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ADVANCES IN SOCIAL HUMANITIES RESEARCH

Solomon's Porch: Open Wisdom Crosses the Five Worlds From Torah at Sinai, Wisdom on the Street, Greek Agora, Porch of Solomon, to Digital Public Space: An Interdisciplinary Study of Wisdom, Public Space, and the Contemporary Church

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Abstract

This article examines the development of wisdom as a form of open public discourse, tracing its conceptual trajectory from the Torah tradition associated with Mount Sinai and the personification of Wisdom in the Book of Proverbs to the Greek philosophical traditions of the agora and stoa, and ultimately to Jesus' teaching at Solomon's Portico (Στοὰ Σολομῶντος) in the Jerusalem Temple complex. The study further explores the theological relevance of this concept in the context of social media as a contemporary digital public sphere. Employing a qualitative descriptive approach, the research integrates a literature review, intertextual analysis, an examination of Hebrew and Greek terminology, and interdisciplinary theological reflection. It argues that wisdom in the biblical tradition possesses an inherently public dimension, engaging with everyday human experience, encouraging dialogue, and remaining accessible to diverse social groups. Solomon's Portico represents a significant setting for examining the intersection of Jewish wisdom traditions, the Hellenistic cultural environment, and the proclamation of the Gospel. Jesus' presence and teaching in this setting provide a theological basis for understanding the church as a community whose mission extends beyond institutional boundaries. In contemporary society, social media can be understood as an analogous public sphere that facilitates dialogue across denominational, cultural, and communal boundaries. Nevertheless, digital openness also introduces challenges, including disinformation, polarization, the commercialization of religion, and competition among religious institutions. Consequently, the church is called to embody wisdom through integrity, humility, dialogue, and service. The article concludes that divine wisdom should not be monopolized by religious institutions but should instead be manifested in public life through faithful witness and the practice of love.

INTRODUCTION

Advances in communication technology and digital transformation have significantly changed how individuals acquire knowledge, establish relationships, exchange ideas, and form communities (Bingaman, 2023; Campbell & Tsuria, 2022). These developments have also transformed religious life (Lontoh & Wibowo, 2025; Orogun & Pillay, 2023). The church is no longer the sole or primary setting for religious

instruction, spiritual formation, and theological discourse (Jung, 2023; Ndereba, 2023). Through social media, YouTube, podcasts, webinars, Zoom, and other digital platforms, religious discourse increasingly transcends geographical and institutional boundaries (Baloyi & Pali, 2023; Ronda et al., 2023; Wyrostkiewicz et al., 2024).

This phenomenon raises a fundamental theological question: Is divine wisdom communicated exclusively through religious institutions and formal places of worship, or does the biblical tradition demonstrate that wisdom has possessed an open and public character from its earliest expressions (Heymann, 2025; van Oorschot, 2022)?

Addressing this question requires tracing the development of wisdom across biblical history and the ancient world. Before the construction of the Temple in Jerusalem, the Israelites received the Torah in the wilderness of Sinai. In the Book of Proverbs, Wisdom is personified as calling out in the streets, public squares, intersections, and city gates (Filho & Kilpp, 2023; Mandey & Sindoro, 2025). In the ancient Greek world, the agora and stoa served as important settings for public discussion and philosophical inquiry (Valdez, 2014). Similarly, the New Testament describes Jesus' presence at Solomon's Portico, a publicly accessible area within the Temple complex in Jerusalem.

These historical and biblical examples reveal a recurring pattern: wisdom is not confined to sacred spaces or formal educational institutions but is also expressed and communicated within the everyday contexts of communal life.

Within this framework, Solomon's Portico holds particular theological and historical significance. John 10:22–23 records that Jesus walked in Solomon's Portico within the Jerusalem Temple complex during the Feast of Dedication (Hanukkah) (Lembaga Alkitab Indonesia, 1974). Furthermore, Acts 3:11 and 5:12 associate this location with the gathering, public witness, and activities of the early Christian community.

