

## "Abba Father", Jesus' Call to God in the Biblical Theological Perspective of Psalm 89:26

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### ABSTRAK

We have been accepted as sons by the redemption of Jesus Christ, so that we may call God the Father. Therefore, let us live truly as children of God; live well and truly. For we want to touch his heart, call him by the name he loves. Call him Abba, Call Him Father. Of all his names, Abba, the Father is Jesus ' call to God. We know that Jesus loved this name because it is the name that is most often used. When Jesus was on earth, he called God" Father " several times. In the prayer of victory on the cross, Jesus cried out with a loud voice; "Father, into your hands I commit my life" (Luke 23:46). God loves to be called Father. Jesus taught us to begin prayer with the words "Our Father". Perfect love speaks of God's love. Since Jesus called God Abba, the love that can eliminate fear is the love of the Father. Agape love is perfect love, and that is the love of the father. He cares about us; he cares about us. Jesus cried Abba, O Father, so that we Christians who are given strength and salvation by-yes, can cry Abba, Father. We call him Abba the father because he is our father, he cares for us, and He understands us. Perfect love exists only in the father and can eliminate all worries. If the Father loves Jesus as his son, the Father in heaven also loves us as his children as Christians who believe in the truth and the way of eternal salvation. For this reason, the author chose the title: "Abba Father", Jesus 'call to God in the perspective of Biblical Theology from the book of Psalms 89:26, he will also cry out to me: 'My Father You Are God and my rock my salvation.'

### Keywords:

abba, father; jesus, biblical theology; eternal salvation

### INTRODUCTION

*Abba* or father is a colloquial word. This is a word used in the interaction of a family. This word has the same meaning as Papa, *Daddy*, or father. Umat Mankind can call God The Creator, because it is. Umat Christians who want to touch-his heart, call him by the name-he loves. Call him *Abba*, Call Him Father. Believers often address God with the title "Abba, o Father" through the song of songs or our prayers. It shows our love and respect for God. Our respect and love for God must manifest in the attitude of life, so that people can see that we are indeed worthy to be called God's children. All sins, attitudes of not loving others, and following what the world wants must be removed. Do not just show

love and respect for God through words when we sing or pray, but we manifest it in the behavior of everyday life. We have been accepted as sons by the redemption of Christ, so that we may call God the father. Therefore, let us live truly as children of God; live well and truly.

God loves to be called Father. Jesus taught us to begin prayer with the words "our Father". 'Perfect love' speaks of God's love. Since Jesus called God Abba, the love that can eliminate fear is the love of the father. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life. (3:16). Because of the father's love for mankind, we are able to love our neighbor.

Agape<sup>1</sup> love is perfect love, and that is the father's love. Agape love is never selfish.<sup>2</sup> He cares about us, he cares about us. Jesus cried Abba, Father, so that we Christians who are given strength and salvation by Him, may cry Abba, Father. We call Him, Abba The Father, because he is our father, he cares for us, he understands us. Perfect love belongs only to the father and can take away all worries. If the Father loves Jesus as his son, the father in Heaven also loves us as his children as Christians who believe in the truth and the way of eternal salvation.

The love of the father is evident on the cross. "But God, being rich in mercy, through his great love which he bestowed upon us, gave us life together with Christ, even though we were dead in our sins-by grace you are saved" (Ephesians 2:4-5). We are not worthy of his sacrifice, "but God showed his love to us, because Christ died for us while we were yet sinners" (Romans 5:8).

'Agape' love, the father's love is grace, mercy, and always seeking the good of those he loves; a love we do not deserve (1 John 3:1). God's love causes the saving of the son of God for those he loves (John 3:16-18).<sup>3</sup> This is the background the author chose the title: "Abba Father", Jesus 'call to God in the perspective of biblical theology from the book of Psalms 89:26, he too will cry out to me, 'my Father You are God and my rock my salvation.' In Christianity, the highest Love is agape love, that is, love that is truly sincere, pure, unblemished, even full of self-sacrifice.<sup>4</sup> The term "Abba" itself is an Aramaic word that Jesus used when speaking to God the father. It is an intimate term that brings a sense of

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<sup>1</sup> Lorens Bagus, *Kamus Filsafat*, (Jakarta: PT Gramedia Pustaka Utama, 2000), 21.

<sup>2</sup> Robert Audi, *The Cambridge Dictionary of Philosophy*, (Cambridge University Press, 2015), 12.

