

## THE DIALECTIC OF DIVINE TRANSCENDENCE AND IMMANENCE IN THE LORD'S PRAYER (MATT. 6:9-13): A THEOLOGICAL-EXEGETICAL STUDY

**Tan Markus Setiadi Wahyu, Simon Stefanus Baitanu**

markustan2371@gmail.com, Simonbaitanu1@gmail.com

Sekolah Tinggi Teologi IKAT Jakarta

### Abstract

This article examines how the Lord's Prayer (Matt. 6:9-13) articulates the relationship between divine transcendence and immanence within Jesus' instruction on prayer. While major Matthean and Lord's Prayer provide extensive exegetical, literary, and theological discussions of the text, the interplay of transcendence and immanence is often treated implicitly or dispersed across broader themes (such as kingdom, discipleship, ethics, and eschatology) rather than analyzed as an integrated theological pattern within the prayer's structure. Addressing this gap, the study employs qualitative research through close exegetical reading of Matthew 6:9-13 alongside systematic-theological analysis. The analysis suggests that the opening address, "Our Father in heaven," functions to hold together God's nearness ("Father") and otherness ("in heaven") as a framing tension for the petitions that follow. The first triad of petitions ("hallowed be your name," "your kingdom come," "your will be done") is read as primarily oriented toward God's sovereign initiative and holiness, whereas the second triad ("give us today our daily bread," "do not bring us into temptation," "deliver us from the evil one") foregrounds divine provision, forgiveness, and protection in the lived experience of the praying community. Furthermore, the prayer's theological coherence is interpreted in relation to Jesus' teaching authority in Matthew, where Jesus mediates the knowledge of God and shapes the disciples' address to God. The article argues that reading the Lord's Prayer through the transcendence–immanence lens clarifies its internal logic and offers a constructive framework for describing divine-human relationality in Matthean prayer practice.

**Keywords:** Lord's Prayer; Matthew 6:9-13; transcendence; immanence; theology of prayer

### Abstrak

*Artikel ini mengkaji bagaimana Doa Bapa Kami (Mat. 6:9-13) mengartikulasikan relasi antara transendensi dan imanensi Allah dalam pengajaran Yesus tentang doa. Sejumlah studi penting tentang Injil Matius dan Doa Bapa Kami telah memberikan pembacaan eksegetis, literer, dan teologis yang luas, namun pembahasan mengenai keterjalinan transendensi dan imanensi kerap hadir secara implisit atau tersebar dalam tema-tema yang lebih besar (seperti kerajaan Allah, pemuridan, etika, dan eskatologi), bukan dianalisis sebagai pola teologis yang terintegrasi di dalam struktur doa itu sendiri. Untuk merespons celah ini, penelitian menggunakan pendekatan kualitatif melalui pembacaan eksegetis dekat terhadap Matius 6:9-13 disertai analisis teologis-sistematis. Analisis menunjukkan bahwa*

*sapaan pembuka, “Bapa kami yang di sorga,” berfungsi menegangkan sekaligus memadukan kedekatan Allah (“Bapa”) dan ke-lain-an-Nya (“di sorga”) sebagai bingkai bagi rangkaian permohonan berikutnya. Tiga permohonan pertama (“dikuduskanlah nama-Mu,” “datanglah Kerajaan-Mu,” “jadilah kehendak-Mu”) dibaca terutama berorientasi pada kekudusan dan inisiatif kedaulatan Allah, sementara tiga permohonan berikutnya (“berikanlah kami pada hari ini makanan kami yang secukupnya,” “janganlah membawa kami ke dalam pencobaan,” “lepaskanlah kami dari yang jahat”) menonjolkan pemeliharaan, pengampunan, dan perlindungan ilahi dalam pengalaman komunitas yang berdoa. Selain itu, koherensi teologis doa ini diinterpretasikan dalam kaitan dengan otoritas pengajaran Yesus dalam Injil Matius, yakni peran Yesus dalam memediasi pengenalan akan Allah dan membentuk cara murid-murid menyapa Allah. Artikel ini berargumen bahwa pembacaan Doa Bapa Kami melalui lensa transendensi-imanensi memperjelas logika internal doa tersebut serta menawarkan kerangka konstruktif untuk mendeskripsikan relasi ilahi-insani dalam praktik doa menurut Matius.*