Building on these biblical accounts, this article proposes Solomon's Portico as a theological model for understanding the contemporary church's engagement with the public sphere. Given its openness, accessibility, and complexity, social media can be understood metaphorically as a "digital Solomon's Portico," a communicative environment in which wisdom can be shared, questioned, critically examined, and discussed (Subali et al., 2025; Tangirerung et al., 2025).

The novelty of this study lies in its interdisciplinary synthesis of biblical wisdom traditions, the historical development of ancient public spaces, and the contemporary digital public sphere. By tracing the conceptual trajectory of wisdom from the Torah at Sinai, through the public proclamation of Wisdom in Proverbs, the Greek agora and stoa, and Solomon's Portico in Jerusalem, to contemporary digital environments, this study develops the theological metaphor of the "digital Solomon's Portico." This metaphor is grounded in biblical interpretation and historical reflection rather than technological speculation. The study thereby contributes to contemporary ecclesiology and digital theology by providing a conceptual framework for understanding the church's public presence beyond conventional institutional boundaries (Okey, 2023; Sánchez-Camacho, 2025).

Nevertheless, openness within digital environments does not necessarily guarantee the communication or cultivation of wisdom. Meaningful engagement requires critical discernment, the ability to distinguish reliable knowledge from misinformation, a commitment to dialogue without domination, and the preservation of theological integrity amid competing narratives and information flows (Masvotore, 2025; Reyes, 2026; Setia & Dilawati, 2024).

Accordingly, this article addresses three principal research questions: (1) How do biblical traditions and ancient public spaces illuminate the relationship between wisdom and the public sphere? (2) What is the theological and historical significance of Solomon's Portico in relation to Jesus' ministry and the life of the early Christian community? (3) How can the contemporary church embody the principle of openness in the digital public sphere while maintaining its theological integrity?

METHOD

This study employed a qualitative descriptive approach based on a literature review and interdisciplinary theological analysis. First, textual analysis was conducted on selected biblical passages, particularly Proverbs 1:20–21, Proverbs 8:1–3, John 10:22–23, Acts 3:11, and Acts 5:12. Second, a terminological analysis examined Hebrew and Greek concepts associated with wisdom, public space, and religious instruction, including חָכְמָה (ḥokhmāh), תּוֹרָה (tôrāh), הֲלָכָה (halakhah), ἀγορά (agora), and στοά (stoa). Third, historical and contextual analysis drew on Jewish history and Hellenistic cultural traditions to examine the socioreligious setting of the Jerusalem Temple during the first century CE. Fourth, interdisciplinary theological reflection explored the relationship between ancient public spaces and contemporary digital environments, focusing on ecclesial openness, interdenominational dialogue, and ethical responsibility in digital communication.

The analysis adopted a comparative theological framework that acknowledged the distinct social, political, cultural, and epistemological contexts of the Sinai wilderness, the Greek agora, Solomon's Portico, and contemporary social media. Rather than assuming historical equivalence, the study examined their conceptual relationships through the shared theme of openness and public engagement, providing a basis for theological reflection on the church's presence in contemporary digital spaces.

RESULTS AND DISCUSSION

Torah in the Sinai Desert: Wisdom as an Identity and Guideline for Life

Torah as the foundation of Israeli life

Before Israel had the promised land, the Temple, and the kingdom structure, the nation had received the Torah in the wilderness of Sinai. This event was one of the important foundations for the formation of Israel's identity as a covenant people.

The Torah not only serves as a set of religious rules, but also as a guideline for life that encompasses man's relationship with God, others, family, society, and the environment.

In the Jewish tradition, the Torah has a very fundamental position as the spiritual and cultural identity of the Israelites. The thought often attributed to Heinrich Heine (1797–1856), that the Torah is the portable homeland of the Jews, illustrates how the Torah can be understood as a spiritual homeland that accompanies the Jews, even when they are outside the land of their ancestors.