<sup>3</sup> John Marcus, *Agape: What is it? Learning to Love*, (Nashville: Thomas Nelson, 2009), 11.

<sup>4</sup> Nancy Missler, *The Way of Agape Workbook: Understanding God's Love*, (King's Highway Ministries, 2004) 78.

familiarity, closeness and trust. It can be translated as "Father" in English, emphasizing the loving and familial relationship between Jesus and God the father.

The significance of Jesus' use of "Father Abba" can be understood in light of his unique relationship with God. Jesus is the son of God, part of the Holy Trinity, and has an eternal and intimate bond with the father. By using the term "Abba Father", Jesus expresses the depth of his relationship with God and invites believers to approach God with the same level of intimacy and trust. From a theological perspective, Jesus' use of "Father, Abba" highlights God's fatherhood and the filial relationship believers can have with him through Christ. It signifies the adoption of believers into the family of God, where they become children of God and can approach him with confidence and compassion. This understanding is in harmony with biblical teachings found in passages such as Romans 8:15, Galatians 4:6, and Ephesians 1:5, which emphasize believers' status as children of God and their access to him through Christ.

This study raises the theme of the direct relationship between "father Abba" and Psalm 89:26 as the concept of God as a loving father and Jesus' use of "Father Abba" reveals the intimate relationship between Jesus and God the father. It highlights the adoption of believers as children of God and their ability to approach him with familiarity, trust, and compassion. This understanding is in harmony with biblical and theological teachings about the Fatherhood of God and the child relationship that believers have through Christ.

## **RESEARCH METHODOLOGY**

In this study, researchers use qualitative approaches or methods to obtain valid data in order to build a theory related to the theme or subject of research. The qualitative method in question is to examine and elaborate each source, information, and data obtained from the library. This study is a literature study using descriptive analysis method, which collects data from sources, compile and interpret it.<sup>5</sup>

This study began by dissecting the meaning of Abba in the Bible, then continued by explaining the role of God the Trinity and each person, namely God the Father, Son of God, and the Holy Spirit. At the end of the study, this article provides a synthesis of the roles of God the Father, God the Son, and the Holy Spirit from the biblical theological

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<sup>5</sup> Winarno Surakhmad. *Pengantar Interaksi Mengajar-Belajar Dasar-dasar dan Teknik Metodologi pengajaran*. (Bandung: Tarsito. 1980), 147.

perspective of Psalm 86:26.

## DISCUSSION

### Understanding Abba

Kata The word 'abba' in Aramaic is equivalent to the signifying or ascertaining form אב of 'Av', which literally means "father/Daddy/ Papa". This is a nickname that children use for their father, but still maintain respect; this word is not formal, but shows respect. Therefore, this word is not a title, but an affectionate call and is among the first words that a child learns at the time of starting to speak. The biblical representation of God as Father has to do with the image of the Israelite family, which was close to the inspired writers, where the father had an important role as a parent, breadwinner and educator, as well as their protector and protector. When referring to God Yahweh, the term "father" is mostly an aspect of a scriptural or figurative image and is very rarely used as a title or exclamation, especially in the collective exclamation "our father".<sup>6</sup>

When God freed Israel from slavery, he turned into a father figure, and Israel into his son (ex 4:22). God delivers and defends his people Israel, rescues them from their afflictions and becomes their father and Redeemer (Isa 63:16).<sup>4</sup> in the case of Israel, God's fatherhood was related to his salvation.<sup>7</sup>

This Aramaic word ' ABA appears several times in the Bible. This word is always transliterated in the original Greek text "Abba", that is, it is both transliterated and translated. Dalam bahasa Yunani istilah ini selalu langsung diikuti terjemahan "ο πατηρ - HO PATÊR", yang secara harafiah berarti "*the Father*" atau digunakan sebagai bentuk vokatif: πατερ - *pater*, "*oh Father*, oh Bapa". Each time, this word is used for God the father in sorga. Abba in the original Greek text Meaning Father.<sup>8</sup> In the Bible, Jesus used it when praying in tGethsemane. He said " " Abba, Father, nothing is impossible for you .... (*Mark 14:36*). Jimmy Tjandra said, that in his prayer, Jesus acknowledged the power of the father and showed his faith that nothing is impossible for the father.<sup>9</sup>

In the Old Testament, the title "Abba The father" has a broader meaning than that

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<sup>6</sup> Stefan Szymik, "Jesus' Intitulation of God as Abba: Its Sources and Impact on the Idea of the Fatherhood of God in the New Testament," *Verbum Vitae* 38, no.2 (December 21, 2020), <https://doi.org/10.31743/vv.10354>.

