



GOD AS THE RECONCILER: A THEOLOGICAL REFLECTION ON THE BEING AND CHARACTER OF GOD IN THE WORK OF RECONCILIATION

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ABSTRAK

Kajian mengenai rekonsiliasi dalam teologi Kristen umumnya berfokus pada aspek kristologis, soteriologis, atau dimensi etis-sosial, sementara pembahasan mengenai Allah sebagai subjek utama dan pelaku pertama rekonsiliasi melalui integrasi keberadaan dan karakter-Nya masih relatif terbatas. Penelitian ini bertujuan untuk menganalisis bagaimana keberadaan Allah menjadi dasar ontologis karya rekonsiliasi, serta bagaimana karakter ilahi termanifestasi dalam tindakan pendamaian antara Allah dan manusia. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan yang memadukan pendekatan teologi sistematika dan teologi biblika. Data dianalisis melalui teknik analisis isi (content analysis), hermeneutika teologis terhadap teks-teks Alkitab, serta sintesis konseptual terhadap berbagai literatur teologi kontemporer. Hasil penelitian menunjukkan bahwa rekonsiliasi merupakan manifestasi langsung dari keberadaan Allah yang kekal, berdaulat, dan mahakasih, sehingga tindakan pendamaian berakar pada natur Allah sendiri. Selain itu, karakter Allah yang meliputi kasih, kekudusan, keadilan, anugerah, kesetiaan, dan pengampunan bekerja secara harmonis dalam karya rekonsiliasi melalui Yesus Kristus tanpa meniadakan salah satu atribut ilahi. Penelitian ini menawarkan perspektif integratif yang menghubungkan doktrin Allah (theology proper) dengan doktrin keselamatan (soteriology), sehingga rekonsiliasi dipahami tidak hanya sebagai peristiwa soteriologis, tetapi juga sebagai ekspresi yang utuh dari keberadaan dan karakter Allah. Temuan ini memberikan kontribusi konseptual bagi pengembangan teologi sistematika serta memperkuat relevansi doktrin rekonsiliasi dalam kehidupan gereja dan masyarakat kontemporer.

Kata Kunci : Allah Sebagai Rekonsiliator; Rekonsiliasi; Teologi Sistematika; Karakter Allah; Doktrin Keselamatan.

ABSTRACT

Studies on reconciliation in Christian theology have predominantly focused on christological, soteriological, or ethical-social dimensions. At the same time, limited attention has been given to God as the primary subject and initiator of reconciliation through the integration of His being and divine attributes. This study aims to analyze how the being of God serves as the ontological foundation of reconciliation and how His divine character is manifested in the work of reconciling humanity to Himself. This research employs a qualitative library research method by integrating systematic theology and biblical theology approaches. Data were analyzed through content analysis, theological hermeneutics of biblical texts, and conceptual synthesis of contemporary theological literature. The findings reveal that reconciliation is fundamentally rooted in the eternal, sovereign, and loving being of God, demonstrating that the act of reconciliation originates from God's own nature rather than human initiative. Furthermore, God's attributes—including love, holiness, justice, grace, faithfulness, and forgiveness—operate harmoniously in the redemptive work of Jesus Christ without compromising any divine perfection. This study offers an integrative perspective that bridges theology proper and soteriology, presenting reconciliation not merely as a salvific event but as the comprehensive expression of God's being and character. The findings contribute conceptually to the development of systematic theology while reinforcing the theological and practical relevance of reconciliation for the contemporary church and society.

1. INTRODUCTION

Reconciliation constitutes one of the central themes in Christian theology, describing God's redemptive work in restoring the broken relationship between Himself and humanity as a consequence of sin. Since the fall of humanity recorded in Genesis 3, sin has been understood not merely as a violation of God's will but also as an act of rebellion that results in existential alienation between human beings and their Creator (Strabbing, 2020), (Tanuhendrata and Messakh, 2026). This condition renders humanity incapable of restoring fellowship with God through its own efforts, making reconciliation a fundamental element of the Christian narrative of salvation (Tanuhendrata and Messakh, 2026). From a biblical perspective, reconciliation is not initiated by humanity but is the sovereign and gracious act of God accomplished through the redemptive work of Jesus Christ (2 Corinthians 5:18–19). Consequently, reconciliation should be understood as a divine initiative rooted in the very being and character of God.