In that context, the wilderness of Sinai can be understood as a space for the formation of the people. The Torah was given not when Israel had a political and institutional establishment, but when they were still on their way.

This picture gives an important dimension to education and character building: the wisdom of God is not only concerned with a particular place, but must be part of the lives of the people wherever they are.

Mosheh Rabenu and The Education of The Ummah

Moses, in Jewish tradition called מֹשֶׁה רַבֵּנוּ (Mosheh Rabenu), was an important figure in the transmission of the Torah to the Israelites.

In Deuteronomy 6:4–9, the Shema command places the teaching and internalization of God's word as part of daily life. Teaching is not limited to ritual activities, but takes place at home, on the journey, when lying down, and when awake. This principle shows that Israel's spiritual education had a comprehensive orientation to life.

The rabbinic tradition then developed a discussion of the stages of education in Pirkei Avot 5:21 (numbering may vary in certain editions). The text describes the stages of a child's learning, including the study of Scripture, the Mishnah, and the deepening of the law and tradition.

It is important to distinguish between the picture of education in later compiled rabbinic texts and the Israeli educational practices of Moses. The Pirkei Avot is an important resource for understanding the Jewish educational tradition, but it cannot be directly treated as a documentation of the formal curriculum of the Moses century.

Nevertheless, the educational principle that can be drawn from the tradition is that wisdom needs to be inherited in an ongoing manner through reading, teaching, discussion, and practice of life. Thus, the wilderness of Sinai can be seen as a theological symbol of the space for the formation of the people, where the Torah is the basis of the shared journey.

Wisdom That Cries Out in Public Spaces: Proverbs 1 and 8

Personification of Wisdom in the Hebrew tradition

One of the most interesting descriptions of wisdom in the Tanakh is found in the book of Proverbs.

Proverbs 1:20–21 states:

"Wisdom cries out loudly in the streets, in the courts she makes her voice heard. On the walls she cries out, before the gates of the city she speaks her words."

Hebrew Text of Proverbs 1:20:

חָכְמוֹת בַּחוּץ תָּרֹנָּה בָּרְחֹבוֹת תִּתֵּן קוֹלָהּ׃

Ḥokhmot baḥuts taronnah, bareḥovot titten qolāh.

The word חָכְמָה (*Ḥokhmah*) means wisdom. In Proverbs 1:20 the form חָכְמוֹת (*Ḥokhmot*) is used, which is grammatically the plural feminine.

The personification of Wisdom as a female figure is one of the characteristics of Hebrew wisdom literature. Wisdom appears as a figure who cries out, invites, reprimands, and calls people to gain understanding.

Interestingly, the location of Hikmat's activities is not a hidden space. It is located on roads, fields, intersections, and city gates.

These places were the center of social life of the ancient Israelites.

Inclusive and contextual wisdom

Proverbs 8:1–3 again presents a similar picture. Wisdom stands on high places, at the crossroads, and at the gates of the city.

This picture shows that wisdom is not meant to be an exclusive knowledge available only to certain groups.

There are three characteristics that can be identified:

First, inclusiveness. Wisdom calls people from various backgrounds. He does not only speak to educated groups or community leaders.

Second, contextual. Wisdom is present in the place where daily life takes place. It is related to trade, social relations, decision-making, and moral issues of society.

Third, communicative. Wisdom conveys a call that can be heard, considered, and responded to by humans.

Thus, the book of Proverbs presents an image that wisdom has a public dimension. It does not stop as conceptual knowledge, but invites people to live a righteous life.

The Greek Agora and Stoicism: Wisdom in Philosophical Dialogue

Agora as a public space

In ancient Greek culture, the ἀγορά (*Agora*) was a public space that had an important function in the life of the city. The agora was not only a market, but also a place where economic, social, political, and exchange of ideas took place.

In Athens, this space became an important part of people's lives. Thinkers and philosophers interacted with society through conversation, teaching, and debate.

Socrates is known for using the method of dialogue and critical inquiry to test human understanding of virtue, justice, and truth. Through this approach, philosophy becomes not only a speculative activity, but also a process of testing ideas in public life.