<sup>7</sup> Svetlana Knobnya, "God the Father in the Old Testament," *ETJ* 20, no. 2 (2011): 139–48, [https://biblicalstudies.org.uk/pdf/ejt/20-2\\_139.pdf](https://biblicalstudies.org.uk/pdf/ejt/20-2_139.pdf).

<sup>8</sup> W. R. F. Browning, *Kamus Alkitab*, (Jakarta: BPK Gunung Mulia, 2007), 56.

<sup>9</sup> Jimmy Tjandra, *Doa yang Ditolak Tuhan*, (Yogyakarta: Andi Offset, 2013), 181.

of the head of the nuclear family in the present (*now*). "He will also call to me,' You Are My Father, My God, and my rock my salvation' (Psalm8:269-26). In the New Testament, Jesus referred to God as his father, thus God became the ideal Father for all mankind, "therefore I bow down to the father, fromawhom all descendants in Sheaven and on earth receive his name" (Ephesians 3:14-15). In the Gospel of John the activity of Jesus reflects the love of the father, and he acts by the power of the father,<sup>10</sup> "the father loved the son and gave all things unto him" (John 3:35).

In the New Testament "Abba" appears several times. All three are addressed to God, and are immediately followed by their translation in Greek, as well as in Indonesian. This double designation was common in the ancient Greek-speaking church, and its use may have been part of the liturgy. It was Jesus who first called God "Abba", and gave his disciples the right to do so. Paul regarded it as symbolizing that Christians have been adopted as the son of God and have the Holy Spirit. His other two appearances are in Paul's letters, in Romans 8:15 and Galatians 4: 6. In both verses of the Bible, the words "O Abba, O Father!" it is used used by the Apostle Paul as an address to God and in the prayers of Christians in connection with Christians who are called to be children of God.

When do we come to the father, ask and all your requests will certainly be granted? When we come to the father by relying on what Jesus did on the crossS, what Jesus did on the cross Stoday we receive the spirit that makes us the son of God, so that we cry out to God, "Abba Father". In other words, when we come to the father and say to him, "Abba, Father," that pleases the father, adapunwhat we ask will be given to you (Luke 11: 9-133).

### **Knowing the role of the Father, The Son, and the Holy Spirit**

In thehistoryof the Church, the doctrine of the Trinity is a teaching that has a long history and is the subject of controversy before finally reaching a standard formulation. Firstofall this teaching arose amid monoteismethe strong Jewish monotheism "Hear, O Israel: the LORD is our God, the LORD is one (one)!" (Deut. 6: 4), so the doctrine of one God, but known in three persons is not an easy doctrine to accept. Second, the teaching of the Triune God was also in konteks a Greco-Roman context that emphasized logical and philosophical forms. Therefore, according to Van Den End, "... the biblical teaching about

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<sup>10</sup> Paul Tillich, *Love, Power and Justice*, (New York: Oxford University Press, 1980), 48.

God and Christ must not be unnecessarily 'translated' into Greco-Roman environmental forms Romawi."<sup>11</sup>

This is necessary because the term Triune God or Trinity itself is not a term explicitly stated in the Bible, "*The doctrine of the Trinity is given to us in the Scriptural, not in formulated definition, but in fragmentary allusions.*"<sup>12</sup> This is where the church, represented at that time by the fathers of the church, sought to express her faith to the Greco-Roman world. The fathers of the Church sought to be able to translate the statements of the Bible in a clear language, so that they could be understood and avoid misinterpretations of the doctrine of the Triune God.

### **The Role of God, The Father**

The biblical tradition is familiar with the idea of God as Father, although it is not the most important and dominating feature. The word yang alludes to God only 15 times out of a total of 1.213 times in the Hebrew Bible. The religious milieu of the Old Testament and pagan beliefs was likely dominated by different mythological accounts of the divine parents of the gods (Theogony), the divine parents of the universe (Cosmogony), and the divine parents of the human race.<sup>13</sup>

The father is the designer (Eph. 1:3-6). The father in heaven has chosen and appointed us to receive Jesus as "all spiritual blessings in heaven," in order that we who are unholy become holy and blameless in all things become blameless, to make us his children. Spiritual blessings in heaven point to Christ. The father chose us and gave his son as an atonement for our sins, more than using his sovereignty, but by his will. Only by his will could the father sacrifice his only-begotten Son (Romans 8:32). Henry C. Thiessen said, "Christ's death was also a work, because of what he accomplished for those who benefited from it."<sup>14</sup> Once elected, we must be redeemed. Not by the blood of the lamb, which must be repeated, but by the blood of the Lamb of God, the son of God, who must become flesh in Jesus Christ (Hebrews 9:14).