Theological scholarship has devoted considerable attention to the doctrine of reconciliation (Tanuhendrata and Messakh, 2026). Most previous studies have approached reconciliation from a Christological perspective, emphasizing Christ's atoning work as the foundation of peace between God and humanity (Tanuhendrata and Messakh, 2026; Waruwu and Togatorop, 2020; Schriter, 2012). Other scholars have examined reconciliation through a soteriological lens, focusing on salvation as an expression of divine grace, while more contemporary discussions highlight its ethical and social dimensions, particularly in relation to peacebuilding, conflict resolution, and societal transformation (Efrain, 2024; Tanuhendrata and Messakh, 2026). Although these perspectives have significantly enriched the understanding of reconciliation, they primarily emphasize either the outcome of reconciliation or Christ's mediatorial role, leaving relatively limited attention to God Himself as the primary subject and initiator of the reconciling work.

Classical systematic theologians such as Berkhof, Grudem, and Bavinck have extensively developed the doctrines of God and salvation as distinct theological loci (Berkhof and Thianto, 1993; Grudem, 1994; Bavinck, Bolt, and Vriend, 2003). Nevertheless, the conceptual relationship between the being of God, His divine attributes, and the work of reconciliation has rarely been articulated within an integrated theological framework (Sergius Lay et al., 2026). As a result, reconciliation is frequently interpreted merely as a doctrine of salvation or forgiveness of sins without recognizing God's being and character as the ontological foundation underlying the entire reconciling work.

This situation reveals a significant research gap. Existing scholarship on reconciliation continues to be dominated by Christological, soteriological, and ethical approaches, whereas studies integrating the doctrine of God (*theologia propria*) with the doctrine of reconciliation remain relatively scarce. A theological understanding of God as the Reconciler, grounded in His being and character, provides a more comprehensive framework for explaining why God sovereignly initiates reconciliation with humanity and how His divine attributes operate harmoniously within the economy of salvation.

Addressing this gap, the present study offers a novel perspective by positioning God as the Reconciler through an integrative approach that connects His ontological being with His divine character in the work of reconciliation. The originality of this study lies in its effort to relate God's eternal, holy, sovereign, and loving nature to the manifestation of His divine attributes in the act of reconciliation. Within this framework, reconciliation is understood not merely as a soteriological event but as the fullest expression of God's nature and character. Such an approach is expected to enrich the theological dialogue between the doctrine of God and the doctrine of salvation, two areas that have traditionally been examined independently.

Beyond its academic contribution, this study also possesses significant contextual relevance for both the Church and contemporary society. The modern world continues to experience conflict, polarization, intolerance, and social fragmentation, creating an urgent need for a paradigm of reconciliation as the foundation of communal life. A comprehensive understanding of God as the Reconciler is expected not only to deepen theological reflection but also to provide an ethical basis for the Church and believers to embody love, forgiveness, justice, and peace as tangible expressions of God's character within society.

Based on these considerations, this study addresses two principal research questions: (1) How does the being of God serve as the ontological foundation for the work of reconciliation within the framework of Christian theology? (2) How is the character of God fully manifested in the work of reconciliation as an expression of divine love, holiness, justice, and grace? To answer these questions, this study aims to analyze the ontological foundation of God as the Reconciler, examine the relationship between God's character and

the work of reconciliation, and explore the theological implications of this concept for the development of the doctrine of salvation and the life of the contemporary Church. By doing so, this research seeks to contribute conceptually to the advancement of systematic theology through the integration of the doctrine of God and the doctrine of reconciliation while enriching theological reflection on God as the ultimate agent of reconciliation throughout the history of salvation.

2. RESEARCH METHOD

This study employed a qualitative research design using a library research approach with a theological-conceptual orientation (Nasir, 1998). This approach was selected because the research focuses on a doctrinal analysis of God as the Reconciler through an examination of the being of God and the divine attributes manifested in the work of reconciliation, based on biblical testimony and systematic theological reflection. Library research enables an in-depth exploration and synthesis of scholarly sources to construct a comprehensive conceptual framework concerning the relationship between the doctrine of God (*theologia propria*) and the doctrine of reconciliation within soteriology (Nasir, 1998; Manogu, 2019; Boaheng, 2024b).