Stoics and philosophical traditions

The term στοά (Stoa) refers to a veranda or colonnade that is generally open on one side and has a public function. Zeno of Citium, the founder of the Stoic philosophical tradition, taught at the Stoa Poikile in Athens. The name of the school of Stoism later related to the place of teaching.

Stoic traditions emphasize character building, self-control, virtue, and a life in harmony with ratio. However, agora and stoa should not be understood as identical spaces. Agora is a larger public area, while stoa is a form of colonized building or space that can be part of that public area.

From a comparative cultural perspective, there are functional similarities between the Greek public sphere and the picture of Wisdom in Proverbs: both show that the exchange of ideas and the formation of character takes place through social interaction.

Despite having different epistemological foundations, the Jewish tradition of wisdom and Greek philosophy both demonstrate the importance of the involvement of thought in people's lives.

Solomon's Porch: A Public Space in the Context of the First-Century Temple

Identification of Solomon's Porch

Solomon's portico is referred to in the New Testament by the Greek term Στοὰ Σολομῶντος (Stoa Solomonos), which means Solomon's Portico or Colonel.

In John 10:22–23 it is mentioned that on the Feast of the Consecration of the Temple, Jesus was walking in the Temple, precisely in the Porch of Solomon. In Acts 3:11, the place is mentioned again when Peter and John were in the midst of a crowd after the event of healing the paralytic. Acts 5:12 also records that the apostles gathered in Solomon's Porch. These three passages show that Solomon's Porch played an important role as a location for public meetings and activities within the Temple complex.

In the historical context, the Temple of Jesus was a building that was expanded and beautified through the construction project of Herod the Great. The complex consists of several courtyards with different levels of access and terms of holiness.

Access structures within the Temple complex

To understand the position of Solomon's Porch, it is important to note the division of space in the Temple complex.

Broadly speaking, the complex has several parts:

1. Court of the Gentiles

The outer area of the Temple complex is accessible to both Jews and non-Jews.

2. Soreg (סוֹרֵג)

A guardrail that separates the outside area from the inside of the complex that has access restrictions based on religious provisions.

3. Women's Court (עֶזְרַת נָשִׁים – Ezrat Nashim)

A courtyard that Jewish men and women can enter.

4. The Courtyard of Israel (עֶזְרַת יִשְׂרָאֵל – Ezrat Yisrael)

An area reserved for Israeli men who meet the ritual requirements.

5. The Court of the Imam (עֶזְרַת הַכֹּהֲנִים – Ezrat ha-Kohanim)

Areas related to the ministry of priests and altars.

6. The Holy Room and the Holy of Holies

The most sacred part of the Temple building.

Solomon's Porch is a colonnade on the east side of the Temple complex. In the discussion of public access, this location is important because it is in an outdoor area that is accessible to the public, including non-Jews.

Thus, Solomon's Porch can be understood as one of the public meeting rooms within the Temple complex. However, it is important to note that the division of space and access boundaries need to be distinguished historically and archaeologically.

Jesus in Solomon's Porch: John 10:22–23

John 10:22–23 states:

"Not long afterwards came the feast of the Dedication of the Temple in Jerusalem; it was winter. And Jesus was walking in the temple, in the porch of Solomon."

Greek text verse 23:

καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος.

Be careful what you wish for, and you will be able to find your Solomons.

The word περιεπάτει (*periepatei*) is an imperfect form of περιπατέω (*peripateō*), which contextually means walking or walking. In a theological reading, Jesus' presence in Solomon's Porch can be placed in the context of a public space where people gather and interact.

Although the verse explicitly mentions walking activity, the context of the dialogue in John 10:24–30 shows that Jesus' presence in the place was immediately related to the theological conversation about His identity and authority. Thus, Solomon's Porch became an important setting for the revelation of Jesus' identity as the Good Shepherd and His union with the Father.