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<sup>11</sup> A.W. Tozer, *Mengenal Yang Maha Kudus* (Bandung: Yayasan Kalam Hidup, 1999), 136-138.

<sup>12</sup> Anthony, Evans T., *Teologi Allah, Allah Kita Maha Agung*, (Malang: Yayasan Penerbit Gandum Mas, 1999), 90.

<sup>13</sup> Szymik, "Jesus' Intitulation of God as Abba: Its Sources and Impact on the Idea of the Fatherhood of God in the New Testament."

<sup>14</sup> Henry C. Thiessen, 369.

## The Role of God, The Son

The role of the son is to carry out the plan of God the father (Eph. 1:7-12). The role of the son is to carry out the plan of the father's will, to love the man who has been chosen and appointed by the father, and to be willing to become a man, willing to be tortured, humiliated, scorned, crucified, and on the third day he rose from the dead. The purpose of redemption is to unite us with Christ as the head, that is, as the church with his church, while still on earth, as well as to be united as citizens of the Kingdom of God and the family of God both on Earth and in heaven, to the praise of his glory, through the testimony of our lives that are pleasing to God. But the redemption of the son needs to be confirmed.

Jesus of Nazareth or Jesus Christ, is the central figure of Christianity. According to most Christian denominations, Jesus is seen as God The Son (God the son). All Christians believe that Jesus is the Messiah (Christ or Messiah, all literally "anointed"). The uniqueness of the person of Jesus is his supernatural nature. He is The Only Begotten Son of God who became a perfect man. He is one hundred percent God and one hundred percent man. He is divine and he is also human. Through the fact of Jesus' presence on earth to work and fulfill the will of God in his omnipotence.

John begins to mention Jesus' name in Chapter 1: 29, after he testifies about him. Nama "Yesus" dalam bahasa Yunani "*iesous*" artinya Jesus (*Jehoshua* atau *The name of our Lord*).<sup>15</sup> This means that the name of Jesus is a name of his divinity. In encyclopedias explain that Jesus is the personal name of the Savior. Jesus is the God of all mankind. This means that the title "Lord" possessed by the Lord Jesus really proves his divinity. The most important thing in this case is the confession of the Lord Jesus himself that he is God (John 13:13). Brill says that "the most precious recognition of the Lordship of Jesus Christ is certainly his own spoken confession."<sup>16</sup> In one example that proves that Jesus has the attributes of God that is the eternal nature. Compare also Mark 2:28; 2:5-12; Matthew 14:33.

In his writings, there are several times John refers to Jesus as the son of God (John 1:14, 18; 3:16, 18). Walker says that at least eight times John uses the term "Son of God"

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<sup>15</sup> Spiros Zodhiates, *The Hebrew-Greek Key Study Bible*, (Iowa: World Bible Publishers, 1984) 37.

<sup>16</sup> J. Wesley Brill, *Dasar Yang Teguh*, (Bandung: Kalam Hidup, 1994) 86.

in the Gospel of John.<sup>17</sup> It is used 33 times in the New Testament.<sup>18</sup> Guthrie gives five reasons behind the use of the term "Son of God" in the Old Testament,<sup>19</sup> including:

1. Angelic beings are called Children of God.
2. The basis for the depiction of Adam as a son of God.
3. In a more specific sense, the Israelites were called the children of God
4. The individual sense of the term is then used as a whole (Hosea 11: 1), the father son relationship between the people of Israel and God.
5. The idea of the son of God was used especially for theocratic Kings (2 Samuel 7:14).

Marantika explained that the title "Son of God" in the New Testament was no longer in doubt of its use by the first century church. The Gospel of Mark begins with the revelation, "This is the beginning of the Gospel of Jesus Christ, the son of God (Mark 1:1), the eunuch professing Jesus to be the son of God (Acts 8: 36-37), so feel entitled to be baptized. That experience tells us that the name Jesus the son of God was familiar to the first-century church.