The study was conducted through two complementary theological approaches, namely systematic theology and biblical theology. The systematic theological approach was employed to integrate doctrines concerning the being of God, His divine attributes, and the work of salvation into a coherent theological framework. Meanwhile, the biblical theological approach was applied to trace the progressive development of the concept of reconciliation throughout the narratives of the Old and New Testaments, thereby providing a comprehensive understanding of God as the primary agent of reconciliation in the history of salvation (Nasir, 1998; Boaheng, 2024b).

The data sources consisted of both primary and secondary materials. The primary data comprised biblical texts related to the being of God, the character of God, and the doctrine of reconciliation, serving as the principal foundation for theological analysis. Secondary data were obtained from a wide range of academic resources, including systematic and biblical theology textbooks, national and international scholarly journal articles, theological encyclopedias, biblical dictionaries, and prior studies on the topic. The utilization of these diverse sources was intended to strengthen the scholarly argumentation while fostering critical engagement with existing theological discussions (Nasir, 1998; Boaheng, 2024b).

Data collection was carried out through documentation techniques involving the identification, compilation, critical reading, and classification of relevant academic documents according to the research objectives. The collected materials were subsequently organized into several major thematic categories, including the being of God, the character of God, the concept of reconciliation, and the relationship between the doctrine of God and the doctrine of salvation (Nasir, 1998; Boaheng, 2024b).

The data were analyzed using content analysis combined with a descriptive-analytical method. Content analysis facilitated the identification of major theological concepts found in both biblical texts and academic literature, which were then classified into relevant conceptual categories. The interpretation of biblical passages was undertaken through a theological hermeneutical approach that considered their historical, grammatical, and canonical contexts, allowing the theological significance of each text to be understood comprehensively and consistently within the broader witness of Scripture (Nasir, 1998).

The final stage of the analysis involved a process of conceptual synthesis by integrating the findings from biblical analysis and systematic theological inquiry to formulate a theological understanding of God as the Reconciler. This synthesis sought to demonstrate how the being of God constitutes the ontological foundation of reconciliation and how divine attributes—including love, holiness, justice, grace, and faithfulness—are harmoniously manifested in God's reconciling work through Jesus Christ. Through this integrative approach, the study moves beyond a descriptive account of reconciliation by establishing a theological framework that connects the doctrine of God with the doctrine of salvation, thereby contributing conceptually to the development of systematic theology and contemporary Christian theological reflection (R.N.S., 1996; Boaheng, 2024b).

3. RESULTS AND DISCUSSION

3.1. God as the Theological Foundation of Reconciliation

The analysis of biblical texts and systematic theological literature demonstrates that the being of God as the eternal, sovereign, and self-existent Creator constitutes the ontological foundation of the work of reconciliation. This finding suggests that reconciliation should not be understood merely as God’s response to humanity’s fall into sin but rather as an expression of His eternal redemptive purpose, established within the divine plan of salvation before the foundation of the world (Lawolo et al., 2024). Consequently, the basis of reconciliation is rooted in the very nature and essence of God Himself rather than in any human condition or initiative (Tanuhendrata and Messakh, 2026; Boaheng, 2024a).

From this perspective, reconciliation emerges as a theological reality grounded in God’s immutable being and sovereign will (Azadegan, 2023). The initiative to restore the broken relationship between God and humanity originates entirely from God's own character and eternal purpose, affirming that salvation is fundamentally an act of divine grace rather than a human achievement. Such an understanding reinforces the theological conviction that God's reconciling work is inseparable from His eternal identity and redemptive intention. To clarify the relationship between the being of God and the ontological foundation of reconciliation, the synthesis of the findings in this study is summarized in Table 1 below.

Table 1. The Being of God as the Ontological Foundation of Reconciliation

Aspect	Theological Meaning	Biblical	Implications for Reconciliation
Eternality	God exists without beginning or end.	Psalm 90:2; Revelation 1:8	Reconciliation is an integral part of God's eternal redemptive plan.
Sovereignty	God possesses absolute authority over all creation.	Daniel 4:35; Ephesians 1:11	Reconciliation originates from God's sovereign initiative rather than human effort.
Divine Love	God actively and unconditionally loves humanity.	John 3:16; 1 John 4:8	Divine love serves as the primary motivation for the work of reconciliation.
Holiness	God is morally perfect and utterly opposed to sin.	Isaiah 6:3; Habakkuk 1:13	Reconciliation must satisfy the demands of divine holiness through the atonement for sin.
Immutability	God's nature and promises remain constant and unchanging.	Malachi 3:6; James 1:17	The promise of salvation and reconciliation remains valid and trustworthy throughout history.