The relationship between περιπατέω, Mithalekh, and Halakhah

In the study of language, the Greek word περιπατέω can be translated as walking. In the Hebrew tradition, one of the equivalents that can be used is הִתְהַלֵּךְ (Hithalekh) or the related form מִתְהַלֵּךְ (Mithalekh), depending on the grammatical context.

The word הֲלָכָה (Halakhah) comes from the root הלך (halakh), which relates to walking. In the Jewish tradition, Halakhah refers to the laws and guidelines that govern religious life and daily practice.

This etymological relationship opens up space for reflection on life as a journey directed by the provisions and wisdom of Allah.

However, philologically, the word περιπατέω in John 10:23 does not in itself mean teaching or delivering the Halacha. Therefore, the connection between Jesus' walking activities, the concept of Mithalech, and Halakhah is more appropriately placed as an intertextual and theological reflection, rather than as a direct translation of the Greek text.

Solomon's porch and the proclamation of the apostles

Acts 3:11 provides an important picture of the activities of Peter and John in Solomon's Porch. After the healing of the paralyzed, the crowd gathered and paid attention to Peter and John. This event shows that the public space of the Temple complex became the venue for apostolic witness.

Acts 5:12 also records that the apostles gathered in Solomon's portico.

In this context, the Porch of Solomon can be understood as a strategic space for the proclamation of the Gospel, community encounters, and the formation of early Christian communities.

There is an interesting continuity between the tradition of wisdom in Proverbs and the teaching activities of the apostles: religious messages are not only conveyed in private spaces, but are also present in public life.

Solomon's Porch as a Meeting Point of Three Traditions

The Solomon Porch can be analyzed as a meeting space for three great traditions.

Jewish wisdom traditions

This tradition is rooted in the Torah, the books of wisdom, and the teachings of Jewish teachers.

Wisdom is understood as a guideline for life that relates to the fear of God, justice, wisdom, and social responsibility.

Hellenistic Environment

The life of the first-century Jewish people took place in a cultural environment that was also influenced by the Hellenistic world. The Greek language, Roman administration, trade, and cross-cultural interactions shaped the social environment in which the Jewish people lived.

In this context, public spaces are a meeting place for various groups and ideas.

Preaching the Gospel of the Kingdom of God

The presence of Jesus and the apostles in the public sphere shows how the preaching of the gospel takes place in the lives of the people. Jesus' teaching was not limited by one form of religious space. He taught on hills, by the lakes, in homes, on the streets, and in the Temple complex.

Thus, Solomon's Porch became one of the important symbols of the encounter between Jewish tradition, the Hellenistic environment, and the proclamation of the Gospel. In this place, wisdom is not only an abstract concept, but related to the person of Jesus and His teaching about the Kingdom of God.

Social Media as a Digital Monologue

Transformation of public space in the digital era

The development of digital technology has shaped public spaces with different characters from the agora and Oscar of Solomon in ancient times. Social media allows individuals and communities to interact without having to be in the same geographical space.

YouTube, Instagram, TikTok, podcasts, Zoom, and various other digital platforms have become spaces for the delivery of information, opinion formation, discussion, education, and religious expression. In a comparative perspective, the digital space can be understood as an analogy of the agora and the modern Solomon's Porch.

Social media has different algorithmic structures, commercial interests, information distribution mechanisms, and power dynamics. Nonetheless, there are functional similarities: they become a meeting space for various groups, where ideas are exchanged, and where the authority of knowledge can be questioned.

The COVID-19 pandemic and changes in church attendance patterns

The COVID-19 pandemic accelerated the digital transformation in church life. When physical gatherings were restricted, many Christian communities moved worship, teaching, discussion, and pastoral mentoring activities to digital platforms. These events show that church life is not entirely dependent on the existence of physical buildings.

Through digital spaces, ministry can take place across regions, denominations, and social groups. A Bible teacher can reach participants from different cities. A congregation

can participate in theological discussions without having to be present on campus or in a church building. Small communities can build learning networks with a wider community.