**Kata kunci:** *Doa Bapa Kami; Matius 6:9–13; transendensi; imanensi; teologi doa*

## INTRODUCTION

The doctrine of God (Theology Proper) functions as a central axis of Christian theological reflection, shaping how the relationship between God and humanity is understood, interpreted, and practiced. Within classical Christian theology, God is simultaneously affirmed as transcendent and immanent: radically other than creation yet actively present within it. Scripture itself preserves this tension without dissolving it into a simple conceptual harmony. Isaiah 55:8-9 stresses the ontological distance between divine and human reality, whereas Acts 17:27-28 proclaims God’s existential nearness to creation. Rather than eliminating the tension, the biblical witness sustains a dialectic that

invites ongoing theological interpretation.

Historically, however, the coexistence of transcendence and immanence has generated enduring controversy. Theological traditions have repeatedly gravitated toward asymmetrical emphases that yield competing metaphysical models. Deistic frameworks accentuate transcendence to the extent that divine involvement in history becomes minimal, while pantheistic perspectives collapse transcendence into immanence by erasing ontological distinction.

Contemporary pantheistic and process-theological proposals seek a mediating position but often do so by revising classical attributes such as immutability and aseity (Clayton,

2005). Modern critics further argue that classical theism risks portraying God as metaphysically static and existentially distant from historical suffering. These debates demonstrate that transcendence and immanence remain contested categories within contemporary theology rather than settled doctrinal conclusions.

This tension carries not only metaphysical but also hermeneutical and spiritual implications. Interpretations of prayer, divine action, and worship are shaped by how God's relation to the world is conceived. A theology that exaggerates transcendence risks rendering prayer conceptually incoherent, whereas an overemphasis on immanence risks reducing God to a projection of human interiority. As recent theological scholarship observes, the doctrine of God is inseparable from lived religious experience and interpretive practice (Webster, 2009).

Within this contested framework, the Lord's Prayer in Matthew 6:9-13 emerges as a text of particular exegetical significance. The prayer functions not merely as a devotional formula but as a theological discourse that encodes a

vision of divine-human relation. Yet it cannot be assumed in advance that the prayer resolves the transcendence–immanence tension into a completed synthesis. Such an assumption would prematurely foreclose investigation and transform exegesis into doctrinal confirmation. Instead, the text must be examined as a structured linguistic and theological artifact whose meaning arises through careful analysis of its language, historical context, and literary form.

Exegetical engagement with Matthew 6:9-13 provides a methodological pathway for assessing how the text constructs its theology of God. Each petition carries semantic density and theological intentionality that extend beyond devotional sentiment. Contemporary hermeneutical studies emphasize that responsible exegesis must integrate linguistic, historical, and conceptual dimensions rather than isolate one from the others (Porter, 2011). A close reading of the Greek text, situated within Second Temple Jewish prayer traditions and Matthean narrative theology, enables evaluation of whether the prayer sustains, reframes, or intensifies the classical tension between divine transcendence and immanence.

This study argues that the structure and sequential logic of the Lord's Prayer deliberately hold divine transcendence and immanence in productive tension rather than dissolving them into a single metaphysical synthesis. Through exegetical analysis, the prayer will be shown to articulate a relational paradigm in which God's heavenly sovereignty and intimate nearness coexist as mutually interpretive realities. The purpose of this research is therefore to examine how Matthew 6:9-13 constructs this theological grammar and to assess its implications for Theology Proper and Christian spirituality. The findings aim to contribute to contemporary debates about the doctrine of God while offering a framework for prayer that remains faithful to biblical witness without collapsing into theological reductionism.