Source: Research findings (2026).

The findings presented in Table 1 demonstrate that each aspect of God’s being contributes theologically and interdependently to the construction of the doctrine of reconciliation. God’s eternity affirms that reconciliation is an integral component of His eternal plan of salvation, while His sovereignty emphasizes that the initiative for reconciliation originates entirely from God rather than from humanity (Nego and Yohanes, 2024; Rumbay, 2021). At the same time, God’s love, holiness, and immutability reveal that the work of reconciliation is the consistent expression of His unchanging divine nature throughout the history of salvation (Streza, 2024).

The analysis further indicates that God occupies an active role as the primary subject who initiates reconciliation, whereas humanity remains the recipient of divine grace. This synthesis expands the conventional soteriological perspective, which has traditionally emphasized Christ’s mediatorial role, by demonstrating that Christ’s reconciling work is fundamentally grounded in the will and being of God as the ultimate source of reconciliation (Rumsory, 2026; Boehme, 2012).

These findings are consistent with the theological thought of Barth, who argues that reconciliation is fundamentally God’s gracious initiative toward humanity rather than the result of humanity's search for God (Barth, Bromiley, and Torrance, 2004). Likewise, Torrance and Walker maintain that the entire work of salvation is centered on God's active restoration of the broken relationship between Himself and humanity through Christ (Torrance and Walker, 2014). Nevertheless, much contemporary

scholarship continues to develop reconciliation primarily within a christological framework, resulting in comparatively limited attention to God as the ontological subject of reconciliation.

In contrast, liberal theology tends to interpret reconciliation as a process of moral transformation and the development of human religious consciousness, whereas liberation theology emphasizes reconciliation as liberation from structures of social injustice (Talumepa, 2024). Although both approaches make valuable contributions by broadening the scope of reconciliation, they also risk shifting the primary focus from God as the principal agent of reconciliation toward anthropological and sociological concerns. This study argues that the ethical and social dimensions of reconciliation can only be fully understood when grounded in the prior ontological reconciliation accomplished by God on behalf of humanity.

Based on this synthesis, the present study proposes that the being of God is not merely the metaphysical prerequisite for reconciliation but also the conceptual foundation that unites the doctrine of God (*theologia propria*) with the doctrine of salvation (*soteriology*). From this perspective, reconciliation is understood as the manifestation of God's own being, actively revealing His love and sovereignty throughout the history of salvation. Consequently, the doctrine of God and the doctrine of salvation should not be regarded as separate theological constructs but as an integrated and mutually constitutive theological reality.

3.2. The Character of God as the Foundation of Reconciliation

The analysis of biblical texts and systematic theological literature reveals that the work of reconciliation is not derived from a single divine attribute in isolation but rather constitutes the integrated manifestation of God's entire character (Zarkasyi et al., 2025). This study finds that God's love, holiness, justice, grace, faithfulness, and forgiveness form an inseparable unity within His reconciling action toward humanity. Accordingly, reconciliation should be understood not only as an expression of divine love but also as the harmonious realization of God's holiness and justice through the redemptive work of Christ.

This finding suggests that interpretations of reconciliation based solely on divine love may produce a partial understanding of the doctrine of salvation. Instead, the present study demonstrates that God's love attains its fullest theological significance only when considered alongside the demands of His holiness and justice (Marga, 2021; Brewbaker, 2013). Christ's sacrificial death on the cross represents the convergence of saving love and righteous justice, where the necessity of addressing sin is fulfilled without compromising any aspect of God's divine nature. Reconciliation, therefore, preserves the perfect consistency of all divine attributes (Kapic, 2001).

This perspective aligns with the assertion that all of God's attributes operate simultaneously and harmoniously in every divine action without internal contradiction (Grudem, 1994). Similarly, Erickson argues that God's love and justice are complementary dimensions within the work of salvation (Erickson, 1998). Nevertheless, several contemporary theological approaches place greater emphasis on divine love while giving comparatively less attention to God's holiness and judgment against sin. Although such perspectives strengthen pastoral sensitivity and theological inclusivity, they may inadvertently diminish the doctrinal balance necessary for a comprehensive understanding of reconciliation (Boaheng, 2024c).