This phenomenon provides an opportunity for the church to develop a more collaborative pattern of service.

However, digital transformation does not erase the importance of physical fellowship, personal relationships, and pastoral presence. Digital spaces should expand the ministry of the church, not replace the entire dimension of communal life.

The challenge of wisdom amidst digital noise

Proverbs 1:20–21 describes Wisdom crying out in public spaces. This picture is relevant for understanding the challenges of today's religious communication. On social media, a variety of voices are present simultaneously: theological teaching, devotionalism, academic information, motivation, propaganda, hoaxes, hate speech, and unproductive debate.

Disclosure of information does not always result in maturity of thought. Therefore, the principle of 1 Thessalonians 5:21, "Test all things and hold on to what is good," is very relevant.

Digital wisdom requires information literacy skills, thoroughness in examining sources, intellectual humility, and moral responsibility.

It is not enough for the Church to be present on social media. It must be able to present a quality of communication that reflects the character of Christ.

Five characteristics of a digital Solomon Porch

Based on reflections on wisdom traditions and public spaces, the digital Solomon Porch can be developed through five principles.

First, openness. Digital spaces must allow for conversations and learning that are not limited by denominational identity.

Second, dialogue. Teaching is not only one-way, but it provides space for questions, criticism, and exchange of thoughts.

Third, integrity. The information conveyed must be accountable theologically and academically.

Fourth, inclusivity. Differences in social background, education, and ecclesiastical traditions should not be an excuse to negate human dignity.

Fifth, service. The church's presence in the digital space must be directed to the formation of people, the restoration of relationships, and service to the community.

From the Church Wall to the Digital Solomon Porch: A Critique of Denomination Exclusivity

The Church and the tendency to build institutional identity

In contemporary Christian life, the church denomination thrives with a variety of identities, doctrines, liturgies, and organizational structures.

This diversity is basically part of the dynamics of Christian history.

However, problems arise as denominational identity evolves into institutional exclusivism. The Church begins to view other groups as competitors, not fellow members of the body of Christ.

In certain situations, the competition can develop into a competition to gain congregations, expand branch networks, increase the popularity of leaders, and build an institution's reputation.

Churches that are supposed to be a space of ministry are at risk of being managed with the logic of market competition.

The Church as a brand and commercialization of spirituality

In the perspective of organizational sociology, religious institutions can also experience branding processes and reputational competition. Branding is not always negative because organizational identity is necessary to build communication and service. However, ethical issues arise when the expansion of the church's brand becomes a more dominant goal than the formation of disciples of Christ and service to the community.

This tendency can be seen in three forms:

1. **Popularity competition:** the success of a ministry is measured by the number of followers, the number of congregations, impressions, and public recognition.
2. **The competition symbolizes luxury:** the splendor of buildings and facilities is the main indicator of the success of the institution.
3. **Expansion competition:** opening branches and strengthening organizational networks is prioritized over cooperation and empowerment of other churches.

This criticism is not directed at the entire major church or all forms of ministry expansion. Expansion can be part of a legitimate mission strategy. What needs to be criticized is the motivation, governance, and its impact on the unity and responsibility of the ecclesiastical ministry.

The unity of the body of Christ and the ethics of collaboration

Acts 2:44–45 describes the early church sharing resources.

Acts 11:22 shows that there was concern and a mission to strengthen the congregation elsewhere. In 1 Corinthians 16:1–3, Paul arranged for the collection of offerings for the church in need. These texts show that early church life had a dimension of solidarity that went beyond local interests.

This principle provides a theological basis for the development of inter-church cooperation.

Churches with greater resources can support smaller churches. Institutions of theology education can build academic collaboration across denominations. Christian communities can work together in humanitarian ministry and community education. Thus, the measure of a church's success should not only be determined by its institutional growth, but also by its ability to strengthen the lives of others.

Open Space Theology: Implications for the Contemporary Church

From the wisdom journey at Sinai, the streets of Israel, the Greek agora, and the Porch of Solomon, there are several principles that can be developed as a reflection for the church today.