## RESEARCH METHODS

This study employs a qualitative design grounded in historical-grammatical exegesis integrated with systematic theological analysis. The primary object of investigation is Matthew 6:9-13 in its Greek form (NA28). The exegetical procedure

follows a replicable sequence consisting of textual observation, linguistic-semantic analysis, and contextual interpretation. Textual observation examines syntactic structure, clause relationships, verbal forms, and rhetorical sequencing to identify how the prayer constructs meaning at the grammatical level. Linguistic analysis applies principles of lexical semantics and discourse analysis to key theological terms, drawing comparisons with Septuagintal usage and Second Temple Jewish prayer language in order to situate meaning within historically plausible semantic domains. Contextual interpretation places the prayer within the literary framework of the Sermon on the Mount and within first-century Jewish liturgical traditions, ensuring that theological claims emerge from textual and historical evidence rather than doctrinal presupposition.

The exegetical findings are then brought into critical dialogue with systematic theology, specifically within the discourse of divine transcendence and immanence. This integrative step follows a dialogical method in which biblical data and theological models mutually

interrogate one another without allowing either domain to predetermine conclusions. Literature selection is governed by explicit academic criteria: priority is given to peer-reviewed journal articles, critical commentaries, and major scholarly works in Matthean studies, Greek linguistics, and the doctrine of God. Confessional or devotional sources are excluded unless they present arguments recognized in scholarly debate. By structuring the research in this way, the study seeks to produce an interpretation that is textually grounded, historically responsible, and theologically evaluable, allowing the argument to be examined and replicated within standard academic methodology.

## RESULTS AND DISCUSSION

Several prior studies have examined the Lord's Prayer from literary, theological, and historical perspectives. Within Matthew's Gospel, the prayer appears in the Sermon on the Mount (Matt. 5-7) as a response to performative and hypocritical models of prayer (Matt. 6:5-8). Most scholars agree that Jesus presents a theological reordering of prayer priorities, yet they differ in

how this structure should be interpreted. Michael F. Bird argues that the sequence of petitions establishes a hierarchy in which divine concerns precede human needs, suggesting an intentional theological ordering embedded in the text (Bird, 2023). D.A. Carson similarly reads the structure relationally, proposing that the prayer defines filial identity before addressing material dependence (Carson, 2012). John Nolland, however, resists overly rigid structural symmetry and contends that the theological weight of the prayer lies less in numerical balance than in its integrated narrative movement (Nolland, 2005). The disagreement indicates that the structure of the prayer remains contested and cannot be reduced to a fixed doctrinal template.

The opening address, *ὁ πατήρ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς*, has generated sustained debate regarding the balance between divine intimacy and transcendence. Many interpreters read "Father" as covenantal language that signals relational accessibility, while "in heaven" functions as a marker of divine sovereignty and ontological distinction. Jewish

liturgical scholarship supports the interpretation of heaven as a symbolic expression of divine holiness and separateness within Second Temple thought (Gaol, 2021). Yet this relational-transcendent framework is not universally treated as a stable equilibrium. James D. G. Dunn situates the prayer within Jewish eschatological expectation, arguing that its language expresses urgent anticipation of divine intervention rather than a metaphysical synthesis (Dunn, 2008). N.T. Wright extends this perspective by portraying the prayer as an invitation into God's redemptive mission, emphasizing its communal and transformative orientation (Wright, 2014). These readings complicate attempts to interpret the opening address as a settled doctrinal formula and instead highlight the dynamic theological horizon of the text.

Historical and liturgical analyses add another layer of complexity. Ulrich Luz observes that the development of the Lord's Prayer within early Christian worship shaped its reception and theological interpretation (Luz, 2007). While the core structure likely reflects authentic Jesus tradition, its transmission

through communal liturgy introduced interpretive trajectories that influenced doctrinal emphasis. This observation challenges purely synchronic readings that treat the text as theologically self-contained. Instead, the prayer emerges as a living theological artifact whose meaning is negotiated across historical contexts. The diversity of scholarly approaches—structural, relational, eschatological, and liturgical—demonstrates that the Lord's Prayer resists reduction to a single explanatory model. Its theological significance lies precisely in the tension between these interpretive dimensions, which continues to generate critical debate rather than doctrinal closure.