From another perspective, liberation theology interprets reconciliation as liberation from oppressive social structures and injustice, whereas ecumenical theology emphasizes reconciliation as the foundation for ecclesial unity and interreligious dialogue (Ngabalin, 2017). While these approaches broaden the practical significance of reconciliation, this study contends that social transformation and ecclesial unity can possess a secure theological foundation only when rooted in the ontological reconciliation between God and humanity accomplished through the redemptive work of Christ (Ronda, 2025).

Accordingly, this study proposes that the character of God serves as the conceptual foundation explaining how reconciliation can occur without compromising any divine attribute. Reconciliation is understood as the harmonious manifestation of God's entire character, demonstrating that the doctrine of salvation encompasses not only the forgiveness of sins but also the perfect consistency of God's immutable nature as revealed through His redemptive work.

3.3. God as the Reconciler in Salvation History

The findings further indicate that the concept of God as the Reconciler develops progressively throughout the entire history of salvation. Reconciliation did not begin at the event of the cross but was first revealed in God's initial promise of redemption following humanity's fall, subsequently unfolding through His covenants with His people and the sacrificial system of the Old Testament before reaching its ultimate fulfillment in the incarnation, death, and resurrection of Jesus Christ (Waruwu and Togatorop, 2020; Yiu and Vorster, 2013). This progression demonstrates the continuity of the biblical narrative in portraying God as the principal agent of reconciliation throughout the history of divine revelation.

The analysis reveals that the entire history of salvation is oriented toward the restoration of the relationship between God and humanity. The sacrificial system of the Old Testament was never intended as an end in itself but functioned as a typological anticipation pointing toward Christ's perfect atoning sacrifice. From this perspective, reconciliation constitutes the theological thread that unites the biblical narrative from creation to its eschatological consummation (Eyo, 2020).

These findings are consistent with Cullmann's concept of *heilsgeschichte*, which understands salvation history as the progressive unfolding of God's self-revelation (Cullmann, 2018). Likewise, (Wright, 1996) affirms that Christ's redemptive work represents the climax of God's covenantal promises to His people. However, certain narrative theological approaches place greater emphasis on the story and communal experience of faith than on the ontological role of God as the driving force of salvation history. This study argues that these perspectives can be integrated by recognizing God as both the central figure of the biblical narrative and the active subject who directs all historical events toward reconciliation.

From the standpoint of systematic theology, these findings demonstrate that the incarnation and the atoning work of Christ cannot be understood as isolated events but rather as the continuation of God's salvific initiative revealed from the very beginning of salvation history. Reconciliation, therefore, represents the consistent expression of God's eternal purpose to restore creation that has been corrupted by sin. The synthesis of this study concludes that God as the Reconciler is consistently present throughout the entirety of His self-revelation (Tarigan, 2019). This perspective strengthens the integration between biblical theology and systematic theology by demonstrating that salvation history is the concrete manifestation of God's being and character actively at work in the restoration of humanity.

3.4. Theological Reflection on Reconciliation

The analysis of the concept of reconciliation reveals that God's reconciling work encompasses a theological scope far broader than the forgiveness of sins alone (Vorster, 2018). This study finds that reconciliation serves as an integrative framework connecting the doctrines of God, christology, soteriology, and Christian ethics, thereby carrying both doctrinal and practical implications. Within this framework, reconciliation represents the concrete manifestation of how God's love, holiness, justice, and grace operate simultaneously in the accomplishment of salvation (Vorster, 2018). The findings further demonstrate that the cross of Christ stands at the center of theological reflection, where the demands of divine justice converge with God's love for humanity. Accordingly, salvation should not be understood merely as deliverance from the penalty of sin but as the restoration of the relationship between God and humanity, enabling believers to live in communion with God and to experience existential transformation through His redemptive grace.

From the perspective of classical theology, reconciliation is understood as the objective work of God accomplished through the sacrificial death of Christ (Aulu and Selan, 2023). In contrast, liberal theology tends to interpret reconciliation primarily as a transformation of human moral consciousness, while liberation theology emphasizes reconciliation as emancipation from social and structural injustice (Achmad Faisol Haq, 2020). Ecumenical theology further develops the concept by presenting reconciliation as the theological foundation for ecclesial unity and dialogue among diverse Christian traditions.