Shifting orientation from institutions to communities

The church is not merely a building, organization, or denomination. The church is a community of believers called to live in faith, fellowship, testimony, and service.

Therefore, institutional strengthening needs to go hand in hand with strengthening relationships between fellow members of the body of Christ.

Developing a culture of dialogue

The Church needs to provide space for healthy theological questions and conversations.

Dialogue does not mean eliminating doctrinal beliefs, but it shows maturity in conveying and accounting for faith.

Prioritizing service over popularity

The church's presence in the digital space should not be solely geared towards increasing the number of followers or impressions. Popularity is not always synonymous with depth of spirituality.

The ministry must remain oriented towards character building, faith strengthening, and community welfare.

Building digital literacy and ethical responsibility

Believers are called to be bearers of truth, not spreaders of noise.

The principle of wisdom needs to be applied through a critical attitude towards information, willingness to listen, prudence in speaking, and respect for human dignity.

Becoming a bridge across denominations

The Church can maintain its own theological identity without having to build hostility towards other communities.

Denomination differences don't have to be a wall of separation.

Rather, diversity can be an opportunity to build cooperation, learn from each other, and strengthen a shared testimony.

CONCLUSION

The conceptual trajectory of wisdom from the wilderness of Sinai and the public spaces depicted in the Book of Proverbs to the Greek agora and stoa, and ultimately to Solomon's Portico in Jerusalem, demonstrates that knowledge and wisdom possess an important public dimension. In the ancient Israelite tradition, the Torah served as the foundation for shaping the religious and communal life of the people. In the Book of Proverbs, Wisdom is personified as a figure who publicly proclaims her message within everyday communal settings. In the Greek philosophical tradition, the agora and stoa provided settings for intellectual exchange, philosophical discussion, and critical inquiry. Similarly, in the New Testament, Solomon's Portico served as a public gathering place where Jesus was present and the apostles bore witness to their faith.

Jesus' presence at Solomon's Portico, as recorded in John 10:22–23, and the activities of the apostles described in Acts 3:11 and 5:12 provide a theological foundation for reflecting on the significance of public spaces in religious life. Religious spaces should not merely reinforce institutional exclusivity but should also facilitate encounters, learning, dialogue, and the proclamation of the Gospel.

In contemporary society, social media can be understood metaphorically as a "digital Solomon's Portico." This digital environment offers opportunities for the church to communicate wisdom, foster interdenominational dialogue, and engage with communities across geographical and institutional boundaries. Nevertheless, such openness must be accompanied by theological integrity, digital literacy, ethical responsibility, and spiritual maturity.

A critical examination of the church's tendency to prioritize institutional branding and competition highlights the importance of ensuring that denominational identity does not overshadow the collective responsibility to strengthen the body of Christ. Rather than focusing exclusively on expanding their institutional influence, churches are called to promote mutual support, cooperation, and unity within the broader Christian community.

Ultimately, the concept of a "digital Solomon's Portico" does not seek to replace the physical church or its communal practices. Instead, it serves as a theological metaphor for the public accessibility of the Gospel and the church's engagement with contemporary society. Accordingly, the church is called to move beyond institutional exclusivity and embody divine wisdom through openness, meaningful dialogue, faithful witness, and active participation in everyday human life.

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AUTHOR'S CONTRIBUTION

Wahyoe Rita Wulandari, Hengki Wijaya contributed to research design, data collection and processing, system development, result analysis, and article manuscript preparation.

GENERATIVE ARTIFICIAL INTELLIGENCE USAGE STATEMENT

In the process of compiling this article, the author uses generative artificial intelligence (AI) as a tool in language refinement, writing structure, and grammar improvement. The use of AI is carried out on a limited basis and remains under the supervision of the author. All data, analysis, interpretation, and scientific substance in this article have been checked and verified by the author. The author is solely responsible for the accuracy, authenticity, and final content of the manuscript.

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