The term examines the phrase "Abba" in Mark's depiction of the Gethsemane prayer of Jesus in light of the narrative structure of Mark's "Son of God" Christology while developing three key interconnected themes: Jesus as (more than) a prophet, "open heaven", and Jesus as the son of God. The reading of Scripture by Mark is placed in the context of Paul's reference to some of the same Scriptures (Ps. 2:89) as well as Roman propaganda portraying Vespasian as the fulfillment of Jewish Messianic prophecy. This deception sought to deprive Jews (and, subsequently, followers of Christ) of the prospect of a messianic savior as promised in their scriptures. Mark's use of Scripture in his narrative Christology, particularly the use of the word offers a solution.<sup>20</sup>

### **The Role of God, The Holy Spirit**

The role of the Holy Spirit is to seal or support (Eph. 1:13-14). Having been chosen by the father, and redeemed by the son, we must also be sealed by the Holy Spirit, so that nothing can thwart God's willing plan to choose, redeem, and make us God's children. Romans 8: 33-35, "... nothing can separate us from the love of Christ." It is even stated that no one will sue us as God's chosen people, including: neither will the father

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<sup>17</sup> D. F. Walker. *Konkordansi Alkitab*, (Jakarta: BPK Gunung Mulia, Jakarta, 2006) 20.

<sup>18</sup> D. F. Walker., 20-21.

<sup>19</sup> Donald Guthrie, *Teologi Perjanjian Baru I*, (Jakarta: BPK Gunung Mulia, 2003) 339-341.

<sup>20</sup> Thomas Scott Caulley, "The Place of Abba in Mark's Christology," *Bulletin for Biblical Research* 32, no. 4 (December 30, 2022): 394-416, <https://doi.org/10.5325/bullbiblrese.32.4.0394>.

sue us as God's chosen people, for he has justified us. Neither will Jesus Christ condemn us, so that his death on the cross and resurrection were in vain. He who sits at the right hand of God the father has become our advocate (14:15-26). In 1 John. 4: 8 He who does not love does not know God, for God is love. dikatakan barang siapa tidak mengasihi, ia tidak mengenal Allah, sebab Allah adalah kasih. This means that love is one of the fundamental attributes of God. God has no beginning and no end, and his love is infinite. The omnipotence of God has no limits, because God is an infinite and perfect spirit and has power over everything that lives.

Just as in the relationship between God the father and Jesus the son of God, there is a close relationship between the spirit on the one hand and the father and son on the other. First, this close relationship is perhaps best illustrated in Galatians 4:6 which states: 'because you are sons, God sent the spirit of his son into our hearts, the spirit who calls, "Abba", The Father.' Some observations can be made from the review of spirits in the Old Testament. First, the spirit of YHWH is not only a manifestation of God himself, but also in Isaiah 63:7-14. The phrase 'spirit of God' appears far more often than the metaphor of the father. It is found approximately 94 times, while the expression 'Holy Spirit' appears only three times in the Old Testament (Psalm 51:11; Isaiah 63:10, 11).<sup>21</sup>

### **Biblical Theology in Psalm 89:26**

The term Biblical Theology is widely used, but everyone has a different opinion about its meaning. The term New Biblical Theology arose in the modern century, first used in the book "*Teutsche Biblische Theologie*," written by W.J. Christmann.<sup>22</sup> The word "biblical theology" consists of 2 words. "Theology" is a combination of the words *theos* and *logos*. *Logos* (word, language, ratio) in the combination of 2 words has the meaning of a written, rational, systematic lesson of a certain branch of science (biology, sociology, etc.). "Theology" is the scientific discipline of *theos*, "God." This term is rarely used in this narrow sense, only about God, usually theology includes also God's relationship with the world and mankind, and other topics related to him.

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<sup>21</sup> Stephanus D. Snyman, "The Trinity and the Old Testament," *Verbum et Ecclesia* 43, no. 1 (November 7, 2022), <https://doi.org/10.4102/ve.v43i1.2672>.

<sup>22</sup> Christmann, W. J., *Teutsche Biblische Theologie*, Kempten.