Although these various theological perspectives enrich the understanding of reconciliation by highlighting its different dimensions, they do not fully explain the intrinsic relationship between the nature of God and His reconciling action. The present study argues that reconciliation can only be comprehensively understood when viewed as the manifestation of God's own being and character, in

which His eternal nature is revealed through His redemptive initiative toward humanity. This perspective provides a more integrated theological framework that bridges the doctrine of God with the doctrine of salvation. A comparative overview of these theological perspectives on reconciliation is presented in Table 2.

Table 2. Comparison of Theological Perspectives on Reconciliation

Approach	Primary Focus	Contribution	Limitation
Christological	Christ as the Mediator of reconciliation	Explains the work of the cross as the central means of reconciliation between God and humanity	Provides limited discussion of God as the ontological subject of reconciliation
Soteriological	Salvation as an expression of divine grace	Clarifies the dimensions of salvation and human justification	Places greater emphasis on the outcome of salvation than on God's ontological being
Ethical–Social	Reconciliation as peacebuilding and social transformation	Highlights the relevance of reconciliation for conflict resolution and social life	Risks shifting the focus toward anthropological and social concerns
Liberation Theology	Reconciliation as liberation from structural injustice	Emphasizes social justice and solidarity with the oppressed	Gives comparatively less attention to the vertical dimension of reconciliation between God and humanity
Perspective of the Present Study	God as the Reconciler through His being and character	Integrates the doctrine of God (<i>theologia propria</i>) and the doctrine of salvation (<i>soteriology</i>), understanding reconciliation as an expression of God's very nature	Requires further development through empirical studies within ecclesial life and pastoral ministry

Source: Research findings (2026).

The comparison presented in Table 2 demonstrates that each theological approach contributes valuable insights into the understanding of reconciliation while emphasizing different aspects of the doctrine. Christological and soteriological approaches primarily concentrate on the work of salvation, whereas ethical-social and liberation theological perspectives highlight the practical implications of reconciliation within society. In contrast, the present study advances an integrative perspective by positioning God as the Reconciler through His being and character, thereby establishing the doctrine of God as the ontological foundation that explains the entirety of the reconciling work (Basri and Panggarra, 2026a). This perspective seeks to provide a more systematic and comprehensive bridge between *theologia propria* and *soteriology* (Basri and Panggarra, 2026b).

Based on this analysis, the study proposes that reconciliation should be understood holistically as God’s act of restoring the vertical relationship between Himself and humanity while simultaneously providing the foundation for horizontal reconciliation among human beings. The ethical and social dimensions of reconciliation are therefore not autonomous realities but rather the natural consequences of the reconciliation first accomplished by God through Christ.

Accordingly, theological reflection on God as the Reconciler demonstrates that the doctrine of God and the doctrine of salvation are inseparably connected. Reconciliation is the concrete manifestation of God's character, revealed throughout salvation history, and serves as the normative foundation for the Church's mission to embody love, justice, and peace in the contemporary world.

3.5. Implications of Reconciliation for the Life of Believers

The findings indicate that understanding God as the Reconciler carries significant implications for the spiritual, ecclesiological, and social dimensions of the believer's life. Reconciliation not only establishes a new status in which individuals are restored to fellowship with God but also produces a transformed identity that enables believers to live in accordance with God's character (Tanuhendrata and Messakh, 2026; Waruwu and Togatorop, 2020). From this perspective, reconciliation is understood as an ongoing process of renewal that shapes both one's relationship with God and relationships with others.

The analysis further demonstrates that receiving God's reconciliation generates an ethical responsibility to embody the values of love, forgiveness, and justice in everyday life. Believers are called to become peacemakers as a reflection of the God who first reconciled humanity to Himself. These findings underscore that the spiritual and social dimensions of reconciliation are inseparable, since both arise as consequences of God's saving work.

Within the ecclesial context, this study finds that the understanding of God as the Reconciler reinforces the identity of the Church as a community entrusted with the ministry of reconciliation in the midst of society (Iman Pasrah Zai and Yerima Hia, 2025). The Church is therefore called not only to proclaim individual salvation but also to function as an agent of reconciliation by fostering unity, addressing conflict, and promoting social justice. This perspective converges with ecumenical theology, which regards reconciliation as the foundation of the unity of the body of Christ, while also resonating with public theology that encourages the Church's active engagement in social life.