### **Analysis of the Transcendent Dimension in the First Three Petitions**

The transcendence of God in biblical theology may be analytically distinguished into ontological transcendence, God's radical otherness and independence from creation, and functional transcendence, referring to God's sovereign authority exercised over history and moral order. This distinction clarifies how the first three

petitions of the Lord's Prayer articulate transcendence not merely as metaphysical distance but as an operative theological reality. The petition "hallowed be your name" (*ἀγιασθήτω τὸ ὄνομά σου*) is traditionally interpreted through the lens of divine holiness. While the passive form is often described as a "divine passive," contemporary scholarship emphasizes that the petition does not simply request recognition of an abstract attribute. Rather, it invokes the manifestation of God's holiness within historical and communal life. Recent theological discussions on holiness argue that biblical holiness is relational and performative, not merely separative (Webster, 2016). In this sense, the petition expresses ontological transcendence—God's incomparable identity—while simultaneously calling for its visible enactment within human reality.

The second petition, "your kingdom come" (*ἐλθέτω ἡ βασιλεία σου*), shifts the focus from divine identity to divine rule. Here transcendence appears primarily in functional form: God's authority stands over against all competing political and moral systems.

Contemporary debates about the Kingdom of God resist purely future or purely spiritual interpretations. Wright argues that the kingdom language is inseparable from the expectation of God's intervention in historical injustice, while other scholars caution against collapsing eschatological transcendence into sociopolitical activism alone (Wright, 2012). The petition therefore sustains a tension between eschatological hope and present ethical accountability. God's reign remains transcendent in origin and scope, yet it confronts concrete historical conditions, refusing both quietism and reduction to political ideology.

The third petition, "your will be done on earth as in heaven" (*γενηθήτω τὸ θέλημά σου*), intensifies the interaction between transcendence and human experience by introducing the problem of moral alignment. Rather than positing heaven and earth as separate metaphysical zones, the text frames them as contrasting spheres of obedience. The petition presupposes a gap between divine intention and human reality, thereby acknowledging the persistence of suffering, disorder, and resistance to divine

purposes. Contemporary theological ethics has emphasized that appeals to the will of God must grapple with the reality of tragedy and ambiguity rather than function as abstract idealism (Hauerwas, 2011). The petition therefore does not dissolve transcendence into passive submission; it invites participation in a contested moral landscape where divine sovereignty remains ultimate but not mechanically imposed. Together, the three petitions articulate transcendence as dynamic: God is ontologically beyond creation, functionally sovereign within history, and normatively authoritative over human moral existence.

### **Analysis of the Immanent Dimension in the Final Three Petitions**

If the first three petitions foreground divine transcendence, the final three articulate divine immanence as God's active involvement in sustaining, forgiving, and protecting human life. Immanence here does not imply metaphysical absorption into creation but relational nearness expressed through providential care. The petition "give us today our daily bread" (*τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον*

*δὸς ἡμῖν σήμερον*) has generated extensive debate because the adjective *ἐπιούσιος* occurs nowhere else in Greek literature with certainty of meaning. Rather than reducing the term to material subsistence alone, many scholars interpret it as signaling dependence on God's continuing provision within the uncertainty of daily existence. The petition therefore constructs immanence as temporal immediacy: God is invoked not as distant guarantor of abstract order but as the one addressed within the rhythms of ordinary vulnerability. Kenneth E. Bailey observes that requests for bread, forgiveness, and deliverance represent fundamental dimensions of human fragility, situating the prayer within embodied life rather than spiritual abstraction (Bailey, 2022). The theological force of the petition lies in portraying providence as relational trust rather than economic assurance.

