches and his practical exhortations in the closing sections of his letters are consistently grounded in and indeed represent an outworking of his understanding of grace.

Peace in Paul's Letters

The understanding of peace (εἰρήνη) in the opening and closing greetings of Paul's letters is acknowledged by many scholars to be less explicit than that of grace, despite its significance. Statistically, the term "peace" occurs forty-four times across Paul's letters. Peace in Paul is indeed less prominent than other major themes such as justification, faith, or the Law, even though these themes are closely related to peace. Nevertheless, peace is no less significant than grace in Paul's theology. The parallel use of the terms "grace" and "peace" by Paul in the literary forms of *inclusio* and *chiastic* constitutes the most compelling reason for affirming that peace holds theological significance equal to that of grace. Moreover, Paul's understanding of peace is multifaceted and diverse.

Peace in Paul is consistently associated with reconciliation that overcomes hostility, both between God and humanity and among human beings themselves (Porter, 1993). The root of this understanding is commonly traced to Israel's Old Testament tradition, where peace denotes a right relationship with God, a concept that Christianity subsequently understands as comprehensive reconciliation with its attendant blessings and the grace of Jesus Christ (Marshall, 1983). Indeed, peace understood as reconciliation constitutes one of the central dimensions of Paul's theology. (Schreiner, 2001). Fundamentally, peace in Paul's thought is grounded in the grace of God, which leads to justification, and the result of justification is peace with God. Pauline peace is therefore not primarily an emotional or psychological state but rather a restored and harmonious relationship with God. Peace understood in this relational sense is even eternal in character and constitutes one of the defining elements of the kingdom of God. (Romans 14:17) (Bauer et al., 1979). Consequently, peace in Paul's letters is always closely connected with justification and grace, in addition to its relationship with sin and hostility. Peace thus also emerges as a primary goal in the life of the church as the body of Christ, in accordance with Paul's exhortations. (Romans 12:18).

The analysis of the conjunction "καὶ" in articulating the personal unity of God and Christ Jesus can likewise be applied to the relationship between grace and peace. Although grace and peace are conceptually distinct, the use of "καὶ" indicates that they constitute an inseparable unity that should not be divided. The understanding of grace as God's continuous action provides a crucial bridge for comprehending Paul's peace. In this regard, the Letter to the Romans arguably the most systematic exposition of Paul's theology that serves as an important point of reference. Grace progresses toward redemption in Christ Jesus, which in turn leads to justification. (Romans 3:24). The redemptive work accomplished by Christ on the cross not only justifies humanity but also brings an end to the hostility between God and humanity, thereby effecting reconciliation and peace (Colossians 1:20-21). The term "to make peace" (εἰρηνοποιέω in Greek) is a compound verb formed from the noun "peace" (εἰρήνη)

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

and the verb “to make” (ποιέω). Although Paul does not expound peace as explicitly as grace, his letters nevertheless reveal a clear and systematic coherence between grace and peace. If grace may be understood as the point of origin of God’s action, then peace may be described as its subsequent stage or even its goal of believers’ life in this world.

The unity of grace and peace in both the opening and the closing of Paul’s letters provides a crucial foundation for affirming that the content of these letters must be interpreted within the framework of grace and peace. Furthermore, the understanding of grace as God’s action or work that culminates in reconciliation or peace as an eternal element of the kingdom of God offers a significant contribution to the role of the Church as the body of Christ, which has received grace and has been reconciled to God.

The content of Paul’s letters, which is oriented toward righteous living before God, is fundamentally concerned with living in grace and peace, so that believers may become witnesses of grace and peace to the world. This theological orientation should motivate the contemporary church to continue living within the grace and peace that come from God and the Lord Jesus Christ. With a proper understanding of these two central concepts, grace and peace, as they appear in the opening and closing of Paul’s letters, the church is called to take a more active role in proclaiming and pursuing peace, both through its teaching and its communal life as the body of Christ.

Conclusion

This article concludes that the concepts of grace and peace in the opening and closing of Paul’s letters provide a crucial theological foundation for encouraging and enabling the church to actively and consistently proclaim and pursue peace. First, from a formal or epistolary perspective, the repeated pairing of grace and peace functions as a theological framework through which Paul’s teachings and instructions are to be understood. This framework applies not only to the churches of Paul’s time but also to the contemporary church, particularly in a global context marked by persistent conflicts and wars that threaten peace.

Second, the content of Paul’s letters largely composed of doctrinal instruction and ethical exhortation to represent a sustained development of the concept of grace. This grace, understood as God’s saving and sustaining action, necessarily leads to peace, which manifests as wholeness, harmony, and flourishing within the life of the church.

Third, Paul’s letters reflect the lived reality of the church as a community composed of diverse individuals who together form as the one body of Christ, each facing distinct challenges. Despite the variety of contexts and struggles addressed in Paul’s correspondence, grace and peace consistently serve as the foundational theological principles. Paul’s pastoral aim is that the lives of believers, individually and corporately, remain aligned with God. Grace, as God’s redemptive action that sustains the church through diverse spiritual gifts, must therefore culminate in peace, that is harmonious relationships within the body of Christ and reconciliation with God.