In the context of increasing polarization, intolerance, and identity-based conflicts within contemporary society, this study argues that the doctrine of reconciliation possesses growing theological and practical relevance. Reconciliation rooted in the character of God provides a theological paradigm for cultivating a culture of peace, dialogue, and solidarity without losing its essential spiritual dimension as an expression of God's gracious work.

Based on this synthesis, the present study affirms that the implications of reconciliation extend far beyond doctrinal affirmation alone. They encompass personal spiritual transformation, the renewal of ecclesial life, the strengthening of the Church's mission as an agent of reconciliation, and meaningful contributions to the development of a more just and peaceful society. Consequently, the concept of God as the Reconciler possesses not only substantial theoretical significance for the advancement of systematic theology but also enduring practical relevance for the Church as it responds to the complex challenges of contemporary life.

4. CONCLUSION

4.1. Conclusion

This study demonstrates that God is the primary subject and the first agent of reconciliation, indicating that reconciliation should not be understood solely within christological or soteriological frameworks but must also be situated within the broader context of the doctrine of God (*theologia propria*). Through the combined approaches of systematic theology and biblical theology, this research finds that God's eternal, sovereign, holy, and loving being constitutes the ontological foundation for His initiative to restore the broken relationship between humanity and Himself as a consequence of sin. Reconciliation, therefore, is understood as the direct manifestation of God's own nature actively unfolding throughout the history of salvation.

The study further reveals that the work of reconciliation represents the harmonious expression of God's entire character, encompassing His love, holiness, justice, grace, faithfulness, and forgiveness. These divine attributes do not function independently but operate as an integrated whole within the redemptive work of Jesus Christ, making reconciliation the fullest expression of the consistency of God's character. This perspective enriches theological understanding by demonstrating that God's love

does not diminish His justice, nor does His holiness stand in opposition to His grace. Rather, all of these attributes are perfectly united within the divine work of salvation.

In addition, the findings indicate that the concept of God as the Reconciler unfolds progressively throughout salvation history, beginning with the promise of redemption following humanity's fall, continuing through the covenantal and sacrificial systems of the Old Testament, and reaching its ultimate fulfillment in the incarnation, death, and resurrection of Jesus Christ. Reconciliation thus emerges as the unifying theological theme that connects the entire biblical narrative and demonstrates the consistency of God's redemptive action in restoring creation corrupted by sin.

The principal contribution of this study lies in the development of an integrative theological perspective that connects God's being and His divine attributes to the doctrine of reconciliation. Unlike previous studies that have primarily emphasized Christological, soteriological, or ethical dimensions, this research positions God as both the ontological foundation and the conceptual center of the reconciling work. Consequently, it contributes to the advancement of systematic theology by integrating the doctrine of God with the doctrine of salvation while reinforcing the understanding that the ethical and social dimensions of reconciliation are rooted in the reconciling work first accomplished by God through Christ.

4.2. Recommendations

Based on these findings, future research is encouraged to further develop the study of God as the Reconciler through interdisciplinary approaches that integrate systematic theology with biblical theology, practical theology, and public theology. Comparative studies engaging contemporary theological perspectives—including liberation theology, narrative theology, political theology, and ecumenical theology—would also enrich scholarly dialogue concerning the meaning and application of reconciliation within the life of the Church and contemporary society.

From a methodological perspective, subsequent studies may employ empirical qualitative approaches, such as case studies or field research, to examine the practical implementation of the concept of God as the Reconciler in ecclesial life, pastoral ministry, conflict resolution, and peacebuilding within pluralistic societies. Such approaches would strengthen the connection between theological reflection and ecclesial practice.

For theological institutions and churches, the findings of this study may serve as a foundation for curriculum development, faith formation, and ministerial practice that emphasize reconciliation as an expression of God's character. The Church is therefore called not only to proclaim reconciliation as a doctrine of salvation but also to embody it through ministries that promote unity, justice, forgiveness, and peace amid the complex social challenges of the contemporary world.

Finally, this study is expected to provide a foundation for the further development of a more integrative systematic theology by positioning the doctrine of God as the basis for other theological doctrines. From this perspective, the concept of God as the Reconciler should be understood not merely as a doctrinal theme but as a comprehensive theological paradigm capable of addressing the challenges faced by the Church and society in the contemporary era.

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