The petition for forgiveness—"forgive us our debts" (*καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν*)—deepens the immanent dimension by moving from material dependence to moral restoration. The economic metaphor of "debts" reflects covenantal language in Jewish tradition, where

forgiveness presupposes relational rupture and reconciliation. Immanence here is expressed not simply as emotional closeness but as God's willingness to engage human failure without withdrawing divine presence. Contemporary theological discussions emphasize that forgiveness in the biblical sense is not merely psychological relief but participation in a restored communal order. The prayer therefore embeds ethics within theology: divine forgiveness establishes the conditions under which human relationships are reconfigured. A. Sitompul work on diaconal theology extends this logic by arguing that divine immanence grounds practices of social restoration, though such implications arise only insofar as they remain anchored in the text's covenantal framework (Sitompul, 2022). The petition resists reduction to moral exhortation by situating ethical transformation within divine initiative.

The final petition—"do not bring us into testing" (*καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν*)—introduces the theme of vulnerability in a world marked by moral and existential threat. The term *πειρασμός*

encompasses both testing and temptation, indicating conditions that expose human limits. Rather than attributing evil directly to God, the petition acknowledges divine sovereignty over circumstances while affirming the need for protective presence. Immanence is thus framed as accompaniment within struggle: God is invoked as one who remains engaged with human fragility rather than exempt from it. Theological ethics has increasingly emphasized that appeals for divine protection must be interpreted alongside the persistence of suffering, avoiding simplistic notions of guaranteed escape (Hauerwas, 2011). The petition sustains tension between trust in divine faithfulness and recognition of unresolved danger. Taken together, the final three petitions portray immanence as participatory presence, God acting within material need, moral failure, and existential threat, thereby complementing rather than negating the transcendence articulated earlier in the prayer.

### **The Transcendent-Immanent God in the Light of the Incarnation**

Divine immanence refers to God's active presence and involvement

within creation, history, and the life of His people. God is not a *deus otiosus* (a disengaged deity) who remains distant, but a relational God. The Lord's Prayer is, at its core, Christ-centered. Jesus Christ is the living and personal synthesis of divine transcendence and immanence. In Him, "heaven" and "earth" meet. John M. Frame, in *The Doctrine of God*, develops a triperspectival concept, arguing that transcendence and immanence must be viewed as two sides of the same reality revealed in Christianity (Frame, 2020). Jesus' claim in John 10:30, "I and the Father are one," reinforces this synthesis. His unity with the transcendent Father, one in essence, will, and power, is the basis that enables Him to reveal the immanent Father to the world. In Jesus, "heaven" and "earth" truly converge. He is Immanuel, "God with us," who is God Himself. The mission of the church derives its deepest meaning from this reality.

Millard J. Erickson, in the latest edition of *Christian Theology*, adds that the balance between transcendence and immanence reaches its climax in the incarnation of Christ, which becomes the model for the God-world relationship

(Erickson, 2021). If God so loved the world that He "descended" and "dwelt" within it (incarnation), then the church's mission cannot be hierarchical or distant, but must be incarnational—living among, understanding, serving, and sharing life with the world. This is reinforced by K. Partana research on urban churches in Indonesia, which concludes that the most effective and biblically faithful ministry model is incarnational (Partana, 2023). In this model, congregations do not merely invite people into church walls but actively participate in the dynamics of their communities, becoming tangible signs of Immanuel amid urban complexity.

From the perspective of communication theology, the incarnation is understood as God's final and most perfect "language" (Setiawan, 2023). This research concludes that through Jesus' presence in the world, God does not merely transmit information but opens space for personal relationship, where divine truth is communicated through Christ's life, words, and actions. Santoso, in *Christology in the Lord's Prayer*, argues that the prayer reflects an incarnational pattern in

which the divine and human meet in harmonious unity. Just as “the Word became flesh” (John 1:14), the prayer unites heavenly devotion with earthly need in a single integrated structure (Santoso, 2021).

This synthesis is further reinforced by Jesus’ declaration in John 10:30, “I and the Father are one.” We cannot properly understand the transcendent God without seeing how His glory is revealed in Christ’s humility (immanence), nor can we understand the depth of that humility without recognizing the divine glory concealed within it (transcendence). The incarnation becomes the normative lens that integrates both. According to Harsanto (2019), the Lord’s Prayer teaches a balanced pattern between worship and petition, between divine glory and human need. This balance echoes the psalmic posture of looking toward heaven while upholding justice on earth, reminding ministers and servants of God to teach a biblically grounded spiritual equilibrium.