Fourth, an understanding of grace as God’s active work and peace as a harmonious relationship between God and humanity, as well as among human beings themselves, one that is not merely temporal but eternal, reflecting the reality of the Kingdom of God must become a source of strength for the church. Grounded in this theological vision, the church is now called not only to experience grace and peace internally but also to actively proclaim and pursue peace, in local contexts and on a global scale. The church must stand at the forefront in demonstrating peace particularly during chaos. The church must initiate peace to prevent any indication of chaos, especially life in the rapidly changing world.

This study is limited by its use of a literature-based methodology that focuses on textual and theological analysis of Paul's letters. Consequently, it does not empirically investigate how

Copyright: ©2026 Open Access/Author/s - Online @ http//: www.pharosjot.com

contemporary churches understand or implement the concepts of grace and peace in their peacebuilding practices. Furthermore, the findings are dependent upon the interpretation of biblical texts and may not fully capture the diversity of scholarly perspectives or contemporary contexts, therefore the further research is encouraged to be conducted.

References

Aquino, J. P. T. de. (2009). *Grace to You and Peace: An Analysis of the Pauline Letter Openings*. CTS Master Theses.

Bauer, W., Arndt, W. F., Gingrich, F. W., & Danker, F. W. (1979). *A Greek-English Lexicon on the New Testament and Other Early Christian Literature* (2nd ed.).

Bestari, N. P. (2025). *Kronologi Demo 25-29 Agustus: Demo DPR Melebar Jadi Amarah ke Polisi*. CNBC Indonesia.

BibleWorks, L. (2009). *BibleWorks 8* (8.0). BibleWorks, LLC.

Cornelius, E. (1994). The function of the topos philophronesis in the letter to the Philippians - a comparison with three ancient letters of friendship. *In Die Skriflig/In Luce Verbi*, *28*(1), 60–61. https://doi.org/10.4102/ids.v28i1.1484

Dunn, J. D. G. (1998). *The Theology of Paul the Apostle*. William B. Eerdmans.

Fee, G. D. (1995). *Paul's Letter to the Philippians*. Eerdmans.

Ferguson, J. L. (2017). *"Grace to you and peace": A Reevaluation of Paul's Salutational χάρις in Light of its Hellenistic Jewish Overtones*.

HKBP. (2025). *Tanggapan HKBP terhadap Demonstrasi Nasional: Ajak Jemaat Jadi Agen Perdamaian*. Hkbp.or.Id.

Lang, T. (1988). *Preaching and the Literary Form of the Bible*. Fortress Press.

Mardianti, D. L. (2025). *Kronologi Demo Memprotes DPR hingga Meluas Berubah Penjarahan*. Tempo.

Marshall, I. H. (1983). *1 and 2 Thessalonians*. Eerdmans.

Míguez, N. (2012). Grace in Pauline Theology: Political And Economic Projections. *Neotestamentica*, *4*(2), 292.

MPH-PGI. (2025). *Pernyataan Sikap PGI dan Seruan Penghentian Kekerasan dalam Penanganan Demonstrasi*. Pgi.or.Id.

Osborne, G. R. (2006). *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. IVP Academic.

Paul the Ancient Letter Writer: An Introduction to Epistolary Analysis. (2016). Baker Academic.

Persekutuan Gereja-gereja di Indonesia. (2025). *Sinode Gereja Anggota PGI*. Persekutuan Gereja-Gereja Di Indonesia (PGI).

PGI. (2025). *5 Pesan GNB Sikapi Situasi Bangsa. Keberpihakan kepada Rakyat Harus Menjadi Landasan*. Persekutuan Gereja-Gereja Di Indonesia (PGI).

Porter, S. E. (1993). *"Peace, Reconciliation" in Dictionary of Paul and his Letters*. InterVarsity Press.

Prameswari, L. B. (2025). *Respon Demo, Uskup Agung Ajak Jaga Kejernihan dan*

Keteguhan Sikap. Antara News.

Schreiner, T. (2001). *Paul: Apostle of God's Glory in Christ: A Pauline Theology*. InterVarsity Press.

The Lockman Foundation. (1995). *New American Standard Bible* (1995 update). The Lockman Foundation.

Wall, R. (1993). *Collosians & Philemon*. IVP Academic.

Weima, J. A. D. (2016). *Paul the Ancient Letter Writer: An Introduction to Epistolary Analysis*. Baker Academic.

Note: This research article is supported and funded by Universitas Pelita Harapan to be presented orally at the 2025 National Symposium of the Indonesian Biblical Scholars Association (*Ikatan Sarjana Biblika Indonesia/ISBI*) on July 21-23, 2025, in Yogyakarta with the theme "*Gereja dan Perdamaian – Posisi dan Teologi Gereja menghadapi Isu-isu Konflik dalam Konteks Lokal, Nasional dan Global dalam Perspektif Biblis*" ("Church and Peace – The Church's Position and Theology in Facing Conflict Issues in Local, National, and Global Contexts from a Biblical Perspective").

***Conflict of Interest Statement**: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*

***This article is open-access and** distributed under the terms of the Creative Commons Attribution Licence CC BY: credit must be given to the creator, the title and the license the work is under. This license enables re-users to distribute, remix, adapt, and build upon the material in any medium or format, so long as attribution is given to the creator.*