Carson states that the complexity of defining biblical theology is due to the many biblical scholars who use this notion in different understandings.<sup>23</sup> In its beginnings the biblical theology movement was a reaction to the development of liberalism which was considered not to reflect Christian attitudes in the study of Scripture.<sup>24</sup> Through it was introduced the study of exegesis which became an important part as described by Enns. Namun John Thornbury memperluas pendekatan tersebut dengan mengatakan, "*There are two ways to approach the study of biblical truth: exegetically and theologically.*"<sup>25</sup> So the essence of Biblical Theology is the excavation of theological messages that come from the Bible in a coherent historical context.

The first half recalls II Samuel 7:14 and the last recalls one of the many expressions of the Psalms. It shows dependence, respect, and confidence. In his discussion of the relationship, Knife says, "it is thus clear that the biblical reference in Psalm 89 is used to illustrate the faithfulness of the king of Israel and his willingness to remain in a covenant relationship with God. The king is a demigod ruler or some kind of deity in his view of these two verses (26-28), instead of the simple figure of a judge or charismatic leader who stands as the leader of a community in war, or on the rare occasions when tribes meet together for consultation or worship, now stands permanently as the leader of the owes his office to divine inheritance and right, separated from the sphere of common life by the holy oil of his ordination, and considered a demigod figure, the "Son" of Yahweh (2 Sam. 7:14; Ps. 7:14; Ps. 2:7; 89:26), if not some kind of" God " itself (Ps. 45: 6, RSV).<sup>26</sup>

A curious use of the metaphorical expression of God as 'father' is found in the ideology of the Kingdom of Jerusalem where God is described as the 'father' of King David (cf. 2 Sam. 7:14; 1 Taw. 22:10; 1 Taw. 28:6). King David would call God the father 'mine' (Psalm 89:26). This appointment caused considerable dissent among experts. The main view is that it mimics the sacred terminology of the Egyptian kingdom, in which the Pharaoh was considered the son of the real Horusa. In terms of ideology the Ancient Near Eastern Kingdoms differed scholars preferred to interpret the father-son relationship between God and David in terms of an adoption formula, well attested in Mesopotamia

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<sup>23</sup> D.A. Carson, *Systematic Theology and Biblical Theology*, In New Dictionary of Biblical Theology, Ed,T, Desmond Alexander and Brian S. Rosner, (Downers Grove: Intervarsity, 2000) 89.

<sup>24</sup> Paul Enns, *The Moody Handbook of Theology*, (Chicago: Moody, 1989) 19.

<sup>25</sup> John Thornbury, *System of Bible Doctrine*, (New York: Evangelical, 2003) 13.

<sup>26</sup> D. Wayne Knife, "Psalm 89 And The Ancient Near East" (Grace Theological Seminary, 1973), <https://biblicalelearning.org/wp-content/uploads/2020/10/Knife-Ps89.pdf>.

argues the terminology correlates with the form of designation present in treaties or vassal agreements where the higher king is addressed as 'father' and the lower as a 'child' Yahweh in Israel is therefore viewed as the primary king or covenant partner between God and Israel, and therefore the 'Father.'<sup>27</sup>

## CONCLUSION

The concept of God as Father dominates New Testament studies with respect to Jesus and his disciples, a Father-God theme, anchored in the Old Testament and prevalent in the Second Temple era. The understanding of God the father is very broad, but it is directly linked to Israel in the Old Testament. When God redeemed Israel from Egypt, he became his father figure, and Israel became his son (Exodus 4:22). Thus, for Israel, God's fatherhood was related to God's redemption. This relationship was initiated by God with the intention that they would serve and follow God - yet Israel was often unfaithful to him. God is also seen as the father of Israel's human kings. The author concludes that the use of the term Father in biblical theology provides a unique picture of Jesus' relationship with God: the Father-Son relationship is rooted in the early apostolic tradition and is supported by all New Testament sources, even those not covered by this study (Ephesians, 1 Peter, Revelation). The theological concept of God as father began in the actual teachings of Jesus, and expanded and took many forms thanks to the editorial efforts of early Christian thinkers. As a result, we can talk about the presence of at least three theologies that complement the Fatherhood of God in the writings of the New Testament: "God the our Father" (Paul), "the father who is in sorga" (Matthew), and "the father-anak" (John).

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<sup>27</sup> Philip J Nel, "Does Changing the Metaphor Liberate? On the 'Fatherhood' of God," *Old Testament Essays* 15, no. 1 (2002): 131–48, <https://journals.co.za/doi/pdf/10.10520/EJC85448>.

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