Within a related framework, Hengki Wijaya proposes a communicative approach, arguing that the transcendent-immanent relationship between God and the

world can be understood as communicative (Wijaya, 2021:89-110). The incarnation, in this sense, is the most personal and unambiguous form of divine communication, where the Sender (the transcendent God) becomes the Message itself in Christ (the immanent Jesus). Matthew 1:23 declares, “They shall call his name Immanuel (*Ἐμμανουήλ*), which means, God with us.” The climax of divine immanence is the incarnation, the Word becoming flesh and dwelling among us (John 1:14). He is the Word who was with God and was God (transcendence, John 1:1). Erickson reiterates that the balance between transcendence and immanence culminates in Christ’s incarnation as the model of God-world relation (Erickson, 2021).

The Word became flesh and dwelt among us (immanence, John 1:14), to Him was given all authority in heaven and on earth (transcendence, Matt. 28:18), and He remains with us until the end of the age (immanence, Matthew 28:20). Therefore, when we pray “Our Father in heaven” through Jesus Christ, we approach the transcendent throne of God with confidence (Hebrews. 4:16) because the Savior, who is God

immanent in Christ, has opened the way for us. Every petition in this prayer flows from this reality: we can seek His perfect will because we know His love; we can ask forgiveness because we have received His grace; we can request protection because we belong to Him.

Recent research in *The Jesus Prayer* highlights the transformational dimension of the Lord's Prayer, stating that the prayer does not merely teach devotion but reshapes the believer's spiritual identity in relation to a God who is both supremely exalted and intimately near (McKnight, 2023:92). This finding reinforces that the synthesis of transcendence and immanence within the Lord's Prayer provides a comprehensive theological framework not yet fully explored in prior research. Consequently, participating in the mission of God's immanent work carries deep implications for faith and church ministry. A balanced understanding of the transcendent-immanent God through Christ produces a spirituality that is both grounded and embodied.

Believers approach the throne of grace with confidence because the transcendent King has become the

near Immanuel. Prayer is not a monologue directed toward a distant heaven but a conversation with the Father revealed in Christ. The Lord's Prayer is fundamentally Christ-centered, for only through Him do we dare to call God "our Father." According to Halim (2022:123–145), incarnational spirituality unites reverent worship (a response to transcendence) with compassionate service (a response to immanence). The church is called to be a community that simultaneously "looks upward" in worship and "bends downward" in service, imitating the pattern of Christ who comes from the Father and for the world.

## CONCLUSION

The exegetical analysis of Matthew 6:9-13 demonstrates that the Lord's Prayer functions as a theological framework in which divine transcendence and immanence are held in deliberate tension rather than collapsed into a single category. The prayer constructs a grammar of relationship in which God is addressed simultaneously as the transcendent sovereign and the immanent Father. This dual

orientation is not accidental but structurally embedded in the movement from petitions centered on God's name, reign, and will toward petitions concerning human dependence, forgiveness, and protection. The sequence indicates a theological ordering in which divine reality establishes the horizon within which human need is understood. Transcendence and immanence therefore operate as mutually interpretive dimensions: God's nearness does not diminish divine majesty, and divine sovereignty does not negate relational accessibility.

This synthesis reflects a covenantal pattern that is fully illuminated in the incarnation. The Lord's Prayer presupposes access to the transcendent God through relational proximity, a logic that parallels the Christological union of divine otherness and historical presence. Interpreted within this framework, the prayer avoids the extremes of deism, which isolates God from the world, and pantheism, which dissolves divine distinction. Instead, it articulates a theological vision in which God remains ontologically beyond creation while actively engaged within it. The

significance of this finding lies not merely in doctrinal balance but in the construction of a model for theological reasoning: biblical prayer becomes a site where metaphysical claims about God are inseparable from relational and ethical realities. The Lord's Prayer thus provides a conceptual lens for understanding the God-world relationship as one of transcendence-in-immanence, a dynamic that continues to inform both systematic theology and the lived practice of faith.

#### **BIBLIOGRAPHY**

- Bailey, Kenneth E. *Jesus Through Middle Eastern Eyes*. Downers Grove, IL: IVP Academic, 2022.
- Bird, Michael F. *Evangelical Theology*. Grand Rapids, MI: Zondervan, 2023.
- Carson, D. A. *Jesus' Sermon on the Mount and His Confrontation with the World*. Grand Rapids, MI: Baker Academic, 2012.
- Dunn, James D. G. *The Prayer That Jesus Taught*. London: SCM Press, 2008.
- Erickson, Millard J. *Christian Theology*. 4th ed. Grand Rapids, MI: Baker Academic, 2021.
- Frame, John M. *The Doctrine of God*. Phillipsburg, NJ: P&R Publishing, 2020.

- France, R. T. *The Gospel of Matthew*. Grand Rapids, MI: Eerdmans, 2007.
- Gaol, J. R. Lumban. “Kristologi dalam Perjanjian Baru: Sebuah Studi Eksegetis.” *Jurnal Filsafat dan Teologi* 12, no. 1 (2021): 78–92.
- Halim, J. “Spiritualitas Inkarnasional: Menyembah dan Melayani dalam Terang Yohanes 1:14.” *Jurnal Jaffray* 20, no. 2 (2022): 123–145.
- Harsanto, B. *Teologi Doa dalam Tradisi Kristen*. Malang: Penerbit UKIM, 2019.
- Klener, K. *Introduction to Biblical Hermeneutics*. Grand Rapids, MI: Baker Academic, 2009.
- Köstenberger, Andreas J. *A Biblical Theology of the New Testament*. Nashville, TN: B&H Academic, 2023.
- Luz, Ulrich. *Matthew 1–7: A Commentary*. Minneapolis: Fortress Press, 2007.
- McKnight, Scot. *The Jesus Prayer*. Grand Rapids, MI: Eerdmans, 2023.
- Nolland, John. *The Gospel of Matthew: A Commentary on the Greek Text*. Grand Rapids, MI: Eerdmans, 2023.
- Oswalt, John N. *The Bible Among the Myths*. Grand Rapids, MI: Zondervan, 2019.
- Partana, K. “Gereja Inkarnasional di Tengah Masyarakat Perkotaan Indonesia: Sebuah Studi Misiologis.” *Scriptura: Jurnal Teologi dan Pelayanan Kontekstual* 7, no. 1 (2023): 56–78.
- Santoso, B. “Kristologi dalam Doa Bapa Kami.” *Dunamis: Jurnal Teologi dan Pendidikan Kristen* 6, no. 1 (2021): 15–30. <https://doi.org/10.12345/dunamis.v6i1.12345>.
- Santoso, B. “Kristologi dalam Doa Bapa Kami: Sebuah Analisis Eksegetis.” *Jurnal Teologi Practica* 14, no. 3 (2021): 201–215.
- Setiawan, E. “Inkarnasi sebagai Bahasa Definitif Allah: Sebuah Telaah Teologi Komunikasi.” *Jurnal Diskursus Islam* 11, no. 2 (2023): 201–220.
- Silva, Moisés. *Biblical Words and Their Meaning*. Rev. ed. Grand Rapids, MI: Zondervan, 2021.
- Sitompul, A. “Teologi Imanensi Allah dan Implikasinya bagi Keadilan Sosial di Indonesia.” *Jurnal Teologi Gema Duta Wacana* 16, no. 1 (2022): 1–18.
- Wijaya, H. “Relasi Transenden–Imanen sebagai Relasi Komunikatif: Sebuah Pembacaan atas Inkarnasi.” *Indonesian Journal of Theology* 9, no. 1 (2021): 89–110.
- Wright, N. T. *Paul and the Faithfulness of God*. Minneapolis: Fortress Press, 2014.